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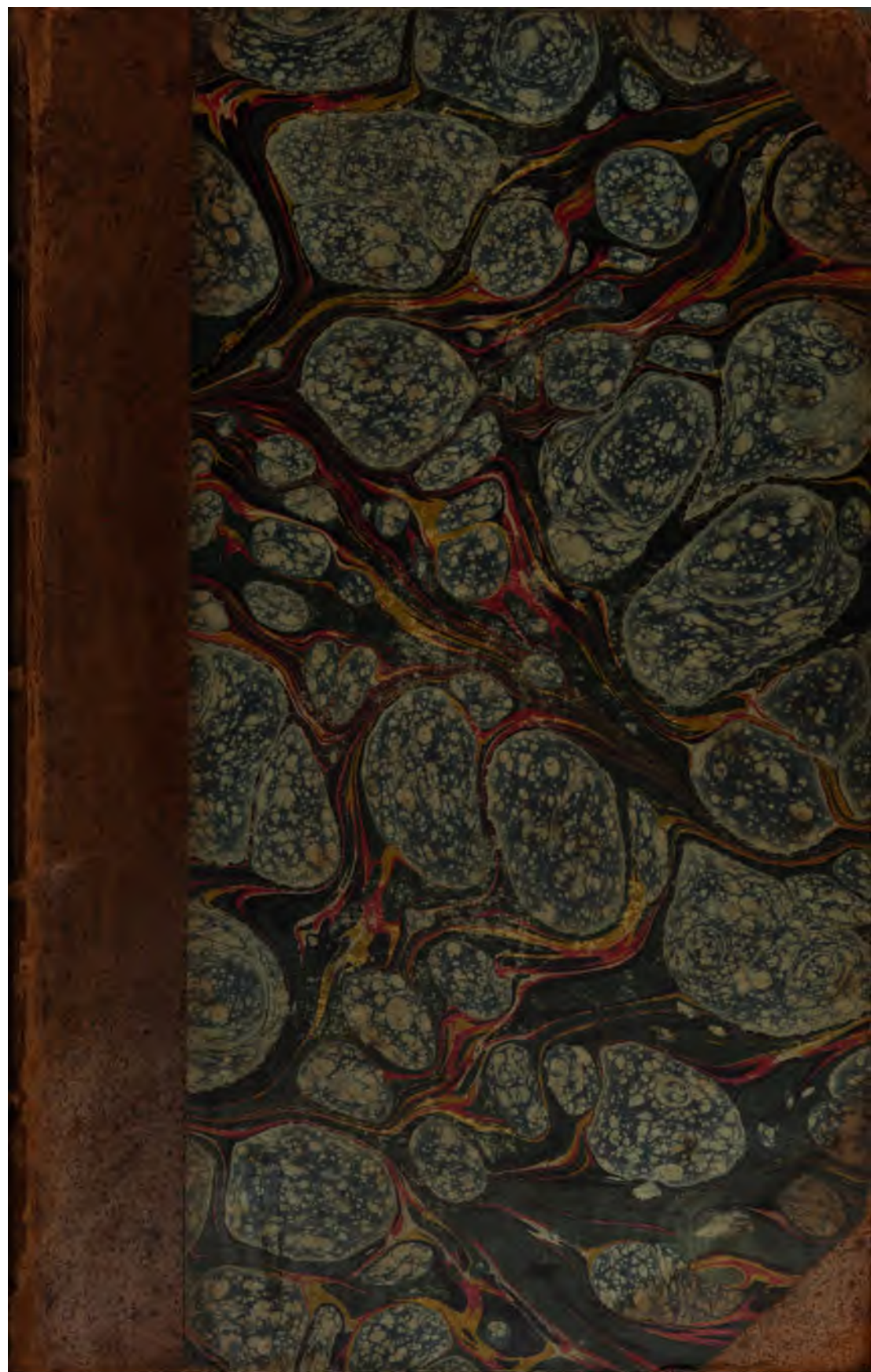
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REV. WILLIAM ELLIS,

Missionary
TO THE

SANDWICH ISLANDS.

THE
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No. 49.]

JANUARY, 1822.

[Vol. V.

MEMOIR OF THE LATE REV. JOHN FAWCETT, D.D.

MINISTER OF THE GOSPEL AT HEBDENBRIDGE, YORKSHIRE.

To those who are interested in watching the progress of the human intellect, and who are especially gratified in witnessing the development of its faculties, under formidable difficulties and discouragements, the history of the English Dissenting ministry, since the Act of Uniformity, must afford an unrivalled gratification. We hazard little in affirming, that among this class of men, there have been more instances of that native and irrepressible genius, which neither obscurity of birth, nor limited education, nor ecclesiastical bigotry, could depress, or prevent from competing for the honours of literature, than among any other equal number of our countrymen, however favoured by popular opinion, or assisted by superior immunities. We think it is an unequalled feature in ecclesiastical history, that a body of men, separated from the mass of the population by conscientious differences in religious opinions, and debarred by unjust and unnatural impositions from enjoying the advantages of refined education, at the accredited schools of literature, should yet have been able to produce such scholars, as Watts, Doddridge, Lardner, Leland, Henry, Calamy, Lowman, Foster, Gill, Jones, Chandler, and a host of others. These were men, considering them merely as scholars, whom any denomination might have been glad to enroll among its members. And, indeed, if the body of Dissenters, during the last cen-

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tury, is to be criminated for having admitted uneducated men into their pulpits, their apology may be made by replying, that they have been taught to do so by churchmen themselves; for it was not till Messrs. Whitefield and Wesley had sanctioned the practice, that Dissenters ever adopted it. Till that time, the Independents and Presbyterians had been scrupulously attached to a well-educated and learned ministry; and the former, who have been the principal deviators from the wise example of their ancestors, we are happy to perceive, are again gradually returning to their ancient and more correct taste.

The truth of the foregoing remark, is amply elucidated in the lives of those ministers, whose views were first directed towards the sacred office at the period of the revival of religion, about the middle of the last century. There was a great portion of originality, and native talent, in the contemporaries of the excellent men to whom we have now referred; and though there were glaring eccentricities in their characters, they were the eccentricities of genius, and qualities which rendered them more decisive, and more prominent in that age of inactivity, and, perhaps, more extensively useful than most of their successors.

The subject of this memoir is entitled to a distinguished place among that numerous addition to the ranks of nonconformity made

B

by the preaching of the early Methodists. He was a contemporary of Venn, and Grimshaw, and Romaine, and in habits of intimacy with many of the leading men of the evangelical party of those days.

Mr. Fawcett was born near Bradford, in Yorkshire, in the year 1740. His early life was chiefly remarkable for an intense love of reading, a passion, which has been the invariable characteristic of those who have, in more mature life, arisen to respectable acquirements in literature. And though his father's limited number of books seem to have afforded but little scope to his literary taste, yet those to which, through other channels, he could gain access, were diligently and constantly perused. The works of Bunyan, Allein's Alarm, and Baxter's Call, appear to have been the favourite objects of his youthful reading. About the age of thirteen, he was apprenticed to a tradesman in Bradford, where his regularity and attention to the public services of the church gained him the friendship of the lecturer, Mr. Butler.—From this gentleman he received the loan of such books as he could not otherwise procure, and was favoured by some occasional instruction in literature. His sabbath evenings were sometimes occupied in attending at the old Presbyterian meeting-house, where the remembrance of the piety of their puritan ancestors had not entirely forsaken the worshippers. As there was no regular minister settled over the congregation at this time, the service was generally conducted by an ancient member, a Mr. Swain, who read to the assembly those sermons of the old nonconformists, which he had heard in his early days, and which, according to the custom of the primitive Dissenters, he had taken down. To these sermons he occasionally added remarks of his own.

With this gentleman, and with Mr. David Pratt, another member of the Presbyterian body, Mr. F. became very intimate, and was assisted by the latter in the acquirement of the Latin language, and with the loan of some valuable books in divinity. From him also, Mr. F. derived that affection for the writings of Flavel, which he ever after cherished. Mr. Pratt appears to have inherited the piety of the ancient Presbyterians, and to have followed them in that excellent practice of catechising the young, which was so peculiarly their characteristic.

However Mr. Fawcett's literary attainments may have increased by his acquaintance with these respectable men, or however moral or correct he may have been in his conduct, it does not appear that he received the blessings of vital religion, till that man of God, Mr. Whitefield, visited the part of the country where he resided, and revived the almost expiring flame of Christianity, which had shone so brilliantly in that neighbourhood in the days of the first nonconformists. To Mr. Whitefield's faithful and energetic preaching, he always attributed his conversion to God, and ever retained for his character a profound reverence and affection.

Shortly after Mr. Fawcett's mind was awakened to the importance of personal religion, he became acquainted with the nonconformist controversy, and gradually lost his predilection for the establishment. In conjunction with some others, who had been converted by Mr. Whitefield's preaching, he endeavoured to organize a church on congregational principles; but this design was, at length, relinquished. The Antipædobaptists of Bradford, however, succeeded in a similar attempt, and engaged, for their first pastor, Mr. Crabtree, of Wains-

gate, on whose ministry Mr. F. occasionally attended. Under this gentleman's preaching, his views on baptism experienced a change; he was accordingly immersed, and became a member of that body.

Mr. Fawcett continued to indulge, with unabated ardour, his strong attachment to learning. So insatiable was his thirst for information, that the purchase of books led him occasionally into pecuniary embarrassments. Tong's life of Matthew Henry appears, about this time, to have become one among his favourite works; nor, indeed, do we wonder at such a selection, as we scarcely know any book of human composition, that has so many charms for a student of evangelical principles, or which so abounds in varied and useful instruction to those who are devoted to the Christian ministry. It may be called a summary of the pastor's duties, and is one of the best incentives to a careful and conscientious discharge of ministerial functions, that perhaps has ever appeared. It was Mr. F.'s regular practice, in this period of his life, and before the urgent duties of constant preaching rendered it impracticable, to keep a diary, a custom which has had too many advocates to require our sanction, and which, under proper discipline, we have no doubt, would greatly conduce to that constant watchfulness over the heart and conduct, which it is the duty of every Christian to exercise. Immersed in a constant attention to the concerns of his trade, it cannot be expected that much time could be employed in literary pursuits; in the little, however, that could be rescued, and that little increased by early rising, Mr. F. found leisure to store his mind with information, and particularly on subjects immediately connected with divinity. It appears from his diary, that about this time (1760,) he had

many serious desires to undertake the ministry of the Gospel, and that, in consequence, the church of which he was a member desired him to exercise his talents at one of their private meetings, that they might be enabled to judge of his abilities for that important office: he received their approbation, and shortly after, occasionally, spoke at a small meeting held at Little Horton. He engaged in these services with considerable trepidation; and contemplated the responsibility of the character he had assumed with those feelings of awe, which will always accompany the man who is sensible of the importance, and alive to the claims, of so great a work. He endeavoured to acquire the self-possession necessary to a public speaker, by reading, in small companies of friends, some of those outlines of sermons, which he had sketched, as they were delivered by the various ministers he had heard, and thus gradually overcame that diffidence and timidity which are no less unpleasant to the auditory, than embarrassing to the speaker; and which, while they are the almost invariable attendants of the first efforts of real excellence, and even of superior vigour of mind, are nevertheless their greatest impediments and obstructions.

In 1764, Mr. Fawcett accepted the pastoral charge of a small congregation at Wainsgate. This church had arisen from the labours of Mr. Richard Smith, and was first constituted according to the order of the Gospel, in the year 1750. The meeting-house, which was built upon the most simple and primitive plan, and situated in a barren and inhospitable tract, was erected by the poor labourers who attended Mr. Smith's ministry. If this humble structure afforded no proof of the elegance of their taste, it was, at least, a decided testimony of their sincere love to religion, and of their ear-

nest desire to enjoy the continual ministration of its ordinances. Its internal economy was altogether singular. Having inadvertently constructed the walls too low, both for the convenience and the symmetry of the building, and not willing to go to the expense of raising them, they lowered the ground within, about half a yard under the surface, to remedy their oversight. A stone arch supported the roof, and rendered the building truly remarkable. Over the humble but pious individuals gathered in this place, Mr. F. was ordained in 1765.

Here Mr. F. laboured with so much success, that the neighbouring population, whose character had before but too much resembled the barren and uncultivated country in which they dwelt, underwent a pleasing and propitious change. The old meeting-house became too narrow to contain the multitudes that flocked to hear the unwonted sound of divine mercy, and a gallery was added to the original structure. Among the many young persons to whom the labours of Mr. F. were blessed during his residence at Wainsgate, we find the name of the late excellent Mr. Sutcliffe, of Olney.

Mr. Fawcett's attempts to improve the habits, and effect the moral renovation of his neighbours, were not confined to his pulpit exercises. He instituted various plans, which were subsidiary to this great purpose. A constant system of public and private catechising of the younger part of his congregation, was not the least useful of these plans, and the institution of various book societies, chiefly through his instrumentality, contributed much to cultivate the understandings, and polish the manners, of the inhabitants of this hitherto neglected spot.

In the year 1772, Mr. F. paid his first visit to the metropolis, where he was invited to the pulpits

of most of the popular divines of the day; and was exceedingly gratified by a personal interview with many of those excellent men he had known before only by their writings, or their general character. On his return to Yorkshire, he received an invitation to become the stated pastor of one of those churches he had supplied when in London; and though the increase of his family, and the very narrow income raised for his subsistence, by his present flock, were strong arguments to induce his departure, and, indeed, operated so far as to cause him to make some preparations for his removal; yet, when the parting hour arrived, he could not leave his beloved church and friends. The designed removal was relinquished, and the resolution taken to finish his ministerial course in his native county.

In the year 1773, by the advice of Messrs. Evans and Ryland, and other gentlemen of the Antipædobaptist body, Mr. Fawcett, in conjunction with Mr. John Sandys, was induced to issue proposals to undertake the tuition of young men for the ministry of the Gospel. This plan met with considerable success, and many young men were sent out from under their instructions, who reflected great credit upon the talents and assiduity of their tutors. In addition to this laborious engagement, he also undertook the tuition of young men in the more general range of literature, which he continued after his removal from Wainsgate. Among the young persons educated by Mr. F. in his new seminary, was Mr. Ward, now Missionary at Calcutta, who, at this early period of his life, gave a pleasing earnest of what his future course would be. His time was then devoted to missionary employments, and he seized every opportunity that presented itself to preach in the neighbour-

ing villages to such congregations as could be collected.

Mr. Fawcett's labours became increasingly useful, and his congregation more numerous. The old meeting-house at Wainsgate was found too small to accommodate the numbers that attended. The situation was, moreover, not central enough to render it convenient to all. It was determined, therefore, to build a new and more convenient meeting-house in the immediate neighbourhood. The village of Hebdenbridge was chosen for this purpose, and a neat edifice, capable of holding six or seven hundred attendants, was erected in the year 1777. Here Mr. F. continued his labours to the day of his dissolution. Some of the old members of the church could not, however, be persuaded to leave Wainsgate, but continued to hover round its ruined walls, with a lingering affection to the place of their former enjoyments. Mr. F. had, shortly before this event, found it convenient to remove from his old residence at Wainsgate, to a house in the vicinity, where, in addition to his other regular engagements, he commenced a Sabbath evening lecture.

In the year 1794, Mr. Fawcett was fortunate enough to procure, at a moderate rate, a *printing press*, which he completed, with the necessary addition of types, &c. As he had already often ventured before the public in the character of an author, this acquisition was esteemed invaluable, it affording him an easier way of multiplying his publications, together with those of other authors, which stood high in his esteem. He undertook also, about this time, the management and printing of a periodical work, called "*Miscellanea Sacra*," which was continued in monthly numbers, until the completion of two volumes. His writings now multiplied rapidly, but we shall abstain from speaking of them, till

we take a view of his character as an author.

In his new situation at Hebdenbridge, Mr. F.'s labours in the ministerial office were not decreased. The same zeal in his professional duties, the same simplicity in his private deportment, which characterised his younger days, were still manifest. The winter of age, though it may have sobered his judgment upon some points, did not cool his ardour; and though the fruits of his imagination were mellowed, they did not perish in the autumn of his years. Age produced no imbecility in his faculties, no abatement of his zeal; he inherited its honours, but not its weaknesses.

In 1811, he was honoured with the degree of Doctor in Divinity by one of the American universities. After this period, Dr. Fawcett gradually declined in health, and tended towards the close of his mortal existence. A paralytic stroke deprived him of the use of one eye, which barred him from one of his principal sources of enjoyment—reading. About the middle of the year 1817, he was attacked by a succession of convulsive fits, which, leaving him in a state of perfect debility, he expired after a few days of languishing pain, aged 77 years. To his last hours, he joined in those prayers which his affectionate friends offered at his bed-side, and exclaimed shortly before his departure, "Come Lord Jesus, and come quickly." One of his friends having said, "There remaineth a rest for the people of God," he finished his testimony to the truths he had believed and preached, by exclaiming, "O receive me to thy children."

Dr. Fawcett married very early in life. He has left one son, who has published a full and interesting account of his father's life, in an octavo volume, from which the facts of the above memoir are derived, and which we take this opportunity of earnestly recom-

mending to the attention of our readers.

After the summary we have already given of the principal events of Dr. F.'s life, any specific account of his PRIVATE CHARACTER, would be perhaps needless. The minute and delicate traits, that contribute to individualize a man, and separate him from the mass of his species, are sometimes so difficult to discern, and always require such exactness in their delineation, that we might well be excused from attempting it in the present instance. But Dr. F.'s peculiarities were marked and definite, and, unlike those of most men who ascend from comparative obscurity, were all on the side of virtue and good sense. If he diverged from the common and beaten circle of mankind, his eccentricities were directed to a noble end. Had he never been enlightened by the grace of God, a mediocrity of excellence, and an unobtrusiveness of character, might have rendered him undistinguishable from the generality of mankind; but religion kindled an ardent fire in his bosom, which incited him to as devoted and zealous an obedience to his Master's commands, as was attained to by any of his contemporaries. The energies of his soul were exclusively directed to the extension of the kingdom of Christ, and in this respect, perhaps, no individual in the part of England where he dwelt was more honourably conspicuous.

As an AUTHOR, Dr. F. was much above mediocrity. His *Essay on Anger*, is, we believe, generally the most esteemed of his works. His *Life of Oliver Heywood* is an interesting and able memoir, and highly instructive to ministers. The *Devotional Bible* has long maintained a high reputation as an excellent and judicious summary of elucidations of the sacred volume. His other works are generally small, but have been rendered extensively useful, particularly his tract entitled *The History of John*

Wise. Among Mr. Fawcett's literary correspondents, he occasionally numbered Dr. Hugh Blair, of Edinburgh, and Mr. Boswell, the biographer of Johnson. With Andrew Fuller, and most of the principal men among the dissenters, he was intimately connected.

As a PREACHER, Dr. F. was held in high estimation by his brethren. No one was blind to his merits but himself. He was accustomed to say, when speaking of his services, not that he *had* preached, but that he had *attempted* to preach. He never entirely lost that timidity and diffidence which oppressed him in his earlier days, though these feelings were softened down into a sedateness of manner, and earnestness of delivery, which increased the general interest of his auditory. In his opinions on the controverted points of doctrine, he was a moderate Calvinist, though, in his earlier years, he had belonged to a church which inclined towards the Supralapsarian sentiments; but in these notions Dr. F. never concurred. In his views as an Antipædobaptist, though decided, he was liberal and candid to those who had, like himself, sought the truth, but come to opposite conclusions. He was happily free from that dogmatism and bigotry which, on this subject, but too frequently characterise those ministers who arise from obscurity, without having enjoyed a regular education. His mode of preaching displayed a judicious union of the doctrinal and preceptive parts of Scripture; being firmly convinced that the strength of the foundation, and the subsequent rearing of the superstructure, were equally necessary to the completeness and beauty of the Christian edifice; and that the fruits of Christian holiness are as essential to evince the presence of spiritual life, as the principle of faith is necessary to connect the branches with the stem and root.

SHORT DISCOURSES FOR FAMILIES, &c.

No. XXXI.

[The following is the Substance of a Sermon delivered by the Rev. Mr. Toller, on Jan. 9, 1803, after expounding, in the morning, the first nine verses of the chapter from which the Text was taken.]

“And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down.”

LUKE, chap. xiii. ver. 8 and 9.

THIS passage happening to come in the course of exposition so soon after we enter on a new year, being so expressive in itself, and suitable to the season, I thought it my duty to call your attention to it, without confining myself to that mode of enlarging on it which I adopted in the morning. I can fairly draw those sentiments from it which will be calculated, through the divine blessing, to be useful to us all, but especially those who are living from year to year without being sensible of the importance of life, and time, and usefulness, to themselves and others:

I. Renewed seasons of Christian privilege, may be justly considered as a kind of providential experiment on men's characters, like a tree spared from year to year, and cultivated.

II. Every renewal of such seasons makes every individual case growingly critical and important; like the case of a tree, about which the dresser of the vineyard is hesitating.

III. These providential experiments, or trials, will at length terminate in an issue inexpressibly momentous.

Now, understand when I speak of seasons of Christian privilege as providential experiments, I mean nothing inconsistent with the infinite knowledge of God, nor the necessity and sovereignty of his grace, but I mean precisely what

the Scripture does, where it speaks of trying and proving Israel of old, seeing what was in their hearts. I mean the thought our Lord intended to convey, in the answer of the dresser of the vineyard, “Lord, let it alone this year,” I'll put it to the test; I'll see what is to be done. I mean something answerable to what some of you have said to a child, or a servant—Well, I'll try you a little longer; I'll see how you behave and turn out. There is an important sense in which divine dispensations and Christian privileges are to be considered as experiments on the character, which will have a good effect, or none, or a bad one. The experiment is made on some with prosperity; they have all that heart can wish, the candle of the Lord shines on their tabernacle. God is trying the melting influence of mercy on them. On others, the experiment of painful and cutting afflictions; long and pungent illness; or the pinchings of poverty, or the loss of a bosom friend: Joseph's temptation, the plagues of Pharaoh in Egypt, the trials of Jacob's family, the wanderings of Israel in the wilderness, are to be viewed as experiments on the character. Hence the restraints of education, the earnestness of parental instruction and prayer, the tenderness of parental tears,—these are experiments on young minds. Access to the Bible, regular Sabbaths, plenty of the means of grace, richness of spiritual cultivation, are experiments on heart and character. The renewal of such seasons, fresh providential dispensations, richer spiritual privileges, more valuable means being thrown in a person's way,—these are to be considered as a renewal of further experiments.

II. Every renewed season of

such means and experiments, makes every such case growingly critical and important. Every year a man begins, and spends, and ends, under this experimental discipline of providence, and means of grace, becomes more important than the last; every increasing advantage from friends, ministers, preaching, and all other sources of improvement, make additional increase to the responsibility of a man's circumstances, in a moral and religious view. The close of the year just finished is more important to every person here than the close of any preceding year, because the more serious sermons he has heard, the more anxious his friends have been in praying for him, the more serious providences he has been exercised with, the case is more critical. It appears so, if you consider the season of providential experiments will not always last; it is necessarily getting nearer to its final close, and the case will be left one way or other. Every year when the proprietor came to see this tree, was more important than the former, because there was a time approaching when he would come no more. It would appear so to every person, if he did but realize,—this may be my last year. Think of a culprit under sentence of death; he knows it is intended he should be executed on a certain day, a month or six weeks hence; in these circumstances, every morning that man rises appears more important than yesterday, and every succeeding morning more so still; and as the last day advances, the hours rise into more importance and value; and, when the last hour comes, the minutes and seconds seem as if tinged with gold, as if he would give a world to command their continuance. Thus would every new year, and every renewed privilege, appear, if you were to realize what is before you, for there is a day when you will certainly die. The growing

importance of these seasons will appear, if you enter into the *force of habit*. There is nothing belonging to human nature more evident than the force of habit. It is as much so with respect to our spiritual concerns as to the motions and actions of the body. The Scripture says, that a man may be so accustomed to do evil, that his learning to do well is like the Ethiopian changing his skin, or the leopard his spots. The man that goes, from year to year, resisting these providential experiments on his character, turning a deaf ear to the word of God, is less and less likely to be made fruitful. I don't say that the almighty grace of God cannot reach his heart; for if he please he can turn a stone into an obedient child; but when a man is in the habit of resisting the means of improvement, stifling his convictions, and hardening his heart, it is in the last degree unlikely that God will bless the means: the more improbable does an effectual change become. I am far from being singular on this point. A man may have got to such a pitch of hardness, he may have outlived his day of grace, and be so confirmed in evil habits, that his fate may be as fixed, and his doom as certain, in the eye of God, as if he were now in the eternal world. "He is joined to idols, why should he be stricken any more?" which is one of the most dreadful states on this side hell. In that case, a man is all but damned! Such is the growing importance of these renewed seasons of grace: because the more of these experiments are made without effect, (such is the nature and force of habit,) it is less likely any future effect should be made. It is a fact, without being unandid, serious experienced persons have remarked, that you seldom know a conversion late in life, where a person has lived all his days under instructive means;

where people are brought up in ignorance, there are many instances (not otherwise) of late conversions.

III. These providential experiments will terminate in an issue inexpressibly momentous. "If it bear fruit, *well*; if not, then after that thou shalt *cut it down*." Every thinking man estimates the importance of any thing by its consequence; here lies the weight of this subject—the consequence of the effect of providential experiments. Bearing fruit, and being well; or being irrecoverably cut down. In many other cases, if a man misses of good, it is not totally lost. Suppose he has a farm, and, by mismanagement and indolence, loses his money; the year after he may go on a new plan, and entirely recover himself. If a man sets up in trade, and spends his property, and becomes a bankrupt, he may, after a while, recover every thing, and make a fortune. But here the *ultimatum* of these means of grace is so final, the alternative so widely different, the crisis of the soul so awful, either *bearing fruit*, and *being well*, or *cut down and lost*!

To apply this,—1st, We learn what is one evidential circumstance with respect to our character in the sight of God; viz. a humble conscientiousness that the experiments God is making on me are blessed to have their genuine essential effect.—When the mind is, in a Scripture sense, turned to the word as clay to the seal. Does he crown my days with prosperity, smile on my circumstances and family? Do these blessings tend to melt my heart in gratitude, and love, to bind my soul to God, and his service? Do I take more delight in devotion and converse with God? Then it is an evidence in my favour. Does God wound and afflict me, and take away the desire of mine eyes with a stroke? Does this humble me in the dust before him, drive

me to my knees, and a throne of grace, deaden me to sin and the world? Then the end is answered. Have I privileges, Sabbaths, a Bible, and pious friends? Are these blessed to lead me to a Saviour, as my all; to endear the temper and precepts of the Gospel? These are evidences in my favour.

2nd, How desirable it is that young people should be early sensible of the importance of habit. I do think, my friends, next to the grace of God itself, nothing is so important to instil into a child's mind as a deep sense of the force of habit. Suppose a child of six or seven years old begin to form a habit of turning a deaf ear to its parents' orders; this habit grows unchecked and unchanged; at length he will form a habit of being deaf to all instruction, divine, as well as human: deaf to the means of grace; and, if left to himself, will turn out a monster. "Can the Ethiopian change his skin, &c." This is only a strong way of saying, how prodigiously forcible is habit!—"Train up a child in the way he should go; and when he is old he will not depart from it." This is a strong way of saying, how great is the force of good habit! Not one man under this roof is sufficiently sensible, how important this is. There are some whose characters are so *set*; their mental habits so fixed, that nothing but a miracle of grace can make them other than they are. Let me solemnly warn such. The man who goes on carelessly, resisting providences, trifling with the word, turning a deaf ear to the Gospel calls and warnings, is forming habits which God may suffer to be invincible; forging chains that nothing but a miracle may be able to break.

3rd, We derive a comfortable evidence that a man is not past all intercession, when the tree, though it has been barren, is let alone for further cultivation; when there is a returning tenderness of mind, a

falling under reproof, a humble sense of the inefficacy of means, and the necessity of divine grace, to make his soul effectually fruitful. I think this an excellent symptom that the heart and life are not given up in righteous judgment. These views are so important, that I shall repeat them. A deep, humiliating, self-abasing sense of the wretched unfruitfulness of your heart; a powerful sense of the necessity of grace from our Lord Jesus Christ, to render the heart fruitful; and a humble daily application for the blessing, is a good evidence. If I knew any person in that situation, I should turn him to that passage, Ezekiel xxxvi. 26, and following verses,—“A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and will give you an heart of flesh, &c.” I think, my dear hearers, what, if this should be the last year of experiment with any of you! It is more than possible, what is figuratively related in the text, may, in substance and

real meaning, have passed in the divine mind with respect to some here. You have been planted for years in the Gospel vineyard; the proprietor has come seeking fruit, and found none; he may have been on the point of uttering the order—“*cut it down.*” The intercession, perhaps, of that Saviour you slighted, has prevailed. It may be said in the divine mind, “Well! he shall have another year.” It may be now, or never. If the sermons and providences of this year have no effect, at the beginning of another it may be all over and every thing settled. Respecting your character and doom, there may be a sense in which angels and devils are watching what is the effect of this year upon you. Life and death, the blessing, and the curse may be set before you in a way they never were before. This may be the most critical Sabbath in the whole term of your life. O think of the consequences depending; if ye bear fruit, well; but if not, the word may be issued forth, “after that,—then thou shalt cut it down.”

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON MINISTERIAL ADDRESSES TO SINNERS.

(To the Editors.)

I PRESUME not many ministers of the Gospel are to be found, who have not felt some degree of difficulty with reference to the manner in which they should conduct their addresses to the ungodly. There are a few, I believe, (if ministers of the Gospel they can be called,) who deem it improper to address any thing at all, in the shape of exhortation, to those whom they regard as “dead in trespasses and sins;” while others content themselves with calling upon them to do what they consider within the compass of their moral power, viz. to read the Scrip-

tures, to attend the preaching of the Gospel, &c. but who never venture to say, with the Apostle, “Believe in the Lord Jesus Christ.” The number of both these classes has, of late years, been greatly and happily diminished, by the writings of Fuller, Williams, and others, who have clearly exhibited the true ground of moral obligation, and shown, with a power of argument not to be resisted, that it is the duty of every man to believe all that God reveals, and to do all that he commands.

Still, there yet prevails, even among those who hold this general view of the matter, considerable disparity of sentiment and practice. There are some who

seem to imagine, with a celebrated northern Doctor, that the minds of men must be prepared for the faith of the Gospel; that ministers should endeavour to lead on their hearers step by step, "raising first the blast of their trumpet against the visible iniquities which they see to be in them;" that by inducing them to forsake such practices, they may be placed in a better moral attitude for receiving the "faithful saying, and worthy of all acceptance." Many, on the contrary, and I believe the greater part of evangelical ministers of the present day are of this description, maintain that the Gospel should be directly pressed upon the attention of all men; and that all men are bound to receive it. Even amongst these, however, there is considerable disparity of practice, involving, as it appears to me, considerable difference of opinion. There are many preachers, who, having given a vivid exhibition of the Gospel, tell their hearers that it is their instant duty to receive it, and that every moment of delay brings down upon them a heavier load of guilt; and there are others, who, in similar circumstances, merely exhort their hearers to pray for faith and a new heart, or who, if they do direct them to go instantly to the Saviour, direct them, at the same time, to pray that they may be enabled to go to him.

Now, it cannot be doubted, that it is a most important matter to conduct our exhortations to the ungodly in a consistent and proper manner, and in the manner best adapted to accomplish the great object we have in view, viz. to save them from death and destruction. I frankly acknowledge my doubts whether such is the tendency of the mode of address last described; and my hope, in writing to you, is, that a statement of the nature and origin of these doubts, may draw forth

some remarks either from you or some one of your able correspondents, adapted to set my mind more at rest upon the subject, than, I confess, it is at present. The following, then, are the sources of my hesitation, with regard to what I imagine is the prevailing mode of address in the present day.

First, Was it not the practice of the apostles, after they had given a statement of the Gospel, to command men every where to repent, and believe it? And, can a single instance be produced, in which they either satisfied themselves with merely telling their hearers to pray for faith, or even connected such exhortations with others to believe the Gospel?

Secondly, Do not mere exhortations to pray for faith, proceed on the principle, that the whole of the sinner's immediate duty is exhausted by prayer, and that it is not his immediate duty to believe? Closely connected with this is the

Third question I would ask, viz. If mere exhortations to pray for faith, do not involve a practical surrender of the important question we have all along been contending for with the high Calvinists, viz. that sinners are morally obliged, or, in other words, that it is their duty to do, what they are at the same time morally unable to do? Are not such exhortations prompted by a kind of feeling that, as sinners cannot, after all, believe, they should only be exhorted to pray that they may be enabled to believe?

Fourthly, I would ask, whether the practice now adverted to lightens the pressure of the supposed difficulty? or, in other words, whether sinners are more able to pray than they are to believe? Are they not as unable to pray properly, as they are to receive the word of God concerning his Son? And if this be the case, should not the address be an ex-

hortation to pray that they may be enabled to pray, and so on, *ad infinitum*?

Fifthly, I ask, if the persons to whom the exhortations are addressed should be led to attend to them, whether their prayers would be acceptable to God? Are the prayers of unbelievers ever acceptable to him? And, if not, have they any tendency to procure the supplicated blessing?

Sixthly, I ask if the kind of exhortations to which I am now referring, viz. exhortations to pray for faith, instead of to believe, do not seem to go on the principle, that there is something besides aversion of heart to the Gospel, to prevent a sinner's receiving it? In the supposed case of a sinner's being led so to desire to believe the Gospel, as to pray for faith in it, are not all the obstacles to his coming to the Saviour removed? Will not the state of mind, that by supposition leads him to the throne of grace, lead him to the cross of Christ?

Lastly, Is not the effect of this mode of addressing sinners injurious? If a sinner be in any measure alarmed, and so induced to utter a form of words before God, is he not likely to think that he has then done all his duty, and that if his prayers are not heard, the fault is not his? Is it not the tendency of this mode of dealing with sinners, to lead them to wait at the pool of ordinances, as it is called, fancying that they desire to be converted, and to be brought to the Saviour, but that God is unwilling to bring them? Whereas, should it not be deeply impressed upon their minds that they desire no such thing; that their distance from the Saviour is a voluntary and cherished distance; and that every moment in which they continue where they are, they are adding to the burden of their guilt?

INVESTIGATOR.

REFLECTIONS ON A VISIT TO THE JEWISH SYNAGOGUE.

THE remote antiquity of the Jewish people, "who date from beyond the Pyramids," and their subsequent dispersion among all the nations of the earth, where for ages they have existed as a distinct family, alike resisting the terrors of persecution, and the allurements of ease, must present to a philosophical observer of human nature, a phenomenon of no ordinary interest. He may, indeed, attempt to solve the problem, but it is the believer in Christianity, who can alone explain it, and he considers the peculiar circumstances of that venerable people, as affording a more complete testimony of the truth of his religion, than sculptured granite, or lettered brass could furnish. To such a mind there are some considerations of the deepest and most gloomy interest connected with their present circumstances, as contrasted with the past. And when he realizes the splendour of their brightest days, in which they possessed "the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the Father's, and of whom, as concerning the flesh, Christ came"—he sighs at their degeneracy, and desires to view them "in their low estate," that he may more fully understand the hateful nature of that *unbelief*, which caused the storms of divine judgment to drive them like a gallant vessel on some dreadful shore, and then to scatter their broken fragments along the beach to testify to every passenger, how dreadful was the tempest, and how complete the wreck. I am not ashamed to say, that these have often been my feelings; and when last in the metropolis, I expressed these feelings to a friend, who lives in that part of the city of London, where the Jews principally reside; and who offered to conduct me to the public service of their chief

synagogue. I accepted his invitation, and a short walk brought us to the dark and narrow precincts of Duke's-place, where we entered a spacious edifice devoted to Jewish worship. The service for the eve of their Sabbath was began, a large congregation had assembled, even the entrance was crowded with groups of dirty, "fellows of the baser sort," whose suspicious appearance, caused my friend to hurry me forward. As we passed along the aisle, the loud shrill tones of the reader, who chanted forth the evening prayer, echoed through the lofty building, and before we could reach the seat to which we were conducted, a loud response burst from a thousand voices, as if in united execrations on the heads of their Christian visitors. I took my seat somewhat startled;—gazed on the dark physiognomies around me—and felt insulated amongst them. There was something in the keen expression of their eyes which made me uneasy; and I rejoiced that I had a Christian brother by my side. This needless feeling quickly subsided, and I listened to the service; but as it was perfectly unintelligible to me, I found myself at leisure to reflect on the novel and touching scene around me.

I was much affected to observe the almost total want, not only of reverence, but also of common propriety of behaviour. The children were trifling, their fathers were familiarly chatting, and, indeed, some were evidently transacting business: the buyers and sellers yet linger in their temple, and their house of prayer is still a "house of merchandize." The spacious galleries are elegantly fronted with brass lattice-work; and exclusively devoted to the accommodation of the females, who, however, appeared perfectly indifferent to the service, and only anxious to display their rich and gaudy dresses, to which they seem as much at-

tached as their great grand-dames were three thousand years ago. It has been generally thought, that woman is more disposed to attend to the duties of religion than man; and travellers have often strengthened this opinion by their observations; but, alas! the fallen daughters of Israel are more degenerate than their sisters of Samaria, who *worshipped*, though they "*knew not what*;" and these descendants of the faithful Sarah, the prayerful Hannah, the modest Ruth, the grateful Elizabeth, and the watchful Anna, appear in the house of God to flirt and trifle! Surely, we may lament with the prophet Jeremiah, that "from the daughters of Zion all beauty is departed." Amidst this general levity of manner, I, however, observed some venerable Jews bending beneath the weight of years, who were deeply attentive to the forms of their worship. Their heads were covered with their *sacred* garments,* and their faces were turned to the east, to worship "towards the Holy Temple." But their countenances expressed a sadness, which was affecting; and which called to my mind the touching lamentation of a noble poet, who in one of his *Hebrew melodies*, has with his accustomed success described their feelings of desolation and exile:

"But we must wander witheringly
In other lands to die,
And where our father's ashes be
Our own can never lie,
The temple hath not left a stone,
And Mockery sits on Salem's throne."

The only part of the service, which appeared to arouse and interest the audience at large, was the vocal display of two young Jews, who certainly poured forth "the songs of Zion," most melodiously. While I was admiring the beautiful inflections of their voices, a bearded Israelite tapped

* Called תלית, *Tallith*, vide Allen's *Modern Judaism*, chap. 17.

me on my shoulder with perfect familiarity, and asked, if the performance was not fine—and informed me, that these young men were employed to sing at concerts at the west end of the town. I did not reply. The devout and patriotic exclamation of their exiled ancestors rushed into my mind, "How can we sing the Lord's song in a strange land?"—and I could have wept for their degeneracy. Turning in disgust from these theatrical exhibitors, I observed a lamp suspended over the recess in which they deposit the books of the law, which reflected from its feeble, and almost expiring flame, a dim uncertain light on the sacred volumes below. Alas, thought I, how this resembles the instruction, which this deluded people derive from the expositions of their Rabbies. "The light which is in them is darkness;—how great then is that darkness."

I am not sure that some feelings of conscious superiority were not growing upon me as I looked around, when I felt myself admonished and humbled, on remembering the language of St. Paul: "Boast not against the branches—because of unbelief they were broken off, and thou standest by faith. Be not high minded but fear: for if God spared not the natural branches, take heed lest he also spare not thee." My friend had become weary, and rose to retire; and as every object in the surrounding scene excited melancholy feelings in my bosom, I cheerfully followed through a side door to the street again, when, in a few minutes, I found myself at the hospitable dwelling of my friendly companion.

The conversation of the evening turned on the melancholy spectacle we had witnessed, and the duties which Christians owe to this unhappy people. My host would not hear of societies for their conversion. He said, those who were acquainted with the secret history

of some attempts of that sort, knew enough to deter them from making the experiment again. He would only consent to the circulation of their own Scriptures amongst them, and the judicious distribution of books demonstrative of the Messiahship of Jesus. He admitted the necessity of earnest and united prayer for their conversion, and regretted that their peculiar situation is not more frequently remembered in public and social prayer. And, indeed, he suggested the necessity of some hint on this subject in our religious periodicals. I have, therefore, written to you this brief account of our visit; and I trust, if any of those who lead the devotions of others should favour it with a perusal, they will not fail to remember "the seed of Abraham." Whilst we contend for the advantages of *free prayer*, I trust they will be exhibited in the comprehensive supplications of our ministers, who should not forget, that "*Jews, Turks, and Infidels*"—are daily remembered in the petitions of the National Church. "O, that the salvation of Israel were come out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

AMICUS RUSTICUS. B

A STATEMENT OF THE PRINCIPAL EVIDENCES OF THE CHRISTIAN RELIGION.

THE object which this paper has in view, is to show, that *The establishment of Christianity has been effected by such means as prove it to be of divine origin.* To attain this object, we shall investigate the history of the Christian religion, by distributing it into three periods: the *first*, that which preceded the coming of Christ; the *second*, that in which Christ and his apostles exercised their ministry; and the *third*, that which has subsequently transpired down to the present time.

This mode of discussion is chosen, not merely for the advantages of its arrangement, but equally for its agreement with the nature of Christianity, and the manner in which it has been communicated to the world. For the Christian religion is not a naked exposition of opinions or maxims unconnected with facts or events, nor is it founded on an insulated system of occurrences, detached from the general history of the human race, but on an assemblage of facts, commencing with the earliest, and extending through the subsequent ages of mankind: it is inseparably interwoven with the history of man; and is in possession of innumerable testimonies and monuments distributed through every age, and nearly every country of the world, to which it appeals for its truth, and by which it authenticates its claims.

I. We begin with the period which preceded the coming of Christ.

The object which we have here in view, is to shew, that by a variety of means, extending through this whole period, God was making preparation for the establishment of Christianity, by giving indications of its approach, and affixing to it numerous characters which should distinguish it from all the impostures, by which enthusiasm or hypocrisy have imposed upon the superstition or credulity of mankind. To accomplish this purpose, a frequent reference must be made to the writings of the Old Testament. These books exhibit a connected series of history, reaching from the commencement of this period, nearly to its termination, and afford numerous instances of divine interposition in the regulation of human affairs. But as these books, equally with the rest of the inspired volume, are assailed by the shafts of infidelity, a brief inquiry into their truth and authenticity becomes necessary to our

purpose. The Old Testament grounds its claim on reasons which it possesses in common with all the approved historical documents of ancient times, and on others which are peculiar to itself.

First, the Old Testament history possesses, in common with other histories, arguments by which its authenticity is supported. The historical compositions of profane writers are authenticated by arguments drawn from the characters of their authors; their general reception in the times when they were published, and in successive ages; the consistency of their parts one with another; and with other historical writings: together with their manifest relation to the present state of mankind; and their coincidence with the various monuments of antiquity still in existence. By such *criteria* are the testimonies of profane history rendered credible; and on these and similar grounds the relations of Herodotus, Thucydides, Livy, and Tacitus are supported; nor can any sufficient reasons be assigned why the writings of Moses, Samuel, Nehemiah, Ezra, and other contributors to the volume of the Old Testament should be deemed unworthy of similar acceptance on similar grounds, apart from all considerations of supernatural suggestion.

Secondly, the Old Testament history supports its credibility by reasons peculiar to itself. This history is associated with the existence of the Jewish nation; a people rendered by their religious rites, their civil polity, and their exclusive character, the most extraordinary of the families of mankind. No account of these people can be admitted which does not identify itself with their history detailed in the books of the Old Testament, and confirmed by numberless unexceptionable testimonies of the most ancient and credible

profane historians. The general agreement of the copies of the Old Testament, which we have now in our hands, with those of the earliest times, is placed beyond the reach of controversy by the Greek translation of the Septuagint, made several ages prior to the birth of Christ, an invaluable monument still in our possession, and which was open to the inspection not only of the Jews, but of the most learned and inquisitive heathen nations. Grounding its truth on such a basis, the Old Testament elevates its tone, and verifies its claim by the pure theology exclusively taught in it, by the comprehensive system of morals which it exhibited amidst the profound obscurity and scepticism in which the world was enveloped, and rests its highest pretensions to a divine original, on the stupendous miracles wrought by its agents, and the numerous, explicit, and verified predictions of its prophets.

We return now to the object directly before us, which is to trace the connection of the history of this period with the establishment of Christianity. This may be done by considering the general indications of God's future designs which were given during this period; the gradual light which was cast upon them by subsequent discoveries; and the arrangements of providence, by which the world was brought into that state, in which, agreeably to the declarations of the prophets, it was to be found at the coming of Christ.

1. We consider the general indications of God's future designs which were given during this period. Of these, the first and most general is found in Gen. iii. 14, 15. "And the Lord God said unto the serpent, because thou hast done this thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go; and dust shalt thou eat all the days of thy life, and I will put en-

mity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." In figured language, appropriate to the purposes of ancient prophecy, this oracle states the divine intention of destroying the usurpation of the serpent over the human race by means of a human agent, who should derive his power to achieve this great work from the immediate co-operation of God himself: it is the germ whence all succeeding prophecies have sprung, and whose development has produced all the endless ramifications of events which constitute the history of man. In Gen. ix. 26, is contained a rapid sketch of the future fates of mankind, connected with a further indication of the promised deliverer, in which his descent from Shem, the second of the sons of Noah, is specified. Additional declarations of his approach, and more definite limitations of the line whence he should spring, are contained in the promises originally given to Abram, and successively confirmed to Isaac, Jacob, Judah, David, and Solomon. Closely connected with the ancient oracles which we have now reviewed, were the peculiar forms of religion established among the Jews: These forms embraced not only the purpose of maintaining the knowledge, and worship of the true God inviolate among the Jewish people, but were so constructed, as, in a vast variety of instances, to pre-signify the religion which in the last ages of the world was intended completely to supersede every other. Hence, is to be derived the chief significance of the various rites of the tabernacle and temple services; of the vestments and unction of the priests; of the numerous sacrifices and offerings, and of the costly utensils and splendid apparatus of this singular institution. In no other view do the ceremonies of Judaism appear wor-

thy of their heavenly origin. Separated from their connexion with Christianity they are altogether puerile and fantastic; but regarded as the significant symbols of the religion of Christ, they approve themselves to our scrutiny as the appointments of a Being infinitely wise and good.

In contemplating these general and comprehensive indications of God's future designs, a question naturally arises of this kind: did the persons to whom they were originally given fully comprehend the several particulars which were comprised in them? or had they only a general and indistinct conception of the subjects thus announced to them? We may, I am of opinion, determine with certainty, that they had not a clear and explicit notion of the meaning of these predictions and significant rites, which were not sufficiently developed to communicate this clear knowledge. But this concession by no means invalidates their application to the establishment of Christianity, nor does it form any ground for supposing either, that at the time when they were delivered, they had no such meaning as we ascribe to them, or that God, their great author, was unacquainted with his own institutions. These were ever present to his infinite mind with all possible clearness, and in all their vast extent, but were fully understood by men, only as succeeding revelations, or subsequent events, gradually removed the obscurity in which they were designedly involved. That the subordinate agents employed to construct the several parts of a complicated engine are ignorant of the use of those parts, and of their adaptation to the purpose which is to be effected, by their union and due arrangement, forms no reason for supposing either, that no such use or adaptation exists, or that the engineer himself is deficient in the skill requisite for the completion of

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his undertaking. When the whole is accomplished, then in the perfection of the work, and the due subordination of all the parts to the whole, the energy and science of the master mind will be discerned, which could originate the design, and execute it, by means of instruments unconscious of the purpose of him who employed them.

2. We now direct our attention to the gradual light, which was cast upon these general indications of God's designs by subsequent discoveries. These discoveries were made by additional predictions, delivered by a succession of prophets, which continued about seven hundred years, from the times of Samuel down to the return of the Jews from the Babylonish captivity. They contained numerous particulars relating to the person and character of the promised Saviour, and intimations of the time when he should appear. The state of the world, and especially of the Jewish nation at the advent of the Messiah, were also comprehended in them, together with the place of his birth, and many circumstances attendant upon it. The reception which he himself, and his doctrines, should experience, the sufferings he should undergo, and the final establishment and triumph of his cause over all the opposition against which it should have to contend, constituted also the subjects of many prophetic declarations. These predictions were delivered in various modes, suited to the degree of information which God designed to communicate to the persons who lived at the times in which they were delivered, and yet, for the most part, were so enveloped in the obscurity necessarily attendant upon symbolical language and figurative expressions, as to elude every attempt clearly to unfold their meaning, before the periods of their fulfilment arrived. Many of these predictions, moreover, were

D

delivered by the prophets in abrupt and unconnected sentences, combined with oracles predicting the rise and fall of states, empires, and individual princes. This method of delivery, while it effected the purpose of a partial concealment, attached also to these predictions the highest interest and importance, by the evidence in support of the mission and authentic character of the prophets, arising from the continued fulfilment of many of their predictions. That such effects, respecting the characters both of the prophets and of their predictions, were produced, is apparent from the high estimation in which they were ever holden by the Jewish people, even during the times of their apostasy from the religion which was supported by these ministers of God: and that a gradual increase of light was communicated by these oracles, is equally apparent from the increased knowledge actually possessed, as the times drew near in which they were to receive their full accomplishment.

3. We must now proceed to consider the arrangements of Providence, by which the world was brought into that state, in which, agreeably to the declarations of the prophets, it was to be found at the coming of Christ. It is well known to every one, who is in the smallest degree conversant with ancient history, that at the birth of Christ the principal states and kingdoms of the world were comprehended under that vast system of dominion called the Roman empire. This government, limited at first by the walls of an insignificant city in Italy, had gradually extended its power over the most populous and potent nations of the earth. It had consolidated into one body a very large proportion of the members which had successively formed the Chaldean, the Persian, and the Grecian empires. It had carried its victorious arms into Palestine; and reduced the

Jewish nation to a state of entire subjection to its sway. The land of Judea formed a portion of a Roman province, and was governed, during the period of Christ's ministry, by Pontius Pilate, a Roman procurator. That this condition of human affairs was the natural effect of the passions of men, and produced immediately by their agency, is perfectly consistent with the belief that it took place in entire agreement with the counsels of heaven. The voluntary actions of men fall as completely under the superintendence, and are as much regulated by the control of providence, as the motions and arrangements of those masses of unconscious matter which compose the several parts of the universe. The moral necessity which connects the volitions of the intellectual creation with the purposes of the first cause, is as fixed and immutable as that physical necessity which binds in one immense concatenation the orbits of the stars and the courses of nature. This is not the subject of our discussion. It is questioned alone by Atheists and Epicureans. Every admission of the consummate perfection of God involves this as its necessary consequence. What we have to do, is to show that such a state of human affairs had been sketched by the hand of prophecy long ere it actually came into existence. For this purpose, we appeal to the predictions of Isaiah, of Jeremiah, and of Ezekiel, in which the conquests of Nebuchadnezzar and of Cyrus were traced with unerring precision: we refer to the sublime visions of Daniel, wherein the characteristic properties of the Grecian and Roman empires, together with the future fates of the Jewish people, were distinctly portrayed: and we finally allege, as the grand object to which all the prophetic enunciations tend, that which was promulgated by Haggai, "Yet once

it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come."

Thus terminates our inquiry, necessarily brief and imperfect, into the connexion of the history of the early ages with the appearance of Christ among men. As the result, we maintain that the establishment of Christianity was no fortuitous event, but that it took place in strict unison with the predictions of the Old Testament Scriptures, and was the consummation of a plan arranged by infinite wisdom, and embracing whatever is interesting in the history of mankind.

(To be continued.)

ADDITIONS TO THE MEMOIR OF THE REV. T. N. TOLLER.

ACCOUNT OF THE FUNERAL.

(Extract from a Letter.)

THE funeral of Mr. T. took place on Thursday morning, March 8th,* and was attended by all the ministers in the Northamptonshire Association, and by most, if not all, the dissenting ministers of every denomination, in the neighbourhood, and by some clergymen.

The pall was supported by two clergymen and four other ministers, of the Independent, Baptist, and Methodist connexions; the rector of the parish, and the other ministers engaged in the public services of the day, preceded the corpse, and a very long train of ministers, and the respectable inhabitants of this town† and neighbourhood followed uninvited, all anxious to pay the last tribute of respect to a man so highly beloved. A considerable part of the shops were shut up, and business was suspended. All ranks, of every de-

nomination, united in dropping their tears into the grave of him whom they all loved and esteemed. To his family, his friends, and his religious connexions, and to the town at large, his loss is irreparable. Never was a mourning more sincere and universal.—The service was opened by a prayer by Mr. Horsey, of Northampton; Mr. Edwards, of Northampton, delivered a funeral oration; and Mr. John Hall, the Baptist minister of this town, concluded in prayer. The several parts of the service were highly appropriate and affecting. The body was then committed to the silent grave—the assembly dispersed, and at three o'clock met again, when a funeral sermon was preached by the Rev. Robert Hall, of Leicester, to such a multitude as we have seldom witnessed. The text was from Hebrews, the 13th chapter, and 7th verse. The preacher, with all that elegance and pathos with which he is so highly gifted, portrayed the character of Mr. T. in terms so just and affecting, that every heart was interested, and every eye wet with tears; at the same time, his appeal to the consciences of those who had been so long blessed with such a minister, was irresistibly impressive. Application has been made to him to publish the sermon, but at present he has not complied.

SPEECH OF MR. TOLLER AT THE FORMATION OF THE NORTHAMPTONSHIRE BIBLE SOCIETY.

(The Duke of Grafton, President.)

(MR. TOLLER was perhaps the most popular advocate that the Bible Society had in the county of Northampton. His speeches, distinguished by simplicity, ingenuity, piety, and apt illustration, and delivered in a manner very impressive, and altogether his own, were generally interesting, and often fas-

* The reader is requested to correct an error in our last article upon Mr. T. at p. 618, in the second column, October 25 and 26, should be February 25 and 26.

† Kettering.

inating and delightful to very numerous auditories. The following was delivered at the formation of the County Society.)

"Uniformity of opinion on religious subjects, is, without question, in the abstract, a very desirable thing; but those who are most aware of the weakness of human nature, the limitation of the human faculties, and the prejudices to which we are all more or less liable, will be least sanguine in their expectations on this head. Surely, then, it is important, that what is wanting in uniformity of sentiment should be compensated, as far as may be, by unity of spirit.

"Now, nothing appears so well calculated to draw Christians together, as the junction of zeal and exertion amongst different ranks and denominations, in pursuit of some grand absorbing object, which shall throw lesser differences into the shade, and carry all before it by the mere weight of intrinsic merit. On these grounds, the British and Foreign Bible Society appears to me to be, without exception, the best human institution in existence, and every argument which is adduced in favour of other religious institutions will support this; and no objection which is made to others, will justly apply to this.

"Any cause which would recommend itself to the patronage of a pious and reflecting mind, must have three prominent qualities, viz. *lawfulness, probability of success, and utility.* As to the first of these, there can be but one opinion in the present instance. If there be any undertaking under heaven, which must be supposed to be agreeable to the will of God, surely it is that which is intended to diffuse those writings of which he himself is the author, and which he has communicated to the world for the general and exclusive benefit of the human species as such. As to probability

of success, such an undertaking may not answer in the mode, or with the rapidity, or, in certain particular cases, which we may be ready to prescribe, or anxiously wish for; but the nature of the cause, and the character of its great Patron, *must* insure its success, though to an extent wholly *indefinite* as to us, upon the principle, that the rising sun will infallibly produce a salubrious effect on the face of nature, and the descending rain carry a fertilizing influence to the face of the earth; though, owing to subordinate causes, the degree of effect may be incapable of calculation by human wisdom. Here we have an express passage to our hand: 'as the rain and snow come down from heaven, and water the earth, *so shall my word be*; it shall not return void, but accomplish that which I please.'—The utility of dispersing the Scriptures is not only obvious, but the extent of that utility is illimitable, and that both individually and generally. When you bestow common blessings on others, you know all that they can do for them. Give a poor man food, raiment, a comfortable home, and you can form a full estimate of the value of those blessings; and could you make him a present of a gold-mine, though apparently an inexhaustible blessing, yet, beyond the means of procuring him the comforts of life, it might prove little more than a source of cares and snares to him. But when you put a Bible into his hand, you give him the golden key, which, if properly applied, will unlock the riches of the universe to him; you impart an inheritance to him, which, in proportion as it is received and prized, will descend to his children, not only to the third or fourth, but the thousandth generation, and still remain unimpaired.

"In a general sense, likewise, the utility of this institution is unlimited. It has been said, by a great

mathematical calculator, that a single penny put out at compound interest at the commencement of the Christian era, would have amounted, at the present day, to the value of many globes of solid gold, as large as the planet which we inhabit. In the same glorious kind of ratio, would 'the word of God run, and be glorified,' had it but 'free course': not indeed in a way of pecuniary accumulation, but salutary diffusion. In this respect its capacity of increase is like the element of fire, which spreads and flashes in every direction, and assimilates all the combustible materials within its reach. There is a capacity of diffusion in the divine word, which, when put in motion by adequate causes, would inwrap the globe, till not another rational being were left to receive it, or another soul remaining unsaved by it.

"I am confident I shall not offend your Grace, if I venture to affirm, that you never appeared in a situation more truly dignified than at the present moment. As a member of the great senate of the nation, (unquestionably the most illustrious civil assembly in the realm;) you appear under the honourable title of a British Peer; but *here* under the still more dignified character of a Christian believer; *there* you take your seat as one of a body of legislators to an individual empire, but *here* as a friend to a perishing world; *there* you are the subject of a venerable, but, alas! disabled earthly sovereign; *here* you appear as the loyal subject of the 'blessed and only Potentate'—'King of kings, and Lord of lords, who only hath immortality'; *there* you are stationed as a counsellor, consulting the well-being of the country; but *here* you preside at the head of a band of advocates in the cause of human salvation,—nor would an angel from heaven think himself demeaned by occupying the chair

which your Grace fills, on an occasion like this; for if there be joy in heaven over one sinner which repents, what must be the emotions of those benevolent spirits, in witnessing the proceedings of this day; which have for their object the repentance and salvation of millions. Nor surely, will it be extravagant to affirm, that a time may come, when it shall appear a greater honour to have been the humblest individual belonging to this society, than to be the emperor or conqueror of the globe.

"Upon these principles, my Lord, I do most cordially approve of the institution about to be formed this day, which has for its object the dispersion of a book, separate from the information and blessings of which, the scenery of nature, magnificent as it is, is to the eye a splendid but mysterious riddle; the advances of death, the approaches of an hour of darkness and dismay; and an entrance into eternity, little better than a leap into a gulf of desperation.

"Before I sit down, surely I may say, without offence; that I trust we shall consider the transactions of this day as laying us under additional obligations, to exemplify in our lives the excellence of that book, which we so zealously recommend to others; that they may derive their ideas of its value, not merely from perusing its contents, but from observing the fair and beautiful transcript of its principles and tempers in our characters and conduct, so that our light may shine before men in humble subserviency to the word: that at the awful day, when human distinctions shall be levelled in the dust, and nothing survive the ruins of a dissolving world but the truths of that volume, and the characters formed by them, a goodly multitude; both of 'sowers and reapers,' may have occasion to rejoice eternally in the happy consequences of the events of this day."

ORIGINAL LETTERS OF
DR. DODDRIDGE.

No. II.

" Northampton, April 12, 1746.

" Rev. and dear Sir, — I am truly ashamed to think that I have two of your letters unanswered, but really I am so full of business, that I hardly know how to turn myself, and especially now, having been called into Worcester-shire by the death of a relation, which occasioned a journey of eight days; but I can't persuade myself to do any thing till I have briefly acknowledged your's, and told you that we are all, through mercy, well, and that we sympathize with you in all your sorrows and in all your joys, so far as we know them. The death of Mr. Scott* gave me a great deal of concern, though I could not but congratulate my invaluable friend on his happy escape from the burdens of mortality, and glorious entrance into his Master's joy. He was, indeed, one of whom the world is not worthy, but he is now in a world worthy of him. My heart rejoices in every remembrance of him, and particularly in reflecting how faithfully and affectionately I was often enabled to pray for him in the last stages of his life, though I then little thought the close of it so near; which reminds me to tell you, my dear brother, that though I write to you so seldom, there is seldom a day in which I am not expressly mindful of you in my prayers, most heartily wishing you abundance of success in the good work in which you are engaged. I have just been making a visit to Kidderminster, where there is such a degree of religion prevailing in the dissenting congregation, under the care of one of my pupils, as I have scarce ever seen. He has upward of 300 catechumens of all ages, has received 60 new communicants into the church within

a year and a half; and visits his large congregation, in a pastoral view, constantly every year. God has blessed his Gospel in a most wonderful manner, as preached by this faithful and affectionate servant of Jesus Christ, and made him the means of convincing and reforming some of the most profligate sinners. He is a person of great candour and moderation, and I think there is no place where the church-people and the dissenters live on so good terms. The minister of the establishment preached at church a funeral sermon for Mr. Spilsbury, who had been the dissenting minister, in which he advised the dissenters to choose such another; and Mr. Bradshaw, the succeeding dissenting minister, preached a funeral sermon for this worthy clergyman, in which he also spoke very respectfully of his character, and prayed that the parish might be provided with a successor of like virtues and graces.

" I am persuaded, dear Sir, that you will have a pleasure in hearing this, like what I feel in relating it. It is a great pleasure to me to hear that Miss Scott is so comfortably supported, as it is one of the most remarkable answers to prayer, when taken in all its circumstances, God has ever given me.

" Mr. Hervey's *Meditations* are universally acceptable to serious people all over the kingdom, and I am glad to find they are so. I thank you, Sir, for your kind invitation to Norfolk, which I shall not want an inclination to accept, if I can have an opportunity. My wife joins her compliments, and also retains a most affectionate sense of your friendship. I thank God I enjoy as comfortable a state of health as I ever did in my whole life. The third volume of my *Family Expositor* is ready to be published. I have almost finished Colonel Gardiner's *Memoirs*; and I intend to begin to write on the *Romans* the first day

* Mr. Scott was an eminent dissenting minister at Norwich.

of the new year, and will do something at it every day till it is finished, though that something may, perhaps, sometimes be little more than half a page; but I find, in the midst of my many avocations, that it is of great importance to be still creeping on. I am extremely glad to hear Master Bobby* goes on so well, and pray God to give you in him all the joys you can wish. I bless God, my son also promises very well, as all my other children do, especially my eldest daughter, who is at a boarding school at Worcester, and whom I saw the other day; she seems to be under such genuine impressions of religion, that on your principles, relating to communion at the Lord's table, in which I concur, I should not have the least scruple in my own mind of admitting her to it. I think nothing would fix our young people for religion more than engaging them to come early to that ordinance, and maintain a diligent inspection on their after conduct. I cannot say I know the authority on which Archbishop Usher went in asserting that some were admitted to the communion before baptism. I suppose it must have been when things were in a disordered state, some centuries after the apostolic days. This reminds me of a remarkable passage I met with in Tertullian, by which it seems that masters of families administered the Eucharist to their own domestics, which, I confess, filled me with great astonishment. But it is now time that I conclude.—Farewell, my dear brother, may the success of your ministry be proportionable to the zeal and fidelity of it, and to that rich abundance of gifts and graces with which God has blessed you. I can't forbear telling you, that the man of all my acquaintance that seems most to resemble you, is called by Providence to Taun-

* Robert Martyn Frost, one of Mr. Frost's sons, and who was an eminent attorney at Diss, in Norfolk.

ton, where I hope he will be a burning and a shining light, and though there should be some to oppose him, I do not doubt his acceptance, and though some of the malcontents should be driven to join Mr. Amory's congregation, I persuade myself their loss will be repaired ten-fold. I only add my desire of your continued prayers, that God would invigorate my resolutions for his service; and particularly with respect to my pastoral care, which I am sensible, amidst my many other engagements, I have been too ready to neglect. I am, Rev. and dear Sir, your most affectionate brother and obliged humble servant,

"P. DODDRIDGE."

REFLECTIONS UPON THE OLD AND THE NEW YEAR.

O Joy! that in our embers
Is something doth live,
That nature yet remembers
What was so fugitive!

The thought of our past years in me doth breed
Perpetual benedictions.

• • • • •

With new-fledged hope still fluttering in his
breast. WORDSWORTH.

Nothing is so flattering, yet nothing so deceitful as human life. It is fair in prospect, and big with promise; yet its issue is commonly disappointment and sorrow. After a man has reached its utmost limit, or even surpassed the ordinary term of his fellows, he too frequently appears to have lived and laboured only for very vanity, or for a fuller measure of misery than others. His hope, once fair as the rose-bud, and fragrant as the morning, has become a shrivelled, shrunken thing, at the touch of time; and the very last leaf drops from the tree in the hollow sweeping gust, which precedes and foretells the approach of the fatal uprooting blast. He is neither like the full-clustered vine, nor the shock of corn fully ripe, coming in in its season; but like the aged oak, which the lightning of heaven has scathed, ere the

feller has applied his axe to the trunk. He is old, indeed, but has neither acquired wisdom nor grace; and is as dissatisfied with himself as with the world he is quitting. Something he feels he wants, which every succeeding year has made more necessary, but failed to bring him; and something he ought to have learnt, essential to his happiness, which all his experience, and all his accumulation of years, have only seemed to render more distant and difficult. He is sated with the world, but not satisfied; bidding adieu to its troubles and perplexities, but not happy; approaching a new world, but unfit for its discoveries, and fearful of its reality. All within is tremulous and wretched; all without is gloomy and silent. Such, if the weakness and folly of man would allow them steadily to scrutinize the facts—such are the closing scenes of the lives of most aged persons; and such they will be with us all, if the years of our frail mortal being are not devoted to the pursuit of a higher and fairer prize, than usually engages the ambition of the human heart.

We are entering upon a new year, a new section of the contracted circle of human life;—and are taking our leave of another portion of time—a large proportion of human life—which will meet us with its testimony on the morning of eternity;—and what so proper, then, as to turn our attention to the final close of our earthly pilgrimage, and the commencement of that “*year of release*,” which will take its glorious date from the dissolution of the prison-house of flesh.

The year that has now ended, and the one we are entering, are, like all the other years of human life—just what we make them. Yet the new one ought to be spent more wisely, carefully, and circumspectly than the last; and with a nearer and stronger apprehension of our final year. The Christian

should inquire, what sins of my heart have I overcome in the last, and what yet remain for the victory of my faith and patience? What graces have been strengthened—what affections have been excited—what fruit has been brought to perfection, in the past year? Surely, I have not enjoyed such precious means of grace altogether in vain! May I now hope, not only that I am nearer my release from flesh, and woe, and sin, but nearer my appointed meetness for heaven, as I am so much nearer the place? My experience, during the last revolution of this planet in its orbit, has surely convinced me of the emptiness of human glory, for I have seen it burst in the hand that grasped it;—of the vanity of human pleasures, for I have seen them all die as soon as they are plucked;—of the nothingness of human life, for I have seen it exhaled like a vapour by him that called it forth. All things here are but painted sepulchres—the gilded air-bubbles on a troubled water, that borrow all their hues from a setting sun, which will soon leave them to expire, colourless and dark. Since, then, we are commencing a new year, let us try to cast off old sins, old imperfections, old and bad habits; and let us renew our allegiance to the best of causes, our subjection to the best of Masters. Sin should grow viler, but religion ought to grow fairer and more captivating, not only every year, but every day. Let us begin our Christian duties with new pleasure, as we begin fresh time with new hopes. Let us pursue our plans of usefulness with renewed zeal, as a fresh season of serving men, and glorifying God, is bestowed upon us. Let us redouble our diligence in the means of grace, as we are so much nearer their termination, and must so soon be beyond their reach. Let us redouble our fervour, both in listening to God’s promises, and in pleading them at his heavenly

throne, as the larger our expectations become here, the fuller will be our fruition hereafter. Let the minister of Christ begin his work afresh, and conduct it more carefully, more faithfully, as only a short period remains to complete the proof of his ministry, and advance the cause of his Master. Let his people hang upon his lips, and live upon his words, for he is the messenger of mercy, and may soon be recalled. Let teachers of youth reflect how soon their young charge will pass from under their instructions. Their youth is the spring and seed-time of life, and let them not lose it. In short, "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Are we entering upon new time, time so precious that nought on earth can purchase a single moment? then surely the Christian will strive to improve the coming year better, by taking none of the sins he fell into during the past year, into the new one. He will watch and pray to put them off, like a garment that is worthless and polluted. He is rising in his character, in his hopes, and in his prospects; and shall he not rise this year in the internal power, and dignity, and purity of his principles? Shall not his affections reach a higher and serenest sky? He is on the eve of full age—of passing from his *minority* to the possession of his inheritance; and shall he not leave off childish things? Shall not his spirit and his hopes rise to a glory above the earth, as his body totters downward in feebleness and darkness to the grave?

The new year may well suggest to the aged Christian—to the way-worn traveller in Zion's path, "*the year of release*," which now stands nearer than ever before. We are all anticipating it with faith and hope, but it is nearer to some than

they imagine. To the aged and experienced Christian, it cannot be far off. What a bright scene is before such! Eternity with all its treasures! Heaven with all its glories! God with all his mysteries! A spring whose flowers will never lose their freshness and their fragrance. A summer whose sun will never decline. An autumn whose fruits will suffer no decay, and its leaves never wither. *Here*,—time is the measure and the sphere of our existence—the bane, and yet the being of our pleasures. *There*—we shall have a being out of the bounds of time—a scope *without* and not *within* its circle—pleasures that will not so much be *in us*, as *we in them*. *Here*—we make progression in grace, progression in life—and hold our existence only by the help of time;—we snatch our pleasures like gleams of sunshine, or sudden catches of light, between clouds, upon a gloomy landscape;—*There*—we shall have stopped the flight of time itself,—shall find progression without succession of moments, and joys which no time could contain—as well as a being which no time could destroy. Soon! soon! fearful Christian, you will begin this new year of eternity, the first day of which will contain more than all time; and the first sense of which, as the rising ray of its glory will strike your immortal faculty, will obliterate the recollection of crowded years of sorrow. The new year we are now beginning to enjoy is a pledge to you of the near approach of your felicity, and ought, therefore, to lighten your burden, and mitigate your woes;—as each return of the heir's birth-day brightens and confirms his hopes, while it assures and reminds him of their approaching consummation. And, O, what an inheritance of joy, and purity, and life, have you in view, when a few more years, perhaps days, have run their round. Not like the earthly joys

you have here tasted, or the earthly scenes over which your spirit is sometimes prone to linger with delight, and which, from their nature, can afford but a brief and barren satisfaction; there you shall enjoy a blissful, steady, and invariable connexion with the infinite, communicative source of all Excellence. The immortal Howe has well observed of all *sensible objects*—"they first tempt, then please a little, then disappoint, and lastly, vex. The eye that beholds them, blasts them quickly, rifles and deflowers their glory; and views them with no more delight at first, than disdain afterwards. Creature enjoyments have a bottom, are soon drained and drawn dry. Hence, there must be frequent diversions; other pleasures must be sought out; and are chosen, not because they are better, but because they are new. This demonstrates the emptiness and vanity of the creature. Affection of variety only proceeds from sense of want; and is a confession, upon trial, that there is not in such an enjoyment what was expected. Proportionably in

the state of glory, a constant inefficient fullness renders the blessed soul undesirous of any change. There is no need of varieties of diversions; what did once please, can never cease to do so. This glory cannot fade, or lose any thing of its attractive power. The faculty cannot languish, or lose the disposition, by which it is contemplated, and made proportionable thereto. Hence, no weariness can ensue. What! a soul, in which the love of God is perfected, grow weary of beholding him! The sun will sooner grow weary of shining; the touched needle of turning itself to its wonted point; every thing will sooner grow weary of its centre, and the most fundamental laws of nature be sooner antiquated, and made void for ever." With such a hope in view, we may well "endure, as seeing him who is invisible." Let but the Christian pursue this shining path of grace and light, and like the sun, though he set in brilliancy and glory, in one hemisphere, it will be to rise with far higher lustre in another.

TEMPESTIVUS MENTOR.

POETRY.

INCARNATION ANTHEM.

Mark how the Moon, o'er the watch-tow'r
of Edar,

Hangs like a beacen-lamp brilliant and calm;
Dipt in her light the dark groves of cedar
Blush with the purple of Bethlehem's palm.

Under the shadow "the shepherds" reclining,
Alternately gaze on the stars and their flocks:
Now vainly attempting Chaldaic divining,
Anon breaking off to examine the rocks.

That bleat of a lamb, far up on the mountain,
Leads them to search for the wand'rer at
once,

And holding their course to the Ephrata-
fountain,

They mimic its mother at ev'ry advance.

But, lo! when about in their bosom to fold it,
A "star in the East" has arrested their eye:
More bright than Orion:—they pause to
behold it:

When, lo! they are struck with a strain
from the sky.

Music and meteor o'ercome them with won-
der;—

The tight and the warbling are equally new;
Even their flocks, as if startled by thunder,
Rush into groups, and retire from the view.

For, lo! from the concave, calmly de-
scending,

A starry Shechinah comes hovering down;
The lamps of the sky with its lustre are
bleeding—

A crescent of glory composes its crown.

The dazzling pavilion, in mid air suspended,
Opens its drap'ry of azure and gold:

And Gabriel, by legions of angels attended,
Bursts on the view—as its curtains unfold.

Raising his harp, as a peace-speaking symbol,
And beck'ning his Seraphs to seize upon
theirs:—

No longer the shepherds instinctively tremble,
But start from their trances and abandon
their fears.

Embolden'd to linger, they silently listen,
As Gabriel's key-note is caught by the choir—
No longer the tears of timidity glisten,
Now that the anthem rolls loud from the lyre!

'Fear not, ye shepherds! the news of Sal-
vation

Fill this Shechinah, as light fills the sun!
We come as the heralds of Christ's Incar-
nation—

The Virgin of Judah has brought forth her
Son!

AN EX SHEPHERD.

Tosteth Park, Dec. 25, 1821.

ADDRESS TO THE ALABASTER SARCOPHAGUS LATELY DEPOSITED
IN THE BRITISH MUSEUM.

(*From the New Monthly Magazine for December 1821.*)

Thou Alabaster relic! while I hold
My hand upon thy sculptured margin thrown,
Let me recal the scenes thou could'st unfold,
Might'st thou relate the changes thou hast
known;
For thou wert primitive in thy formation,
Lanck'd from th' Almighty's hand at the
creation.

Yes—thou wert present when the stars and
skies,
And worlds unnumber'd roll'd into their
places;
When God from Chaos bade the spheres arise,
And fix'd the blazing sun upon its basis,
And with his finger on the bounds of space,
Mark'd out each planet's everlasting race.

How many thousand ages from thy birth,
Thou sleep'st in darkness, it were vain to ask,
Till Egypt's sons upheaved thee from the
earth,
And year by year pursued their patient task;
Till thou wert carved and decorated thus,
Worthy to be a king's sarcophagus.

What time Elijah to the skies ascended,
Or David reign'd in holy Palestine,
Some ancient Theban monarch was extended
Beneath the lid of this emblazon'd shrine,
Aid to that subterranean palace borne,
Which toiling ages in the rock had worn.

Thebes from her hundred portals fill'd the
plain,
To see the car on which thou wert upheld:—
What funeral pomps extended in thy train,
What banners waved, what mighty music
swell'd,
As armies, priests, and crowds bewail'd in
chorus,
Their King—their God—their Serapis—their
Orus!

Thus to thy second quarry did they thrust
Thee, and the Lord of all the nations round,
Grim king of silence! monarch of the dust!
Embal'm'd—anoointed—jewell'd—sceptred—
crown'd,
Here did he lie in state, cold, stiff, and stark,
A leathern Pharaoh grinning in the dark.

Thou sages roll'd—but their dissolving breath
Could only blacken that imprison'd thing,
Which wore a ghostly royalty in death,
As if it struggled still to be a king;
And each revolving century, like the last,
Just dropp'd its dust upon thy lid—and pass'd.

The Persian conqueror o'er Egypt pour'd
His devastating host, a motley crew;
The steel-clad horsemen—the barbarian
horde—

Music and men of every sound and hue—

Priests, archers, cannuchs, concubines, and
brutes,
Gongs, trumpets, cymbals, dulcimers, and
lutes.

Then did the fierce Cambyses tear away
The ponderous rock that seal'd the sacred tomb;
Then did the slowly-penetrating ray
Redeem thee from long centuries of gloom,
And lower'd torches flash'd against thy side,
As Asia's King thy blazon'd trophies eyed.

Pluck'd from his grave, with sacrilegious tamet,
The features of the royal corpse they
scann'd:—

Dashing the diadem from his temple gaunt,
They tore the sceptre from his graspless hand,
And on those fields, where once his will was
law,
Left him for winds to waste, and beasts to
gnaw.

Some pious Thebans, when the storm was past,
Upolosed the sepulchre with cunning skill;
And Nature, aiding their devotion, cast
Over its entrance a concealing rill.
Then thy third darkness came, and thou
did'st sleep
Twenty-three centuries in silence deep.

But he from whom nor pyramid, nor sphinx,
Can hide its secret, Belzoni, came;
From the tomb's mouth unloosed the granite
links,

Gave thee again to light, and life, and fame,
And brought thee from the sands and deserts
forth,

To charm the pallid children of the north.

Thou art in London, which, when thou wert
new,
Was, what Thebes is, a wilderness and waste,
Where savage beasts more savage men pursued,
A scene by nature ours'd—by man diagra'd.
Now—'tis the world's metropolis—the high
Queen of arms, learning, arts, and luxury.

Here, where I hold my hand, 'tis strange to
think,

What other hands perchance preceded mine;
Others have also stood beside thy brick,
And vainly count'd the moralizing line.
Kings, sages, chiefs, that touch'd this stone,
like me,

Where are ye now? where all must shortly
be!

All is mutation;—he within this stone
Was once the greatest monarch of the hour:
His bones are dust—his very name unknown.
Go—learn from him the vanity of power.
Seek not the frame's corruption to control,
But build a lasting mansion for thy soul.

H.

REVIEW OF BOOKS, &c.

The Evidence and Authority of Divine Revelation: being a View of the Testimony of the Law and the Prophets to the Messiah, with the subsequent Testimonies. By Robert Haldane. In two volumes, 8vo. London. Hamilton. 1816.

THE evidences of Christianity have been so often made the subject of specific inquiry, and their force and fulness have so frequently been urged, even to satiety of demonstration, that it may with some be made a question whether it can be necessary to revive the inquiry; whether any thing more be requisite than to refer to that which has already been effectually done; and whether it may not even be considered as inexpedient to discuss these matters *de novo*, since this perpetual re-agitation of settled points may be construed into a sort of restless consciousness of weakness and failure; into a virtual admission that our ground is not yet secure, and that our battered munitions continually demand the helping hand of some diligent and dextrous "repairer of the breaches." We admit that, in part, this is really the case; we are entirely of opinion, that, to prove the divine origin, character, and aim of the Scriptures, is *agere actum*; that to press the argumentative evidences of divine revelation on the beaten and scattered enemies of our triumphant faith, is a task which must make the heart sink at the humbling illustration which it affords, of the blind and impious arrogance, and obstinacy of the human heart, in its incredible enmity against the glorious Gospel of the blessed God. But since, unhappily, such is the state of things, that the miserable partizans of unbelief are unceasingly endeavouring to renew their "feeble fight," it were unworthy

and unwise to decline the contest; if they will persist in their "dirty work;" if they will go on re-asserting the perfidious calumny and the refuted lie; if they will, whether stupidly or treacherously, repeat without shame the thread-bare sophism, and jingle the rusty chain of assertion and declamation, with about as much variation as is to be found in the parrot's lesson or the cuckoo's note—why, we must even make up our minds to meet them in this puny warfare, and calmly to re-urge the bright truths, and unanswerable reasons, which have already been so often and so successfully displayed.

And after all, could we forget the melancholy nature of the necessity which constrains us to renew the conflict, there is something delightful and exhilarating in thus reviewing the strong posts and commanding fortresses of our position. We challenge reference to any system which can call up a tythe of the mass and volume of evidence that inevitably establishes the truth of Christianity. Are facts required?—we present them in profusion. Is personal testimony exacted?—we tender it, select, untainted, unexceptionable. Is prescription necessary?—where else can be unfolded such an unbroken chain of unhesitating, yet rational reception?

A critical history of the apologists for Christianity, from Justin and Origen, to Paley and Watson, would afford much interesting and important matter; but it would also, we fear, lead to the distressing conclusion, that the most eloquent and argumentative, have not always been the most evangelical, defenders of Christianity. Many have nobly asserted the verity of the Gospel, on general grounds; who seem to have been lamentably deficient in the personal applica-

tion of its essential qualities. We could refer to works, admirable in composition, unanswerable in argument, but betraying throughout the absence, in the writer, of all *vital* knowledge of the grand truths, whose strength and glory he was so forcibly asserting. In fact, notwithstanding some respectable attempts to supply the *desideratum*, there has long been an urgent want of a clear and manageable summary, exhibiting the general evidence and the actual state of the question, written by a man of clear head, well furnished mind, and, above all, of genuine piety.

We feel much gratification in presenting to our readers the work before us, as an able and satisfactory effort to meet this pressing exigency. We shall not affect to introduce Mr. Robert Haldane to the knowledge of our readers; the *praise* of his zeal and piety is in all the churches; and if we had never before met with evidence of his abilities and acquirements, these volumes would give ample proof of their vigour and ripeness. He has produced a valuable book, admirably calculated for the accomplishment of its specific purpose; and, while all may read it with improvement, we would especially recommend it to that extensive class who, without opportunity of making a large circuit through theological literature, have been accustomed to exercise their faculties on the subjects here discussed. While they will find a due proportion of the *learning* of the inquiry, they will also be gratified and profited by the decided reference—and this is the high distinction of the present work—to evangelical principle. After an introduction, which we should have liked better had it been considerably extended, the following subjects are successively discussed: *Necessity of a Divine Revelation—Persecuting Spirit of Pagans—Credibility of Miracles—Genuine-*

ness and Authenticity of the Holy Scriptures—Inspiration of the Scriptures—History of the Old Testament—Miracles of the Old Testament—Types of the Old Testament—Prophecies of the Old Testament—General Expectation of the Messiah—Appearance of the Messiah—Testimony of the Apostles to the Messiah—Testimony of the first Christians to the Messiah—The Testimony of the Apostles and first Christians is not opposed by any contrary Testimony—Testimony to the Facts of the Gospel History, from the admission of those who professedly opposed or wrote against Christianity—Testimony to Facts recorded in the Gospel History, and to the progress of the Gospel, by Jewish and Heathen Historians, and by the public edicts of the Roman Government—Testimony to the Messiah from the success of the Gospel—Facts recorded in the earlier parts of the Scripture History cannot be disproved, and are corroborated by Tradition—Testimony to the Messiah, from Prophecies that are at present fulfilling in the world—Conclusion.

We shall not inquire whether this arrangement might not, in some respects, admit of improvement; it is comprehensive, and its treatment is substantially excellent; neither shall we undertake the formidable task of analysing an analysis, or of abridging a compendium. We are happy to be able to supersede the expediency of this, by a warm recommendation of the work itself; but we should not satisfy ourselves, nor do justice to the author, without citing two or three examples of his style and manner.

The first essay is excellent, but we should have felt ourselves indebted to Mr. Haldane for a fuller and deeper discussion of the difficult but important inquiry concerning *the law written on the heart*. In the regular page we are aware

that it was scarcely admissible, with reference to the design of the work, but a note might have found a convenient place, greatly to the advantage of the argument. Much, relative to this knotty point, may be learnt from Bishop Butler's profound sermons on human nature; they are, indeed, deplorably defective, inasmuch as they contain no distinct recognition of evangelical principle, even in that stage of the inquiry when such a reference is indispensable; but their substantial reasoning is decisive, and we should exceedingly like to see it judiciously connected with a fair and complete exposition of Gospel truth.

From the second chapter we extract the following passage, both as a good specimen of dextrous and fair logical militancy, and as illustrating a fact, of which, as Congregationalists, we feel justly proud. It will also afford us an opportunity of afterwards pointing out a part of Mr. Haldane's argument, which we think exceedingly well managed.

"Mr. Hume says, 'So sociable is Polytheism, that the utmost fierceness and aversion it meets with in an opposite religion, is scarce able to disgust and keep it at a distance.' He speaks of 'the tolerating spirit of idolaters' as 'very obvious,' and says, 'that the intolerance of almost all religions which have maintained the unity of God, is as remarkable as the contrary principle of Polytheists.'

"When Mr. Hume contrasts 'the tolerating principle of idolaters' with the 'intolerance of almost all religions that have maintained the unity of God,' the exception "almost," used for a cover, is not intended to exonerate the Christian religion. Accordingly, he soon after takes care to include Christianity, by an indirect charge against it, from the conduct of Christians. 'If,' says he, 'amongst Christians, the English and Dutch have embraced the principles of toleration, this singularity has proceeded from the steady resolution of the civil magistrate, in opposition to the continued efforts of priests and bigots.' Our attention is thus called to the tolerating principle of idolaters, and the intolerance of the Christian religion; and we are here informed, that if any Christians 'have embraced the principles

of toleration, this singularity has proceeded from the steady resolution of the civil magistrate.' In opposition, however, to this, let us now learn from Mr. Hume himself, in another part of his writings, to whom "so reasonable a doctrine," as that of toleration, OWED ITS ORIGIN.

"In his History of England, in narrating the events of 1644, and speaking of the Independents in that country, Mr. Hume says, 'Of all the Christian sects, this was the first which, during its prosperity as well as its adversity, always adopted the principle of toleration. And it is remarkable, that so reasonable a doctrine owed its origin, not to reasoning, but to the height of extravagance and fanaticism.' Here, notwithstanding all he has said in his Essay on the tolerating principle of Polytheists, exalting, in this respect, Paganism at the expense of the Christian religion, he now informs us, that *more than a thousand years after Paganism had ceased to exist*, the doctrine of toleration *owed its origin*, not to the reasoning of philosophers or to Polytheists, but to a sect of Christians. Fanaticism and the Christian religion are, with this writer, synonymous terms.

"It is worthy of remark, that those Christians to whom Mr. Hume ascribes the origin of toleration, had a clear understanding of the meaning of regeneration, that fundamental doctrine of the Christian religion. Of their practical regard and adherence to that doctrine, as well as of their sentiments on toleration, Mr. Bailoy, who was Principal of the college of Glasgow, and who attended the Assembly of Westminster in 1643, writes, in one of his letters to Scotland, as follows: 'They will admit of none to be members of their congregations, of whose true grace and regeneration they have no good evidence. By this means they would keep out all the Christian church forty for one of the members of the best reformed churches.'—

"Many of them preach, and some print a liberty of conscience, at least the great equity of a toleration of all religions; that every man should be permitted without any fear, so much as of discountenance from the magistrate, to profess publicly his conscience, were he never so erroneous, and also live according thereto, if he trouble not the public peace by any seditious or wicked practice."

"From this account, we learn what were the views of these Christians on toleration, and that this principle was not taken up through any accidental occurrence, but necessarily arose from their knowledge of the nature of the Christian religion. For whoever understands the doctrine of regeneration, and acts upon it as they did, cannot, with any consistency, adopt the principles of persecution. By confounding the kingdom of Israel with the kingdom of heaven,

Christians may fall into many mistakes, and have often done so. But when the distinction between these kingdoms is understood, at the foundation of which lies the doctrine of regeneration, these mistakes will be rectified. And the whole of the doctrine and precepts of that kingdom 'which is not of this world,' will be seen to stand directly opposed to every kind of persecution."—pp. 57—60.

When we just now alluded to a part of these volumes which appears to us peculiarly well executed, we had in view the singular skill and adroitness with which Mr. Haldane involves the antagonists of Christianity in the most awkward entanglement of self-contradiction. From Gibbon, and especially from Hume, he elicits, by a masterly cross-examination, a complete stultification of their own case. He compels them to that most entire of all discomfitures, self-refutation; and shows, triumphantly, not only the weakness, but the malice of their aggression. Great, however, as is the general excellence of the work, we have been particularly interested by that portion of it which extends, under the title of 'Conclusion,' from the 268th to the 402d page of the second volume. As an impressive compendium of glorious and awful truths, forcibly and sometimes eloquently written, it has our earnest approbation; and it strikes us, that, with a little amplification and adaptation, it might, in a cheap form, become popular and useful as a separate publication. The following extract is beautifully conceived and happily expressed:—

"The man who never has considered the motions of the heavenly bodies, is entirely unacquainted with their order, discerns nothing in the face of the heavens by night but confused masses of luminous bodies, among which there is no appearance of any regularity and design. He, on the other hand, who has studied their laws, observed their order, and counted their number as far as they are visible, perceives the most striking indications of wisdom and arrangement. He is delighted with what he dis-

covers, and smiles at that ignorance which, apart from the outward glare, sees nothing whatever to attract admiration. Just so it is in regard to the Old Testament dispensation. It is capable of being seen in partial and distorted lights; but when properly attended to and understood, when viewed from the cross of Christ, in which its various parts unite and terminate, back through all its successive periods to its commencement, nothing can appear more orderly, more beautiful, more dignified. Its very outward form, taken as a whole, and as including so much of the character of God and of his law, has, to those who consider it, an imposing grandeur, which still arrests and overawes the nation of the Jews, who having yet the veil upon their hearts, cannot 'steadfastly look to the end of that which is abolished.'"—pp. 279, 280.

From the portion of these volumes which contains what may be termed the general improvement, we select the following passage, not as superior to others, but as containing, within convenient limits, an entire subject.

"There is another class of persons who *AVERT* the Gospel. They profess to receive it, but are evidently not walking according to it. Such persons are described in Scripture as having a form of godliness, but denying its power. They profess that they know God, but in works they deny him. They are hearers, but not doers of the word. They listen to the Gospel "as a very lovely song," and "sit before God as his people do, and hear his words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness."

"That these persons labour under some radical mistake respecting the Gospel, although it may not be possible for others to discover where it lies, is most certain; for faith and works are, in the covenant of God, indissolubly connected. The Gospel bringeth forth fruit in every man, from the day he hears it, and knows the grace of God in truth. Such persons, therefore, do not believe the Gospel, but hold something else that seems to resemble it. Their hearts remain unchanged and unpurified. The love of the world, in one form or other, possesses their minds. They are ever learning, and never coming to the knowledge of the truth. They appear to be branches in the true vine, but they are not united to it. There is some unperceived flaw which separates them from it, so that they receive no sap and nourishment, and therefore bring forth no fruit to perfection; while the true branches are pruned that they may bear more fruit, these will at last be cut off and burnt.

"This case is explained by the parable

of the sower, in which there are three sets of persons on whom the word for a season had certain effects; but at last they fell away, for they never 'understood' it. Another view of the same case is given in the parable of the ten virgins, which represents such people as maintaining a profession to the last. This parable is of a very arousing nature. It describes the kingdom of heaven. It represents the ten virgins as all having lamps—a profession of religion and decency of conduct, which made them so much resemble each other, that none were suspected by the rest. None of them even suspected themselves. They were all waiting for the bridegroom, although part of them laboured under a mistake, respecting his character. He neither knew them, nor was he known of them. While the bridegroom tarried, they all slumbered and slept—they were all in a state of security, some on solid and others on false grounds. At length he came, but five of them were not in a fit condition to go out to meet him, for they had no oil in their lamps. Their profession was vain. A radical defect was then discovered. The others entered into the marriage supper, and these were excluded. This appears to be a case of the strongest kind. It may seldom happen that such persons at no period suspect themselves; but they may at one time have had joy from something they believed, and may afterwards have rested upon it, and lulled themselves into false security. Their situation, on the whole, is peculiarly awful. They may not be hypocrites, but are self-deceived. The fatal error with such persons undoubtedly consists in some self-righteous dependence short of Christ. Perhaps they trust to the appointed means of edification, and make a righteousness of these, or of their supposed faith and acquiescence in what they conceive to be the Gospel; or it may be to zeal for some of its doctrines, which, in a certain way, may be held separate from Christ, especially in a country where they enter into the general profession that is made. To such persons the Scriptures say, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' They call on them to attend the awful denunciations of wrath against the workers of iniquity, and against those who say, Lord, Lord, and do not what he commands. Let them measure themselves, not by one another, but by the word of God; and giving up all their false refuges in which they trust, and which have not profited them, let them come unto Jesus Christ, and he will give them rest, taking upon them his yoke which is easy, and his burden which is light."—pp. 339—342.

Such is our estimate of a work which has our general recommendation to all who are in quest

of a comprehensive and popular manual on the important subjects of which it treats. Without pledging ourselves to an implicit coincidence with every minute particular of these volumes, we tender our thanks to Mr. Haldane for this judicious and seasonable publication.

Memoirs of the Life and Writings of the Right Rev. Brian Walton, D.D. Lord Bishop of Chester, Editor of the London Polyglot Bible. With Notices of his Co-adjutors in that illustrious Work; of the Cultivation of Oriental Learning in this Country, preceding and during their Time. To which is added, Dr. Walton's own Vindication of the Polyglot. By the Rev. Henry John Todd, M.A. F.S.A., Chaplain in Ordinary to his Majesty, &c. 2 vols. 8vo. 1821.—London: Rivingtons.

THE name of Brian Walton can never be mentioned by a biblical scholar, but with the profoundest respect. The service rendered to the cause of sacred literature by the publication of the *LONDON POLYGLOT*, cannot be too highly estimated. Its editor is entitled to be ranked among the most illustrious men, whose names adorn the annals of our country. Differing from him, as we conscientiously do, upon various important points, on which the authority of the Bible, in every version and dialect under heaven, is interposed; and disapproving, as we certainly do, of many things in his spirit and conduct, yet, so far from wishing to detract from the merit of his labours, we cannot express too strongly our admiration of the wisdom that planned, the diligence which pursued, and the learning which executed, this immortal work.

With these feelings, we hailed the announcement of a *Life of*

Walton, from the pen of a gentleman, who, we believed, possessed both the talents and the disposition, to do him ample justice. If we have not found the gratification in examining these Memoirs, which we had anticipated, we know not whether we ought to ascribe our disappointment to the writer or the subject. We expected a considerable portion of high church prejudice, and anti-puritan zeal. Any thing else would have been unnatural in a royal chaplain. This, accustomed as we are to such things, would not have mortified, scarcely even have ruffled us. But we certainly hoped to be edified with some account of the piety, as well as of the learning of the Bishop. Whether Mr. Todd could find nothing to say on this subject, or took for granted that the Editor of the Polyglot, and Bishop of Chester, must, as a matter of course, have been a most pious man; or whether he thought Dr. Walton's piety of less interest and importance to the reader than his learning, we cannot tell. Such, however, are our impressions respecting Walton, if Mr. T. has told all that could be known of him, that we are very sorry he did not see the propriety of allowing the world to know him merely in connexion with his great undertaking. So far as Walton is concerned, the *Memoirs* are dry and meagre in the extreme; and the most objectionable parts of his conduct are so needlessly thrust forward, and so feebly defended, that we are convinced his reputation must suffer by this performance. The Memoir which we shall furnish, and which will contain every fact of importance in the work, will satisfy our readers of the justice of these remarks.

Brian Walton was born *some where* in the North Riding of Yorkshire, *some time* in the year 1600; "and, in July, 1616, he is said to have been admitted a sizer

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of Magdalen College, Cambridge; whence he removed to Peter House, as a sizer, in 1618. In 1619, he took the degree of B. A.; in 1623, that of M.A." Such is the information concerning the first twenty-three years of Walton's life, with which Mr. Todd has supplied us! "From Cambridge, he departed for a curacy and mastership of a school in Suffolk; and thence to the metropolis, as an assistant at the church of Allhallows, Bread Street. He soon became possessed of a London rectory, that of St. Martin's Orgar, in 1626. Here he was employed in (what we should not have considered an appropriate preparation for the Polyglot) "A Minute Inquiry into the Law, and a Proposal of Improvement in the Payment of Tythes in that City." The fruit of his labours in this very interesting department to all clergymen, still remains, (though an abstract has been published) among the manuscript treasures of the Archbishopal library at Lambeth. Soon after this service, he was instituted to the two rectories of St. Giles in the Fields, London, and of Sandon, in Essex. He is supposed to have been, at this time, also Chaplain to the King, and a Prebendary of St. Paul's. In 1639, he proceeded D.D. at Cambridge. In 1640, he lost his wife, who was buried at Sandon, and of whose amiableness and piety the epitaph on her tomb speaks favourably.

Hitherto Dr. Walton was a rising man; but as the times began to change, he soon experienced treatment of a different description. "Having earnestly contended (says his biographer,) for all that a liberal and learned profession had endeared to his brethren and himself, he became, as rebellion advanced successfully, the scorn of those who then respected neither learning nor liberality; and was pronounced a delinquent." Such is a specimen of

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the wholesale invective and calumny in which Mr. Todd indulges, wherever the men who fought and suffered for England's liberties and laws are concerned. If this be the language which is most acceptable in the circle in which Mr. Todd moves, we must tell him, regardless how he or his "patron lords" may receive it, that it is as untrue as it is illiberal; and that they are no friends, either to episcopacy or the family of Hanover, who use it or give it their countenance.

That Dr. Walton lost his preferences is most true; and glad should we have been, however hard it might have borne on the opposite party, had Mr. Todd succeeded in proving that he *ought* not to have lost them. A petition, it appears, was presented to Parliament against the Doctor, containing certain charges; and which was afterwards published, under the title of "*The Articles and Charges, proved in Parliament, against Dr. Walton, wherein his Subtle Tricks and Popish Innovations are discovered.*" From this pamphlet, Mr. T. furnishes us with some extracts, and endeavours, we think unsuccessfully, to rebut some of the charges. These, the pamphlet asserts, were *proved* in Parliament, and the truth of them as matters of fact, Mr. T. even admits. Walton was a pluralist—an admirer and supporter of the ecclesiastical regimen of Laud; as fond of money, and not so fond of preaching, as became a clergyman; more attached to the paraphernalia of episcopacy, than to the good opinion and edification of his people; and a decided opposer of the men and measures of the Parliament of England. We are sorry to be obliged to state these things, but they are evident on the face of Mr. Todd's statements; and so little importance does he attach to such trifles, that he scarcely attempts to set any of them aside.

In consequence of these charges being proved, Walton lost both his rectories; and, for something else not mentioned, was, in 1642, "sent for into custody as a delinquent." He afterwards retired to Oxford, where he formed the design of publishing the Polyglot; and went to London in 1651 or 1652, to carry it into execution. Having completed this noble work, and contrived to get it dedicated to the King, he waited patiently till the monarch was in a capacity to reward him, and was consecrated Bishop of Chester, December 2, 1660. He did not long enjoy his episcopal honours. He had scarcely taken possession of his see, with more pomp than became him, when he was called to appear in that state where pomp and learning are of no avail. He died on the 29th of November, 1661, and was buried in St. Paul's Cathedral. The inscription on his monument seems to attach as much importance to his opposition "to the tyranny of the usurpation," and dislike to "the rebellious and profane rabble," as to his superintending the production of the proudest monument of British literature.

Such is the substance of the information contained in these two volumes, price one guinea, of his personal life of their chief subject. We feel for the honour of Bishop Walton, and the credit of Mr. Todd, in making this statement. In justice to the latter, however, we must say, that he does not seem to have had it in his power to do much more; and on the collateral topics which he has connected with Walton's life, he has furnished us with some valuable information. To some of these we shall now advert, pointing out with freedom the mistakes in reasoning, or fact, into which he appears to have fallen.

The first and most interesting of these topics is the literary his-

tory of the Polyglot. How long Dr. Walton had revolved the plan of this work in his own mind, and what preparations he had made for it in private, before he communicated the matter, does not appear. In 1652, a description of the proposed work, and conditions of publication were laid before the public. Of this original paper, Mr. T. has published a copy. By these conditions, it appears that every subscriber of £10. was to be supplied with a copy, and a subscriber of £50. was to receive six copies. As the Lexicon was not then published, this must have been a very fair price, according to the value of money at the time, for the six volumes of the Bible. Walton proceeded on very safe ground in the publication. The first volume was not to be put to the press till about £1500. was paid in, and for each of the remaining volumes, about £1200. In the first year after the proposals were published, £4000. was subscribed; and, by May, 1653, the sum of £9000. was promised: such was the zeal with which the work was taken up during that period of *supposed* fanaticism and confusion. Paper, *free of duty*, was allowed by the Protector, and £1000. subscribed by his Council of State. To this circumstance, we must again advert.

The work went to press in September, or October, 1653; and next year, the first volume was completed, and delivered to the subscribers. In 1655, the second volume was finished; in 1656, the third; and, about the close of the year 1657, the remainder. Two presses, we are informed, were engaged for the work. "And thus, in about four years, was finished the English Polyglot Bible; the glory of that age, and of the English church and nation; a work vastly exceeding all former

attempts of that kind, and that came so near perfection, as to discourage all future ones."

A full description of the work itself, we deem unnecessary to give in our pages. Our learned readers must be well acquainted with it, and others will easily find a description, if they wish it. Let it suffice to state—that it contains the Scriptures in Hebrew, Samaritan, Greek, Latin, Chaldaic, Syriac, Ethiopic, Arabic, and Persic, with Latin versions of all the oriental tongues. The whole of the Bible, however, is not to be found in all these languages, as some of the oriental versions are incomplete. The most correct printed editions were followed, and many manuscripts of high antiquity collated for the work. Great pains were taken by a number of learned men, as well as by Walton, in editing; and it is truly astonishing, how accurately the whole is printed. Learned Prologemena are prefixed to the work, and the last volume is filled with *Appendices* of various readings and other critical apparatus. A full view is at once afforded, on opening the book, of all the texts and versions, so that, in the course of a few minutes, a scholar may satisfy himself respecting any text, as far as the original Scriptures, and the earliest translations of them can afford satisfaction. It is far more complete than any former work of the kind, and leaves, even to the present day, little more to be desired or added.

"It has been said, that Dr. Walton thought himself bound in gratitude to dedicate his Polyglot to Cromwell; and some have supposed that this republican dedication, as it has been called, was actually made. I will rectify these matters in Dr. Walton's own words; which contain information hitherto, I believe, unnoticed, and certainly of a very interesting description.

"It appears in the dedication of the Polyglot to King Charles II., of which the existence has been by some denied, that

Dr. Walton had sent a specimen of the work to the exiled monarch, before he had entered upon it; and had received an answer, worthy of a King to give: namely, *that if means had not been wanting in his exile, he would have supplied the costs of such a work.* Dr. Walton proceeds to inform his Majesty of the resolution he had formed, after he was deprived of his preferments, and not allowed to officiate publicly as a clergyman; lest, as he modestly expresses himself, *he should seem to have lived wholly useless.* He then says, that at the very beginning of the work he intended to dedicate it to his Majesty; that many could attest this; that, during the usurpation, the intention could only be concealed; and that the usurper of royalty was not fairly entitled to a dedication of it. For Cromwell, whom he emphatically calls *the great dragon*, seems to have considered the Polyglot, at its outset, as affording an opportunity of exhibiting himself as a great literary patron; and, perhaps, he communicated to Dr. Walton the desire of having the work, therefore, inscribed to him; which the learned editor, if he did not absolutely refuse, hesitated to promise. Perhaps, the coldness of Dr. Walton, upon this occasion, was the reason why neither the once expected thousand pounds, nor any part of it, in aid of the work are believed to have been advanced by the influence, or from the purse of Cromwell. However, through the dependents of the Usurper, it is evident, that Dr. Walton understood a suppression of his work, *unless it should be dedicated to Cromwell!* For a deliverance from the implication, as well as from any fury of the Usurper, Dr. Walton is, therefore, truly grateful.

“It is probable that this tribute of welcome was sent to the King in 1659; about which time also, we may suppose the two last leaves of the original Preface to the Polyglot to have been cancelled, and three others substituted in their place. The former mentioned Cromwell thus: “*Primo autem commemorandi quorum favore chartam à rectigalibus immunem habuimus, quod quinque abhunc annis (1652) à Concilio secretiori primo concessum, postea à Serenissimo D. Protectore ejusque Concilio, operis promorendi causa, benignè confirmatum et continuatum erat.*” In the latter, there was merely the mention of acknowledgment for the favour of having his paper, duty free, omitting the Protector's name, and including him and his Council under of *eos, quorum favore chartam à rectigalibus immunem habuimus.* It would have certainly been in conformity to the liberal notions; encouraged by the republic of letters, not to have disguised a benefactor and the benefaction. But Dr. Walton had been working under a Government which allowed him, indeed, his paper free from duty, but had deprived him of all his preferments; the head of which had also ungenerously

aimed to extort a dedication from him.”—Vol. i. pp. 81–85.

On this most exquisite morsel of argument so curiously wrought, to justify ingratitude and courtly servility, we must take the liberty of offering a few remarks. We doubt very much whether Mr. Todd himself is quite satisfied with the reasoning; at any rate, we are sure very few of his readers will be. We entertain no doubts of Walton's good affection to Episcopacy and royalty, even during their adverse fortunes; and that it would have been, *we* scarcely need say, *probably*, more agreeable to his feelings and principles to have dedicated the Polyglot to Charles. Nor are we disposed to impute blame to him for entertaining these principles and attachments. It is his subsequent conduct, that we strongly censure, and still more so the reasoning of his biographer in its defence.

It is really amusing to observe the stress which Mr. T. lays on *the promise worthy of a King to give!* The promises of kings in general are, we fear, not much to be depended on. The promise of such a King as Charles in exile, it is pitiful to quote as evidence of any thing. We hope if Mr. T. receives any assurances of royal favour, they will be more worthy of credence. Walton's talking of Cromwell as the *great dragon*, will probably remind our readers of *the ass and the dead lion.* Cromwell was no more, when Walton ventured thus to revile him. It was not enough to blot his name out of his dedication, it was thought right to blot it out of the *Lamb's book of life.* Cromwell it seems considered the publication of the Polyglot, an opportunity of appearing as a literary patron, and therefore endeavoured to extort a dedication to himself. That Cromwell patronised literature, is well known, independently of his aiding the publication of the Polyglot.

That he tried to procure it to be dedicated to him, and threatened a suppression if it were not, are calumnies unsupported by a particle of evidence unless the *seems* of Mr. Todd, and the ambiguous language of Walton about the *mancipia* of Cromwell, be taken for proofs. What is the evidence that Cromwell desired its dedication? *Perhaps*, says Mr. Todd! What is the proof that the £1000. subscribed by the Protector's council was *not believed to be paid*? *Perhaps*, says Mr. Todd, the coldness of Dr. Walton! But what is the proof that the money was not paid? Why Dr. Walton did not acknowledge it! We will try the force of *perhaps* too. *Perhaps* Dr. Walton did not think it worth the acknowledging—*perhaps*, he thought it a small return for the loss of his recitories and preferments, (of which, by the way, he had not been deprived by Cromwell's Government)—*perhaps*, the gratitude of Walton was not so powerful a principle as his love of literary fame—*perhaps*, he included it in his general acknowledgment to the favour of the Protector and his Council. Of Walton's forgetfulness in acknowledging his obligations to others, Mr. Todd has furnished a striking illustration in this very volume. Speaking of Castell, the author of the *Lexicon*, he says, "On him, as on other learned assistants, Dr. Walton mentioned, that he had bestowed gratuities; but mentioned not that *De Castell had spent upon the work, as he himself tells us, both the gratuity for his assistance, and a thousand pounds besides.*" p. 168. If Walton forgot the favours of his friends, it is not wonderful that he forgot those which he received from such as he deemed to be his enemies. But there can be no *perhaps*, as to the probability of his making public Cromwell's breach of promise, had he really never received the *thousand pounds*. Mr. Todd does

not look at all on that side of the argument. A few *perhapses* are the most convenient things in the world for propagating slander, supporting a bad argument, and concealing truth and righteousness. The conduct of Walton is altogether highly discreditable to him, and the clumsy defence of his biographer does no honour either to his head or his heart. We are sorry to dwell on such a subject, but since it must be dragged forward, let the imprudence of those who have done so, and who will plead disingenuously for evil, bear the blame.

In noticing Dr. Owen's opposition to some of the doctrines advanced in the *Prologomena* to the Polyglot, Mr. Todd introduces a note, which, as another specimen of his fairness in reasoning, where men of another profession are concerned, we quote for the edification of our readers.

"Dr. John Owen, however he has failed in his inconsiderate attack upon Dr. Walton, was certainly a man of considerable learning. Wood calls him and Goodwin 'the two Atlases and Patriarchs of Independency,' in the University of Oxford. But though a rigid Calvinist, he is said to have been of very tolerant principles. His sermons, however, occasionally exhibit great art in paying homage to the sovereignty of the people, and in withdrawing it from the lawful King; in arguing also upon doctrinal, as well as political notions, maintained by Calvin, which let us hope will never more turn religion into rebellion, and faith into faction; the misery of which our forefathers witnessed in the time of Owen. See 'the Rebels' Catechism, composed in an easy and familiar way, by Peter Heylin, to let them see the heinousness of their offence. Where the 17th question is, p. 12. Is it not lawful to bear arms against sovereign princes for the preservation of religion? And the answer is, 'Yes, for those men who place religion in rebellion, and whose faith is faction; but for no man else.'"

Alas! Mr. Todd, this is miserable writing, worse reasoning, and drivelling theology. We are expected to admit, it would seem, that Calvinism is so closely linked, *first*, with intolerance, *next*, with faction, and *finally*, with rebellion,

that scarcely any of this obnoxious sect are, or have been, free from those fearful crimes. John Owen is an exception to this sweeping impeachment, or at least Mr. Todd has heard so; and Peter Heylin is an evidence of the truth of the general charge against Calvinism!! The allegations against Owen's sermons are as false as all the rest, and are evidently founded, not on Mr. Todd's acquaintance with them, but on the report of others. His language is a mere repetition of the slander of Anthony Wood. We intended, had our limits permitted, to have entered somewhat fully into the controversy between Owen and Walton, which Mr. Todd has revived by republishing, very unnecessarily, as we think, Walton's "Considerator considered." We say unnecessarily; not because we are not glad to see the book, which had become very scarce, but because, as a vindication of the Polyglot, it is now altogether uncalled for. It is besides so full of unchristian asperity, and malevolent insinuation, that it only tends to strengthen the unfavourable opinion of Bishop Walton's religious character, which the memoirs of Mr. Todd painfully justify us in entertaining. The account of the whole controversy our readers will find in Orme's Memoirs of Owen, of which Mr. Todd appears to us to have made a very liberal use in his appendix. His attempt to controvert some of Mr. Orme's remarks, we leave, with a perfect conviction, that those who will take the trouble of comparing the two writers, will have no difficulty in deciding on which side the truth lies.

Of Walton's coadjutors in the Polyglot; and some other miscellaneous matter in this work, we must reserve our account till next month.

(To be continued.)

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thomas Hartwell Horne, M.A. Second Edition, revised, corrected, and enlarged. Illustrated with numerous Maps, and Fac-similes of Biblical MSS. Four volumes, 8vo. London: Cadell. 1821.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By T. H. Horne, M. A. (Supplement, to complete the former edition.)

ALTHOUGH it be no part of our plan to review successive editions, yet, in the present instance, we are induced, by the high character of the work, and the anxiety we feel to render its meritorious author all possible service within the range of our recommendation, to depart from a rule of which the general observance is indispensable.

Our previous examination will, however, release us from the necessity of entering at large into the details of arrangement and execution; and a reference to our 'Review of Books' for February and April 1819, will put our readers in possession of the general character and contents of these volumes, even in their present enlarged and improved form. The praise which we then bestowed, we feel rather inclined to re-inforce than to retract; and the industry and intelligence which have been exercised, in the removal of the greater part of the few deficiencies there pointed out, give the author a special claim to our approbation. In its original state, this 'Introduction' contained an extensive variety of information, judiciously compressed, on the important subjects to which it refers; the labour of 'seventeen years,' had been devoted to its completion, and seldom had a similar space of time been more usefully or effectually employed. It now

appears with all the additional advantages, which subsequent revision and research have enabled Mr. Horne to supply, and comprises, in its present shape, an immense quantity of matter, distinctly arranged, and perspicuously expressed. Without entering into a minute and unprofitable specification of the very numerous particulars of improvement, we shall content ourselves with a general statement, that the work is more than doubled in bulk, and that it appears to have undergone a thorough and beneficial re-examination.

The first volume consists of matter entirely new, and contains a complete digest of the arguments and facts connected with the evidences of Christianity. But though we regard this as a very important, and, on the whole, as an exceedingly well executed portion of the book, we have doubts respecting the expediency of connecting it with the present publication. In the first place, it seems to have been in some degree provoked by the miserable attempts of Carile, and his abettors, to discredit the testimony of Holy Writ. Now, though we disapprove, on every ground, of prosecution for opinion, we really think that such persons are utterly beyond the reach of argument; there is a moral degradation, an intellectual vulgarity in their 'cast of thought,' that renders them incapable of comprehending the pure and simple, but high and glorious, verities of the Gospel; they reject *Moses and the Prophets*; their heart, like that of Pharaoh, is hardened, though their conscience, like the magicians of his court, has said, *this is the finger of God!*

In the second place, we think, that this part of the work might have appeared to more general advantage, as a separate publication: it is remarkably comprehensive, and might have served as a

guide and aid to many, who are not likely to meet with it in its present connexion. We are, however, anxious not to be misunderstood, as making any objection to the inquiry itself, or to the mode in which Mr. Horne has conducted it. In this respect, he has our cordial approbation; he has neglected no source of information; he has levied rich and ample contributions from all quarters; and he has brought into a clear and well compacted system, a noble treasury of evidences and reasonings. If he has now and then been tempted, by the abundance of his materials, to weave his texture too largely or too finely, he has been also induced to this by the shifting and vexatious warfare carried on against Christianity, by men, rancorous and faithless, who scruple no means of annoyance, and shrink from no species of hostility, however despicable and degrading, against a revelation, which is at once the object of their hatred and their dread. We would not condescend to debate with the incurable malignity, or the hopeless infirmity, of such arguers as Dupuis and Volney; we have no feeling but scorn or compassion for the wretched beings, who can gravely affirm, that Jesus Christ is the Sun, and that the twelve apostles are the signs of the Zodiac! If these desperate absurdities are to be tolerated, what history, what narrative of yesterday's events, is to be received? If these things are to be deemed worthy of acceptance, we may as well make brief work of the whole matter, and throwing Livy, Thucydides, Tacitus, and all their noble race, into one grand pile, dance round the flame, singing *pæans* to folly and ignorance, the worthy deities of antichristian superstition. What book has ever been sifted like the Bible? Learning and illiteracy, wit and stupidity, have alike employed themselves in assailing its

defences. And what weak point have they found or made? What breach have they effected in the large extent of its mighty circumvallation? Thanks be to God who giveth us the victory, our fortress defies their feeble assaillance, and the impregnable munition of our faith mock the weak efforts of their self-destructive rage.

By many, however, this volume will be deemed, and perhaps justly, a well-judged introduction to the rest of the work; and we are fully aware, that there is a considerable number, even of ministers, whose means afford them but a scanty library, to whom it will be acceptable as a convenient manual, easy of access, and ready for frequent reference. Obvious as are the evidences of Christianity to the thoughtful and furnished mind, it is still pleasant to possess a full fraught *thesaurus*, where our memories may be refreshed, and our deficiencies supplied.

It is impossible to contemplate the range of reference and citation which appears in the text and in the margin, without a feeling of gratification that such a liberal portion of learning and talent have been devoted to the vindication and illustration of the Scriptures. And it is due to Mr. Horne to state, that his references are honest and substantial; they are not a mere parade of names, thrust forward to give the semblance of research; but an intimate acquaintance with their quality and weight is evinced by the judicious and efficient uses to which they are applied. It is, indeed, by no means one of the least important characteristics of these volumes, that they may serve as a critical catalogue of the most important subjects connected with biblical literature. We do not profess, in this second review of the work, to have bestowed the same attention on its minutiae which we felt to be expedient in the first instance;

but during our current inspection, a few particulars have suggested themselves, two or three of which we shall advert to in this place. In his 'notice of the principal editions of the Hebrew Bible,' Mr. Horne says of the cheap and widely circulated edition by Doederlein and Meissner, that it has 'a very correctly printed text.' We cannot, of our own knowledge, contradict this affirmation, for though we have had the book in our possession, we were withheld from using it by a proper regard to the preservation of our eyesight; but Jahn, in the preface to his publication, expressly asserts of these volumes, that *mendis typographicis scatent*. Of Jahn's own edition, we find but a very imperfect account given by Mr. H. and though we have had occasion to inspect it, our manipulation has not been frequent enough to enable us to say more than that we have found it very accurate in the few chapters that we have read. There are some singularities in this publication; Jahn has retained only the more important accents, the *reges*, the *metheg*, and a few of those connected with the points; and has rather contemptuously dismissed the *caterva reliquorum*. He has also altered, in some respects, the arrangement of the text; his sectional distribution seems to be good. The quarto edition is said to be somewhat richer in various readings than the octavo. The editor is, we believe, a Benedictine, and a man of considerable learning.

The *Codex Ebnerianus* is said, by Mr. Horne, to be "deposited in the public library at Nuremberg;" we believe that it was always private property. It has, we understand, reached this country, and is now in the Bodleian library, for which it was purchased in Germany.

The *Codex Leicestrensis* is a manuscript, modern but possibly

valuable, and lodged in a place where it is useless, and liable to injury and abstraction. Ten or twelve years back, we recollect seeing, in a shattered apartment, furnished with a scantling of antiquated volumes on worm-eaten shelves, and termed, by courtesy, the Town Library of Leicester, a manuscript, which we understood to be that in question, but on which we bestowed little or no attention, from circumstances which the majestic monosyllable we would make it as awkward as it is unnecessary to detail. The curator, or curatrix, of the library was an elderly woman, and the whole affair presented as forlorn an aspect of neglect as can well be imagined. Now we really think that a manuscript which excited the curiosity of Michaelis, and of which it is desirable to ascertain the precise character and history, should not be left in its present hazardous state: we are not, of course, acquainted with the privileges or tenures of the Leicester Library, but we should suppose that, if the manuscript still exist, there would be no difficulty in procuring its transfer to the British Museum. Mr. Horne seems to rate its value very high, but on consulting the authorities to which he refers, we cannot find that his opinion is sanctioned either by Michaelis or Marsh; neither does Mill assist his estimate, for, besides noticing the absurd singularity of the titles prefixed to the Gospels in this mutilated manuscript, he expressly characterises it as *recensitioris ævi notæque minus probæ exemplar*.

But we are getting on enchanted ground, and we must recede in time. We have now said nearly all that appears to us necessary in recommendation of the present valuable work, when we have stated, in the author's own words, that,

"In addition to the extensive circulation which his work has obtained in the Universities, and other theological seminaries in England, he has the satisfaction of know-

ing that it has recently been adopted as a text-book in the College at Princeton, New Jersey, and also in the Protestant Episcopal Seminary at Newhaven, in North America."

The supplementary volume is a striking illustration of the honour and disinterestedness of the editor. It seems to be a recognized principle, in the present times, that every successive edition of a work may, with perfect propriety, do its best to make its predecessors worthless; but in the book before us, Mr. Horne has paid the most painful attention with the view of completing his first publication. The volume, taken singly, contains an interesting and important collection of essays on scripture geography and antiquities, forming the entire third volume of the new edition; and besides this, it has

"Two hundred and fifty closely but clearly printed pages of critical matter, comprizing additional accounts of MSS. of the Bible, and printed editions of the New Testament, with a copious history of the translations of the Scriptures into the modern languages of Europe," &c. &c.

The maps are respectable; the *fac similes* are excellent; that of the *Biblia Pauperum*, in particular, might pass for an original production.

We had nearly omitted to advert to the very pleasant and useful way in which the quotations from the Old Testament in the New, are arranged in this edition. They are excellently printed, at full length, and in parallel columns, and present to the eye an immediate and most satisfactory view of this important branch of the general subject.

In sum, we congratulate Mr. Horne on the completion of this greatly improved re-publication of a work indispensable to biblical students; though we fear that the moderation of its price leaves it extremely doubtful whether he can expect, even with a rapid sale, any thing approaching to a reasonable remuneration for his labour.

G

***Literaria Rediviva*; or, *The Book Worm*.**

The Defence of Poesie. By Sir Philip Sidney. Folio edition, 1662.

THE DEFENCE OF POESIE, viewed as the production of an age when the human mind was but newly liberated from a millenium reign of ignorance, superstition, and slavery, and when knowledge and reason were scarcely established in their rights, or settled in their legitimate seats, will ever be deemed a work of unrivalled merit; but as the production of a *young man*, it will be ranked among the most extraordinary works, of which this or any other nation has to boast. Some account of its amiable and accomplished author, may not be unacceptable, before we proceed to a brief notice of the work itself.

Sir Philip Sidney was one of the splendid worthies that adorned the age, and charmed the court of Elizabeth. He was early distinguished by his eminent attainments in learning; and by an exquisite versatility of genius. He came forward before the eye of the world, while yet a boy, and, under the patronage of the Earl of Leicester, took, at once, a most conspicuous station, among a galaxy of minds as splendid and powerful as ever adorned our native land. To shine in wit and in poetry, in the same age with Shakespeare and Spenser;—or to attract attention, as a statesman, while such men as Walsingham, Cecil, Burleigh, Bromley, and others of like rank, were guiding the affairs of the nation;—or to acquire renown as a soldier, in a field of heroes, and a nation of knights, argues talents of the rarest kind;—but when eminence is acquired in all these, and that alike conspicuous in literature, in the field, and at court, it proves the subject, not only to

have possessed endowments unusually rich, but to have enjoyed them in a combination not less unusual. At the age of twenty-one, Sir Philip Sidney was sent, by Queen Elizabeth, as ambassador to the court of Vienna, at a time when the Protestant interest, both in England and throughout Europe, was threatened with a most formidable coalition; and when the Queen was anxious, above all things, to defeat the efforts of Spain to form a combination with Vienna against England. In this very critical and important situation, Sidney acquired the confidence of Elizabeth and her cabinet, compelled the universal admiration of foreigners, and brought honour to the country he represented. He became not only the glory of England, but the admiration of foreign nations. His fame is said to have been so great, about this period, and his character so princely, that the Poles would have chosen him for their king; but England could not resign so large a measure of its glory, nor his Queen lose so bright a jewel from her crown. At the age of thirty, he was entrusted with the government of Flushing and Ramekins, during the wars in the low countries; and he discharged the duties of that important station with great credit to himself, and satisfaction to the Dutch. He signalized himself for bravery at the taking of Axel and Dorp. But his career, though glorious almost beyond parallel, was mournfully brief. He was wounded in a battle with the Spaniards, before the town of Zutphen. The enemy were beaten, but the fall of Sir Philip Sidney may well determine the loss to have been on the side of the English. He received a musket ball

in the thigh, of which he soon after died. While lying on the field of battle, a bottle of water was brought for his relief—the only aid that, during the heat of the conflict, could be procured for him; but seeing a wounded Spaniard, *one of the enemy*, lying near him, in a more miserable condition than himself, the magnanimous hero said, *This man's necessity is still greater than mine*, and directed the water to be given to him. Thus fell the accomplished and universally admired Sir Philip Sidney, whose fame, though he died at the age of thirty-two, is second to none of his contemporaries; and had he reached the ordinary life of man, there is no saying how high he might have raised the renown of the age that bore him, or how far he might have enriched those sciences and arts, for which nature seems to have endowed him, and in which he appeared destined to excel. Sir Robert Naunton, in the *Fragmenta Regalia*, says of him, "They have a very quaint and factious figment of him: That Mars and Mercury fell at variance whose servant he should be. And there is an epigrammist who saith, That art and nature had spent their excellencies in his fashioning; and fearing they should not end what they begun, they bestowed him on Fortune; and Nature stood musing and amazed to behold her own work. But these are the petulancies of poets.—Certain it is, he was a most noble and matchless gentleman: and it may justly be said, without hyperboles of fiction, as it was of *Cato Ulicensis*, that he seemed to be born to that only which he went about, *versatilis ingenii*, as Plutarch has it. But to speak more of him were to make him less."

The death of Sidney was deeply lamented by Elizabeth. The court put on mourning, as for a royal personage, and all Europe sympathized

in his untimely departure, as if *human nature*, and not England, had sustained the loss. Religion and Learning too wept over his tomb, as for one of their chosen sons—an ornament and a bulwark to their respective interests, which in that age they could ill afford to lose. Spenser, whom Sidney had cherished, is said, after his death, to have been neglected. Certain it is, that when Spenser was introduced to the Queen, and had presented his poems to her Majesty, she said to Cecil, "Give him an hundred pounds;" but the treasurer thinking that sum too much, she said, "Give him what is reason." But Cecil forgot Spenser. The poet, however, urged by his necessity, presented a petition to the Queen, which soon had the desired effect: it was brief and witty, and consisted of the following stanza, written on a small piece of paper:

"I was promised on a time
To have reason for my rhyme:
From that time unto this season,
I received nor rhyme nor reason."

For several years after he was rewarded and noticed, but died in the deepest want, and of a broken heart, thirteen years after his friend and patron.

But we return from this digression. Sir Philip Sidney wrote for the amusement of his sister, the Countess of Pembroke, *The Arcadia*. This singular work, which displays some of the greatest excellencies and defects of the class of composition to which it belongs, was not intended by the author to meet the public eye, and cannot therefore fairly be subjected to criticism. It was written at intervals, and as business permitted, while he was at court, and soon after his first introduction. It has beauties not unworthy the learned and ingenious defender of poesy, and in some parts rivals in grace, simplicity, and power, the choicest passages in our great

dramatist; but however beautiful and interesting in particular specimens, as a whole it is defective and uneven; and the poetry, with which it abounds, though sometimes exquisite and touching, is deformed by affectation and conceit, and too frequently by unmeaning jingle, and laboured antithesis—the poetical vices of the age in which the author lived—and which he himself so severely reprobates in his defence of poesy. The moral tendency of the *Arcadia* is, moreover, questionable: of this the writer, seems to have been subsequently sensible: for, like several of our poets, and many wise and great men, who have spent their youthful days in ministering delight only to the passions and imaginations of mankind, on his death-bed, he ordered the work, which was still in manuscript, to be committed to the flames.* His last words were truly memorable, and worthy of so great a man;—"Govern your will and affections by the will and word of your Creator:—in me behold the end of this world, and all its vanities."

From this brief sketch of the author, we now turn to what we shall denominate, without fear of contradiction, *his greatest work*. The *Defence of Poetic*, though contained within less than thirty folio pages, is of itself, had he written nothing else, sufficient to entitle the author to rank with the greatest men whose names embellish the British annals. There is an originality, a comprehension, a playfulness and grace, and, above all, a sweep and penetration of intellect, pervading every part, which justly entitle it to be classed among the choicest literary productions of the Elizabethan age. The language is throughout, harmonious

and elegant, often powerful and commanding. There is a mass of rich and manly thought visible, like a well-proportioned, and elegant figure, through the besetting garb which invests it. In general his diction is highly lucid, and presents a living picture of his thoughts; but sometimes, like a vein of precious metal, the matter is to be sought below the surface. His enthusiasm, in the defence of his favourite art, is delightful, and almost makes us grey-bearded critics wish ourselves young again; that we too might court the Muses. The brilliancy of his genius, and easy playfulness of his wit, appear in almost every page, and make us cease to wonder at the enthusiastic admiration which he drew from all while alive, and the general sorrow which pervaded Europe at his death.

But we must attempt to verify our praises. He introduces his work to the reader's attention in the following facetious and pleasant manner:

"When the right virtuous E. W. and I were at the Emperor's court together, we gave ourselves to learn horsemanship of John Pietro Pugliano, one that with great commendation had the place of an esquire in his stable; and he, according to the fertility of the Italian wit, did not only afford us the demonstration of his practice, but sought to enrich our minds with the contemplation therein, which he thought most precious. But with none, I remember, mine ears were at any time more laden than when (either angered with slow payments, or moved with our learner-like admiration) he exercised his speech in the praise of his facultie. He said, soldiers were the noblest estate of mankind, and horsemen the noblest of souldiers. He said they were the masters of war, and ornaments of peace, speedy goers and strong abiders, triumphers both in camps and courts; nay, to so unbelieved a point he proceeded, as that no earthly thing bred such wonder to a prince, as to be a good horseman. Skill of government was but a *pedanteria* in comparison. Then would he add certain praises, by telling what a peerless beast the horse was, the only serviceable courtier without flatterie, the beast of most beauty, faithfulness, courage, and such more, that if I had not been a piece of a logician before I came to him, I think he

* Ipse tuam moriens (vel conjugæ teste) jubebat,

Arcadiam, per ignibus esse cibum.

Epigr. J. OENI.

would have persuaded me to have wisht myself a horn. But thus much at least with his no few words he drove into me, that self love is better than any gilding, to make that seem gorgeous, wherein ourselves be parties. Wherein if *Pugliano's* strong affection and weak arguments will not satisfy you, I give you a nearer example of myself, who, I know not by what mischance, in these my not old years and idlest times, having slipt into the title of a poet, am provoked to say something unto you in defence of that my unelected vocation; which, if I handle with more good will than good reasons, bear with me, since the scholar is to be pardoned that followeth the steps of his master. And yet, I must say, that as I have more just cause to make a pittifull defence of poor poetry, which from almost the highest estimation of learning is faine to be the laughing stock of children; so have I need to bring som more available proofs, since the former is by no men bar'd of his deserved credit, the silly latter hath even the names of philosophers, used to the defacing of it, with great danger of civil war among the Muses."

He then proceeds to display the excellency of the art he has taken upon him to defend, in a variety of particulars, such as the following: it precedes and prepares the way in the progress of nations, for regular history and philosophy, and is "the great passport by which they have entered into the gates of popular judgments:" it has been usually the first means of cultivating a rude people: its aid has been sought by the ablest historians and philosophers, and their best works borrow much of their grace, and interest, and effect, from poetry: it was held in the highest esteem by the authors of most of our knowledge—the Greeks and Romans;—this is manifest in the names, which they respectively gave the poet, *Vates*, and *Ποιητής*—the Romans called him *Prophet*—the Greeks a *Maker*. Upon the application and elucidation of these terms, he dwells at considerable length.

He then comes to define poetry itself: it is a *speaking picture, with this end, to teach and delight*. Poets he arranges under three classes: "The chief, both in antiquity and excellencie, were they that did imi-

tate, (*represent*;) the unconceivable excellencies of God." The second are, "they that deal with matter philosophical—either moral, astronomical, or historical." Between this second and the third kind of poets, he says, there is "the same difference as between the meaner sort of painters, who counterfeit (*copy*) only such faces as are set before them, and the more excellent, who having no law but wit (*genius*) bestow that in colours upon you, which is fittest for the eye to see."

"For these third be they, which most properly do imitate to teach and delight; and so imitate, borrow nothing of what is, hath been, or shall bee; but range only, rained with learned discretion, into the divine consideration of what may be, and should bee. These bee they, that as the first and most noble sect, may justly be termed *Vates*; so these are wayted on in the excellentest languages and best understanding, with the fore described name of poets. For these indeed do meerey make to imitate, and imitate both to delight and teach, and delight to move men to take that goodness in hand, which without delight they would flye as from a stranger; and teach to make them know that goodness whereunto they are moved; which being the noblest scope to which ever any learning was directed, yet want there not idle tongues to bark at them."

Having thus described the different kinds of poets, and shown the excellency of the art, he closes this branch of his subject in the following beautiful and interesting manner:

"It is not rining and versing that maketh a poet; (no more than a long gown maketh an advocate, who, though he pleaded in armour, should bee an advocate and no souldier;) but it is that feigning notable images of virtues, vices, or what els, with that delightful tesolving, which must be the right describing note to know a poet by. Although, indeed, the senate of poets have chosen vers as their fittest raiment; meaning, as in matter they passed all in all, so in manner to go beyond them: not speaking table-talk fashion, or like men in a dream; words as they chanceable fall from the mouth, but pausing each syllable of each word by just proportion, according to the dignities of the subject. Now, therefore, it shall not be amiss, first, to weigh this latter sort of poetry, by his works, and

then by his parts; and if in neither of these parts hee bee condemnable, I hope we shall receive a more favourable sentence. This purifying of wit, this enriching of memory, enabling of judgement and enlarging of conceit, which commonly wee call learning, under what name soever it com forth, or to what immediate end so ever it be directed, the final end is to lead and draw us to as high a perfection, as our degenerate souls, made wors by their clay-lodgings, can be capable of. This, according to the inclination of man, bred many formed impressions; for som that thought this felicity principally to be gotten from knowledge, and no knowledge to be so high and heavenly, as acquaintance with the stars gave themselves to *Astronomie*; others persuading themselves to be *demi-gods*, if they knew the causes of things, became natural and supernatural philosophers. Som an admirable delight drew to *musick*, and som the certainty of demonstration to the *mathematicks*; but all, one and other, having this scope, to know, and by knowledge to lift up the mind from the dungeon of the body, to the enjoying his own divine essence. But when by the ballance of experience it was found, that the *Astronomer*, looking to the stars, might fall in a ditch: that the enquiring philosopher might bee blinde in himself; and the mathematician might draw forth a straight line with a crooked heart; then lo did proof, the over-uler of opinions, make manifest, that all these are but serving sciences, which as they have a private end in themselves, so yet are they all directed to the highest end of the mistress knowledge; by the Greeks *Ἀρετὴν πολιτικὴν*, which standeth, as I think, in the knowledge of a man's self, in the ethick and politick consideration, with the end of well-doing, and not of well-knowing onely. Even as the saddler's next end is to make a good saddle, but his farther end to serv a nobler facultie, which is horamanship: so the horse-man's to souldierie: and the souldier not onely to have skill, but to perform the practice of a souldier. So that the ending end of all earthly learning being virtuous action, those skills that most serv to bring forth that, have a most just title to be princes over all the rest: wherein easily wee can shew, the poet is worthis to have it before any other competitors."

He contends, that the efficiency of poetry, in communicating knowledge, places it above history and philosophy. Thus he pleads on its behalf;

"Since then poetrie is of all human learnings the most antient, and of most fatherly antiquity, as from whence other learnings have taken their beginnings; since it is so universal, that no learned

nation doth despise it, nor barbarous nation is without it; since both *Roman* and *Greek* gave each divine names unto it, the one of prophesying, the other of making; and that indeed that name of making is fit for him, considering, that where all other arts retain themselves within their subject, and receive, as it were, their being from it; the poet onely, bringeth his own stuff, and doth not learn a conceit out of a matter, but maketh matter for a conceit. Since neither his description nor end containeth any evil, the thing described cannot bee evil; since his effects bee so good as to teach goodness, and delight the learners of it; since therein (namely, in moral doctrine, the chief of all knowledges) he doth not onely far pass the *historian*, but for instructing is well nigh comparable to the philosopher, for moving, leaveth him behind him. Since the holy Scripture (wherein there is no uncleanness) hath whole parts in it poetical, and that even our Saviour Christ vouchsafed to use the flowers of it; since all his kindnesses are not onely in their united forms, but in their several dissections commendable, I think (and think I think rightly) the laurel crown appointed for triumphant captains, doth worthily of all other learnings, honor the poet's triumph."

But the author considers, that it was less his business to describe poetry, than to defend it; and that, therefore, he must meet the objections of learned and witty adversaries. He hence advances to consider, what has been said against poetry. He treats, with becoming disdain, the "poet-haters, who seek a praise by dispraising others."—"There is nothing" he says, "of so sacred a majesty, but that an itching tongue may rub itself upon it." They deserve no other answer, "but, instead of laughing at the jest, to laugh at the jester. We know a playing wit can prais the discretion of an ass, the comfortableness of being in debt, and the jolly commodities of being sick of the plague." But he is ready to meet the more grave and plausible objections which have been alleged against his favourite art. Such as, 1st. that there are many other more fruitful knowledges a man might better spend his time in: 2. that it is the mother of lies: 3. that it is the nurse of abuse, infesting us with many pes-

ilent desires, with a syren sweetness, drawing the mind to the serpents' tail of sinful fancies:" "Lastly, and chiefly, they cry out with open mouth, as if they had overshot *Robinhood*, that Plato banished them out of his commonwealth." To each and all of these grave objections, the noble author furnishes an ingenious and entertaining answer, full of eloquence, of learning, and of wit. His pages, under this branch of the argument, are indeed a proof, that poetry is not necessarily limited to rhyme; for the classic grace, the refined taste, and elevation of fancy, which distinguish them, raise his prose to the true character, which he has himself given to genuine poetry. Thus he concludes his reply to the objectors:

"Since the excellencies of it may be so easily and so justly confirmed, and the low creeping objections so soon trodden down, it not being an art of lies, but of true doctrine; not of effeminateness, but of notable stirring of courage; not of abusing man's wit, but of strengthening man's wit; not banished, but honoured by Plato; let us rather plant more laurels for to ingarland the poets' heads, (which honor of being laureate, as besides them, only triumphant captains were, is a sufficient authority to show the price they ought to be held in,) than suffer the ill favored breath of such wrong speakers, once to blow upon the clear springs of *poesie*. But since I have run so long a carrier in this matter, methinks, before I give my den a full stop, it shall be but a little more lost time, to inquire why England, the mother of excellent minds, should be grown so hard a step-mother to poets, who certainly in wit ought to pass all others, since all onely proceeds from their wit, being indeed makers of themselves, not takers of others. How can I but exclaim, *Musa mihi causas memora quo numine laeso*. Sweet *Poesie*, that hath anciently had kings, emperors, senators, great captains, such as, besides a thousand others, David, Adrian, Sophocles, Germanicus, not only to favour poets, but to beo poets; and of our nearer times, can present for her patrons, a Robert, King of Sicily; the great King Francis, of France; King James, of Scotland; such cardinals as Bembo and Bibiena; such famous preachers and teachers as Beza and Melancthon; so learned philosophers as Fracastorius and Scaliger; so great orators as Pontanus and Muretus; so piercing wits as George

Buchanan; so grave counsellors as, besides manie, but before all, that Hospital of France, than whom I think that realm never brought forth a more accomplished judgment, more firmly builded upon virtue; I say, these, with numbers of others, not onely to read others *poesie*, but to poetize for others reading; that *poesie*, thus embraced in all other other places, should onely find in our time a hard welcome in England, I think the very earth laments it, and therefore decks our soil with fewer laurels than it was accustomed. For heretofore, poets have in England also flourished; and which is to be noted, even in those times when the trumpet of Mars did sound loudest."

After satirizing and disowning the spurious race of bastard poets, who, he says, "without commission, do post over the banks of Helicon, till they make their readers more weary than post-horses," he offers his advice, (and most salutary it is,) to all who would aspire to the character he has been describing and defending. It is so excellent, and so appropriate to our own times, and withal so brief, that we cannot suppress our inclination to transcribe it.

"Marry, they that delight in *poesie* itself, should seek to know what they do: and how they do especially look themselves in an unflattering glass of reason, if they be inclinable unto it. For *poesie* must not be drawn by the ears, it must be gently led, or rather it must lead, which was partly the cause that made the ancient learned affirm, it was a divine wit, and no human skill, since all other knowledges lye ready for any that have strength of wit. A poet no industrie can make, if his own genius be not carried into it. And therefore is an old proverb, *Orator fit, poeta nascitur*. Yet confess always, that as the fertilest ground must be manured, so must the highest flying wit have a *Dedalus* to guide him. That *Dedalus*, they say, both in this and in other, hath three wings, to bear itself up into the ear of due commendation: that is, Art, Imitation, and Exercise. But these neither artificial rules, nor imitative patterns, wee much cumber ourselves withal. Exercise indeed we do, but that very here backwardly; for where we should exercise ourselves to know, we exercise ourselves as having known; and so is our brain delivered of such matter, which never was begotten by knowledge."

He then passes on to offer some strictures on the principal poems

known in his time, and to expose the defects of some dramatic compositions. He then adverts to the deficiency in our language of other kinds of poetry, except the lyrical, severely condemns the affectation of most love-songs and sonnets, and then touches upon the meretricious ornaments and false colouring, in which the poets of his time generally indulged. He then digresses to eloquence in general, and condemns the false taste of many learned and great speakers. He finally treats of rhyming, and shows the superiority of the English tongue for the purposes of poetry, above Italian, French, Dutch, and Spanish; and concludes his enchanting and instructive disquisition in the following exquisite passage, which, for classic grace, and genuine gay good humour, has, perhaps, no superior in English literature.

"So that since the ever-praiseworthy poetic is full of virtue, breeding delightfulness, and void of no gift that ought to be in the noble name of learning, since the blames laid against it are either false or feeble; since the cause why it is not esteemed in England, is the fault of poet-apes, not poets; since, lastly, our tongue is more fit to honour poetic, and to be honored by poetic, I conjure you all that have had the evil luck to read this ink-wasting toy of mine, even in the name of the nine Muses, no more to scorn the sacred mysteries of poetic; no more to laugh at the name of poets, as though they were next inheritors to fools; no more to jest at the reverent title of a rhymers, but to believe with Aristotle, that they were the ancient treasures of the Grecian divinities; to believe with Bembus, that they were the first bringers in of all civility; to believe with Scaliger, that no philosopher's precepts can sooner make you an honest man, than the reading of Virgil; to believe with Clauderus, the translator of Cornutus, that it pleased the heavenly deities by Hesiod and Homer, under the veil of fables to give us all knowledge; logic, rhetoric, philosophy, natural and moral, and *quid non*? To believe with me, that there are many mysteries contained in poetry, which of purpose were written darkly, lest by profane wits, it should be abused; to believe with Landin, that they are so beloved of the gods, that whatsoever they write, proceeds out of a divine fario. Lastly, to believe themselves when they tell you they will make you immortal by their verses. Thus doing, your

name shall flourish in the printer's shop; thus doing, you shall be of kin to many a poetical preface; thus doing, you shall be most fair, most rich, most wise, most all; you shall dwell upon superlatives; thus doing, though you be *Libertino patre natus*, you shall suddenly grow *Herculeus proles*, *si quid mea carmina possunt*. Thus doing, your soul shall be placed with Dante's *Beatrice*; or Virgil's *Anchises*. But if (he of such a but) you be born so near the fall making Cataract of Nilus, that you cannot hear the plannet-like music of poetic; if you have so earth-creeping a mind that it cannot lift itself up to look to the skies of poetic, or rather by certain rustical disdain will become such a nune, as to be a *Momus of poetic*; then, though I will not wish you the asses ears of *Midas*, nor to be driven by a poet's verses, as *Burbonius* was, to hang himself, nor to be rhymed to death, as is said to be done in Ireland; yet thus much curs I must send you in the behalf of all poets, that while you live, you live in love, and never get favor, for lacking skill of sonnet, and when you die, your memory die from the earth for want of an epitaph."

From the ample extracts we have presented to our readers, it will be evident, that if the name of Sir Philip Sidney is not handed down to us among our national poets, it was neither for want of a just estimation of the art, nor a just apprehension of the ends it should subserve, and the subjects it should adorn, nor an ample share of the requisite mental endowments. But he was a soldier as well as a poet; and the rough god of war is no cherisher of the gentle muses. He was born a poet, but he was bred a soldier; and those whom Mars adopts may all be said to be kidnapped from humanity. He engaged in the profession of arms, when the cause of his country and of the reformation required both his heroism and his virtue. But he had already immortalized his name. He died, alas! too, too soon for the cause of science and learning which he had espoused, but he lived and wrote for a country which knows how to estimate his character, and which is still the living, healthful heart of science and poetry; and he died for a cause which is yet triumphant and progressing.

His flattering panegyric upon the language of his native country, since it stands as the harbinger of a morning, the most bright England ever saw, may almost be called prophecy; for it was followed by a verification as singular as it is unquestionable. In little more than half a century after his death, England produced the works of Shakespeare, Spenser, and Milton; the first and the last of whom are still the brightest gems in our crown, and the envy and admiration of the world. Their names stand second to none, either of the classic ancients, or ambitious moderns.

Of the present age, as having, in many respects, merited the distinction of being named the age of poets, we had designed to say something, but it must now be in very few words. We are not at all disposed to deny to a large class of living poets the honour of being genuine sons of the Muses. England never, perhaps, in so brief a space, produced so much elegant, harmonious, and elaborate verse; perhaps, never so much delightful poetry. But to how few of the large class of competitors for public favour can be awarded that most desirable of all commendations—of being benefactors, by

their splendid endowments, to the moral interests of mankind. Without virtue and real goodness, poetry is but a dream, and its splendour but the comet's flash. Of several of our greatest poets, it is yet true, they have not grown into the wisdom or dignity of men, nor put away childish things. Their poetry is their toy to sport with, or the madding potion which they mix with exquisite skill, in a golden cup, and administer with infernal delight to the unsuspecting and thoughtless, that they may enjoy the triumph of their power, though it be in evil. An individual or two—poets of no mean endowments, and no ordinary skill in their art, may justly wear an unsullied laurel—for never having written a line, which, on leaving the world, they could wish to blot; but of the great idols of the world's homage, it is but too true, they have been but splendid triflers; and when the delusive drama of life is closing, they may find cause to adopt the words which Sir Philip Sidney appended to the last of his sonnets,

Splendidis longum valedico nugis;

or they may even live to wish, that they had been any thing rather than GREAT POETS.

ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

The Nature and Importance of the Christian Sabbath; with Hints for its better Observance, and Remarks on the Awful Consequences of the Profanation of that Sacred Day. By Robert Stevenson, of Castle Hedingham, Essex.—London: Baynes. 18mo. pp. 64. neat boards. 1s.

THE venerable author of this little volume, was requested by some Christian friends, in the county where he has sustained, with high reputation, the ministerial character for almost half a century, to

write a tract on the Christian Sabbath, adapted to the conduct and circumstances of religious professors. Mr. S. has complied with this request, by publishing the very interesting piece before us, which consists of twelve short chapters on the following subjects, with an appropriate poetical motto prefixed to each:—*The First Sabbath; The Perpetuity of the Sabbath; Its Anticipations; Its Duties; Its Benevolence; The Sunday School; The Sabbath Evening; Its Recollections; Its Blessings;*

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Anticipation of the Everlasting Sabbath; Sabbath Profanation, with its dreadful Consequences.

As it was originally designed to print this small work in the form of a cheap tract, these subjects are discussed in a popular style, enlivened by several striking anecdotes and apt quotations from our sacred poets. A devotional spirit and amiable temper pervade this small volume, and many of the remarks deserve the serious attention of the professors of religion in general, and especially of the heads of families. We, therefore, recommend it to the attention of our readers, sincerely wishing that its reasonable remarks may lead many attendants on public worship to a more religious employment of the leisure hours of the Lord's-day. The following section will afford a specimen of the author's manner, and enable our readers to judge of this modest, and we may add, cheap little book.

"SABBATH ANTICIPATIONS."

"When six days of labour each other succeeding,

Have with hurry and toil my spirits oppress'd:

How pleasant to think, as the last is receding,

To-morrow will be a sweet Sabbath of rest."

Amidst the cares, the necessary cares of life: amidst the toils of labour, and the perplexities of business, how delightful to a good man to anticipate the approach of the Sabbath! Harassed and fatigued with the troubles of the week, he says, like Israel's anointed shepherd, "as the hart panteth after the water brooks, so panteth my soul after thee, O God! My soul thirsteth for God, for the living God; when shall I come and appear before God!" Charming anticipation of the day of rest, when he hopes to sit under the shadow of his gracious Lord with great delight, and to find his fruit sweet unto his taste! Delightful to think of the habitation of his father's house, where he has gone in and come out, and found pasture! Then the Christian, in a happy frame, may say, "O world, thou shalt not intermeddle with my joys. I would, if possible, for ever baptise thee from the temple of my God, and drive thee from the possession of my heart." How do such

anticipations enable many a follower of the Lamb to weather the adverse storms of life, and cheerfully to sustain all his cares and sorrows, casting all upon him who careth for him. But there are other hopes which a pious father and mother will fondly cherish on behalf of their children. Having presented many strong cryings and tears unto God for them; having known, by sweet experience, the benefits of divine ordinances to their own souls, finding the "Sabbath a delight, the holy of the Lord and honourable;" they most ardently long for their offspring, that the word may be clothed with power; that their sons, like little *Samuel*, may say, "Speak, Lord, for thy servants hear;" and their daughters, like *Mary*, may sit at the feet of Jesus and hear his words. And can the descendants of pious parents attend, from Sabbath to Sabbath, to the many encouraging and animating exhortations which their faithful pastors address to the young? can they think of the wrestlings of a father and mother, and their silent ejaculations, even at that very moment, rising up before the throne, without breathing out, "O, may this be the accepted time, may this be the day of salvation?"

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*An Essay on the Evils of Slander, Scandal, and Misrepresentation.*—Westley. 3s. 6d.

We have read this little volume with considerable interest, and we are persuaded that every friend to religion and domestic felicity, will hail with pleasure any attempt to exterminate evils of such increasing magnitude as those of which it treats. The subjects of this volume are happily chosen; and without any thing which appears invidious, the author aims a direct blow at the root of those vices. We are pleased with this feature of the Essay, because, on subjects of this nature, writers are too apt to indulge in private feeling, or personal invective. The mottoes to the different chapters are appropriate, and the author has enriched the volume by extracts from Dr. Blair, Massillon, Dr. Dwight, Dr. Raffles, Bishop Hall, Mrs. H. More, and other eminent writers. To the young it will be a

suitable present; and may warn them against those hasty and intemperate charges which lay the foundation for so much future misery; while to those who may be suffering from the obloquy of others, it presents some useful cautions and salutary comforts.

We hope the author will receive that encouragement which the importance of the subject, and the truly Christian Spirit which pervades his book, well deserve; and that, in some future edition, he will be enabled to correct the verbal inaccuracies which we have noticed in his Essay. His work merits, and will, we hope, receive a careful revision, which will doubtless extend its usefulness. We would also recommend the entire omission of the scraps of Latin, which are rather blemishes than ornaments.

*Juvenile Friendship, the Guide to Virtue and Happiness; in Dialogues between two Student Friends.*  
—London: Holdsworth. 12mo. 1819. 3s.

THERE is a very important question that requires investigation, before the merits of this work, and abundance of others, of nearly the same character, can be adjusted: viz. how far the excellence of an author's intention may be allowed to operate against defects in literary composition; and where the balance may be supposed to rest in equipoise between the praise that an attempt to enforce the claims of religion, however weak and jejune may be supposed to deserve, and the reprehension, which a book, displaying an entire failure in the necessary qualifications for public approval, requires, in this age, when nothing but superiority of talent, or originality of thought can be allowed to add to the number of our already multiplied publications. In the present instance, we are unwilling to apply this severe standard; nor, indeed, would we intimate that the volume is altogether destitute of a merit, independent of its moral and religious character. There are some excellencies in it, and on the whole, perhaps, it rises above mediocrity. On one point, we can award it our entire approval; it manifests a de-

cided friendliness towards the great duties of religion and piety, and if there is not much interest excited by its dialogues, nor much instruction to be gained in its perusal, there is no danger of an insidious attack on the principles and virtue of those who read it. We feel, however, that something more is requisite, in a work intended for popular usefulness, and consequently, that our praises must be wholly negative; and though we most cheerfully do justice to the design, our regard to truth will not allow us to command the execution.

*The Nature, Manifestation, and Cultivation of Brotherly Love, a Sermon, by Thomas Pinckhach, of Huddersdon.*  
Staughton, 8vo.

THIS sermon, which is founded upon 1 John, iv. 7, was preached before the ministers and churches of the Middlesex and Herts Union, in April last. In elucidating the subject of discourse, the preacher has, FIRST, *Defined the principle of brotherly love*; as distinguished from *pity to the destitute*, and other feelings with which it is often confounded; as a *divine principle*, and one that has its seat in the heart, and influences the conduct. SECONDLY, *the manifestation of it in its effects* is considered; under which head are ranked the *prayers of Christians for each other*; their *bearing one another's burdens*; *sympathy in troubles*; *mutual forbearance with each other's faults*; *checking improper curiosity*. THIRDLY, the preacher proves that *Christians are under great obligations to cultivate brotherly love*; by the command of Jesus Christ; by Christ's example; by the near relation in which they stand to each other; *it is the badge of discipleship*; affords the *most refined satisfaction*; its *utility shows its vast importance*.

The sermon is concluded with some judicious reflections. On the whole, we consider this discourse to be highly creditable to the author's talents and character. It is a neat and useful summary of the arguments and motives that should lead to a practical approval of this great Christian duty; we heartily give it our recommendation.

## RELIGIOUS INTELLIGENCE.

## MISCELLANEOUS.

*The Lisbon Inquisition.*—*Lisbon, Oct. 24, 1821.*—On the eighth of October, the palace of the Holy Office was opened to the people. The number which crowded to see it, during the four first days, rendered it extremely difficult, and even dangerous, to attempt an entrance. The edifice is extensive, and has the form of an oblong square, with a garden in the centre. It is three stories high, and has several vaulted galleries, along which are situated a number of dungeons, of six, seven, eight, and nine feet square. Those in the ground floor, and in the first story, having no windows, are deprived of both air and light, when the door is shut. The dungeons of the next story, have a kind of breathing hole in the form of a chimney, through which the sky may be seen. These apartments were allotted to prisoners who, it was supposed, might be set at liberty. In the vaulted wall of each dungeon, there is a hole of about an inch in diameter, which communicates with a secret corridor, running along by each tier of dungeons. By this means, the agents of the Inquisition could, at any moment, observe the conduct of the prisoners, without being seen by them; and when two persons were confined in the same dungeon, could hear their conversation. In these corridors were seats so placed, that a spy could observe what was passing in two dungeons, by merely turning his eyes from right to left, in order to look into either of the holes between which he might be stationed. The spies wore list shoes, that they might make no noise in walking over the vaults of the dungeons. A familiar of the Inquisition was often shut up in the same dungeon, with a prisoner from whom it was wished to draw confessions, to be afterwards used against him. Human skulls and other bones have been found in several of the dungeons. On the walls of these frightful holes, are carved the names of some of the unfortunate victims buried in them, accompanied with lines or notches, indicating the number of days of their captivity. One name had beside it the date of 1809, and 500 lines; which marks a confinement of more than sixteen months, terminated probably by the execution of the prisoner. The doors of certain dungeons, which had not been used for some years, still remained shut; but the people soon forced them open. In nearly all of them human bones were found; and among these melancholy remains were, in one dungeon, frag-

ments of the garments of a monk, and his girdle. In some of these dungeons the chimney-shaped air-hole was walled up, which is a certain sign of the murder of the prisoner. In such cases, the unfortunate victim was compelled to go into the air-hole, the lower extremity of which was immediately closed by masonry: quick lime was afterwards thrown down on him, which extinguished life, and destroyed the body. In several of these dens of misery, mattresses were found, some old, others almost new,—a circumstance which proves, whatever may be said to the contrary, that the Inquisition, in these latter times, was something more than a scare-crow. The ground on which this palace of the Inquisition stands, was covered with private houses before 1755; whence it is plain, that the victims who have suffered here, must all have been sacrificed within less than sixty years. Beside the dungeons which the people have already visited, there are subterraneous vaults which have not yet been opened.—*Courier Français.*

*Recantation of an Infidel.*—Monsieur L'Archer, who in 1786 published an edition of Herodotus, in which he had inserted many notes of an infidel complexion, and calculated materially to injure the cause of Christianity; in a more recent edition of that work, published at Paris, has made the following recantation. "Being at length thoroughly convinced of those truths taught by the Christian religion, I have retrenched, or altered all those notes which might seem to impeach it. Consequences which I disapprove, and which are far from my conceptions, have been drawn from some of them; and others, I must acknowledge with candour, and to relieve my conscience, contain things, which a more mature examination, and more profound researches, have convinced me, rest on too slight foundations, or are absolutely false. Truth must gain by this avowal. It is to her alone that I have consecrated all my studies. I have been constrained to return to her, ever since I thought that I had comprehended her more fully. May this homage, which I pay her in all the sincerity of my heart, absolve me from all those errors which I may have held, and which I have endeavoured to propagate.

*Home Missionary Society.*—The Home Missionary Society now employ about *five and twenty* Missionaries, besides other

agents, who receive aid from their funds. The expences which they annually incur, are much beyond their stated income, arising from annual subscriptions. For the rest, they must look to new subscriptions, donations, and collections, and especially to auxiliary societies. At the commencement of another year, they earnestly invoke attention to this statement, and call upon all liberal Christians, to afford them their aid. It is with pain that they have come to a point, at which they fear, that notwithstanding the number of pressing claims on their funds, they must, for the present, stop, unless they are speedily encouraged by large augmentations of their list of subscribers. This alone is wanted to enable them to employ a hundred Missionaries. But the countenance which they have hitherto received from a generous Christian public, and the success which has attended the labours of their Missionaries, encourage them to hope, that they will not make this appeal in vain. The object at which they aim, is noble, and deserves the support of every Philanthropist, and true Patriot. The salvation of the souls of their countrymen, who are yet in darkness, is one of the first and most interesting duties. And, while the most dreadful profligacy finds its way among the poorer orders of the community, the efforts employed by the Home Missionary Society will, assuredly, under the Divine blessing, prove the best means of stemming the torrent of infidelity, which is still running through our country, and of effectually crowning all the other exertions which are used for ameliorating the condition of the lower classes. Subscriptions will be thankfully received every Wednesday at the Rooms, 18, Aldermanbury, by the Treasurer, Thos. Thompson, Esq. Brixton Hill, Surry; Mr. Dawson, sen. Collector, Camberwell; or by either of the Secretaries—the Rev. I. Cobbin, 9, Mansfield Place, Kentish Town; the Rev. E. A. Dunn, Upper Belgrave Place, Pimlico; the Rev. Francis Moore, Vauxhall; and Mr. G. G. Stibbs, Camberwell. Signed in behalf of the Committee.

I. COBBIN.  
E. A. DUNN.  
F. MOORE.  
G. G. STIBBS.

*Suppressed Monasteries in Spain.*—The following is an authentic account, published in Spain, of the number of monasteries and convents suppressed in the Peninsula, in pursuance of the law of Sept. 6, 1820.

"The Jesuits possessed, in the provinces of Toledo, Castile, Arragon, and Andalusia, 124 colleges, and 16 houses

of residence, which, if not completely occupied at the time of the suppression, would soon have been so in consequence of the activity of the new Propagandists.

"The monks of St. Benedict held in the congregation of Valladolid and in La Tarraconense, 63 of the suppressed monasteries. The monks of St. Bernard had 60 in the congregation of Castile and Leon, and in that of the Cistercian of Arragon and Navarre. The Carthusian monks had 16 in the provinces of Arragon and Castile. The monks of St. Jerome had 48 in six circuits of eight monasteries each. The monks of St. Basil had in the provinces of Andalusia, Castile, and El Tardon, 17. The Premonstratensians had 17 of the suppressed convents; the Military Orders, 14; the Hospitalars of St. John de Dios, 58; those of Sancti-Spiritus, 8; and those of San Antonia Abad, 36. Making in all, 477."

*State of Ireland.*—The Protestants in various parts of Ireland are in a state of the greatest alarm. "At first, the denunciations were directed against tythes and clergymen of the established church, and oppressive landlords, or their agents; but, as anarchy and rebellion increase, the peaceable Methodist preacher, the poor half-pay officer, and the humble cottager, are all equally involved in the horrid proscription. At first, it did not appear that religion had any concern in the system, but now it appears developed in its hideous, bigoted, and exterminating aspect. Notices are posted in various places, threatening Protestants with destruction, if they do not conform to popery. A Baptist chapel has been demolished near Thurles, which has stood these hundred years. A Methodist preacher was attacked near Limerick, but escaped through the speed of his horse. A church has been burnt near Killarney. The Roman Catholic priests have, in many instances, denounced the peace-breakers, but, in fact, the authority of these well-disposed men is much lessened, and their influence has little effect, which is a bad omen."

*Deaths of Ministers, &c.*—On November 8th, the Rev. Isaac Gardner, Pastor of the Independent Church at Pottersperry, Northamptonshire; where he had laboured for many years with much success.

On the evening of the 23d of November last, at the house of the Rev. John Hunt, Chichester, (deeply lamented,) Mr. John Walker, a native of that city, and late a county student at the Theological College, at Gosport, in the 24th year of his age, and only brother to Wm. Walker, Esq. Solicitor, Arundel, Sussex. His decided piety, and popu-



lar talents, rendered him an object of no common interest to those who appreciate the union of moral and intellectual worth. His remains were, on Thursday, conveyed to the grave in the Cathedral church-yard, by six of his fellow students, six others supporting the pall, and the Rev. J. Hunt, (his pastor) who improved his death, Sabbath evening, December the 2d, from Numbers xxiii. 10. "Let my last end be like his;" at the Independent Chapel, Chester, to a crowded and affected congregation.

*Death of Mr. W. F. Durant.*—It is with feelings of the deepest regret, that we record an event which has probably already excited the grief and sympathy of most of our readers—an event, which has added another name to the list of eminent individuals of the human race, who have been "only shown, then snatched away to heaven." On the 27th of November last, died, at the house of the Rev. Dr. Wardlaw, Glasgow, in the 19th year of his age, after an illness of five days, Mr. William Friend Durant, only son of the Rev. Thomas Durant, of Poole. This extraordinary youth, not less beloved by those who had the happiness of knowing him for the dispositions of his heart, than admired for the astonishing powers of his intellect, had just entered upon the fourth session, which was intended to complete a course of study at the University of Glasgow, in the previous years of which he had attained the highest distinctions. His late fellow-students of the natural philosophy class, expressed their deep sense of the mournful event, and their respect for the memory of their lamented friend, by unanimously voting an address of condolence to his agonized parent; and the eulogies which have been publicly passed upon him, since his decease, by the professors of the several classes in which he had distinguished himself, one of whom declared, that "by his death, not only had the college lost one of its brightest ornaments, but the nation, and the world, may be said to have sustained a very considerable loss," show the high estimation in which his powers were held by those who were most competent to appreciate them. The disorder which terminated his short, but brilliant career, was suffusion on the brain, (attended by paralysis on the right side,) induced, as we believe there is reason to suppose, by intense application to study.

His friends derive comfort from the recollection, that his last moments were cheered by the promises of that gospel which he loved, and by the influence of which, all his endowments and at-

tainments were consecrated; and they delight in the assurance, that he has been removed to honours more exalted than the highest which earth can confer, and to engagements more pure and blissful, than the most rational and ennobling which can occupy the human mind in the present state.

He was intended for the English bar, and no one who knew him, entertained a doubt, that had his life been spared, he would have attained the highest eminence in the honourable profession to which he was about to devote himself.

While our readers mourn over the removal from earth, of one who promised to be so great a blessing to it, they will deeply sympathize with the feelings of a widowed father, bereaved of an only child, and of such a son. But we need not refer them or him to the sources of consolation, or the reasons for acquiescence in this mysterious dispensation of a providence which, in all its dealings, is like its author, holy and wise, and just and good.

Good when he gives, SUPREME good,  
Nor LESS when he denies;  
E'en crosses from his sovereign hand,  
Are blessings in disguise.

We trust that the public will shortly be gratified by the publication of some of the literary remains of this lamented youth.

*Rev. S. Newell.*—In India, recently, Rev. S. Newell, one of the American Missionaries at Bombay, and joint author, with Mr. Hall, of that interesting pamphlet, "The Conversion of the World."

*Mrs. Morrison,* wife of Dr. Morrison, of Canton, who lately visited England for the restoration of her health, and who, after an absence from Dr. M. of six years, had returned with her two children, fell a sacrifice to the *cholera morbus*, June 10, 1821, aged thirty.

*Interesting Case to Dissenters.*—See vol. 4, p. 613.—We understand that a *Mandamus* was granted by the Court of King's Bench, last week, on the application of the Corporation of York, commanding them to elect a Sheriff of that city, in the room of Mr. Oswald Allen, who is EXEMPT AS A DISSENTER.—*Leeds Mercury*, Dec. 8, 1821.

*The Aberdeen and Banffshire Itinerant Society* was instituted at a meeting of the ministers and messengers from the Congregational denomination in Aberdeenshire, held at Aberdeen, on Tuesday, April 7, 1808.

The object of this Institution is solely to promote, by every proper means, the dissemination of religious knowledge in the two counties. The means employed

are, the preaching of the Gospel of Christ, by pious and devoted men, as Itinerants; establishing Sabbath evening schools; erecting meetings and societies for prayer; and the extensive distribution and circulation of select religious tracts and books, &c.

From the limited state of the funds, the Society has hitherto been able to employ only one Itinerant; but three or four could be very usefully employed, did the funds admit. Mr. Gibb, of Banff, was first engaged in the work of itinerating, in 1807 and 1808; and during the last twelve years, Mr. William Brown has laboured through the summer.

It is not the design of this Institution to propagate, in the most distant way, the peculiar tenets of any party or sect; but simply to promote the spiritual welfare of immortal souls, and advance the kingdom of Jesus Christ, by the preaching of evangelical doctrine, and the dissemination of scriptural knowledge.—To this abridged account of the Society, we add a few extracts from a "Short Statement," by Mr. Brown, "of what has been done by the Association in the way of *itinerating*."—"It is an infinitely greater object to get one soul truly turned to the Lord Jesus, to whatever denomination of Christians he may attach himself, than to see a hundred become warm, noisy advocates for a party, while they may give little evidence of being born again by the Spirit of God. In *itinerating* excursions, we should uniformly endeavour to strengthen the hands of all gospel ministers of every denomination." Mr. Brown then recommends to Itinerants to "visit the afflicted—pay much attention to children—to plant Sabbath schools—encourage believers to form themselves into a meeting for prayer—make vigorous efforts to get reading societies formed, both for children and adults—distribute tracts, and do every thing in their power to spread information relative to the attempts making to diffuse gospel knowledge through the world."—"I have," says Mr. Brown, "preached, less or more, in sixty-seven parishes in Aberdeenshire, and in six in Banffshire. Some may be ready to ask, Well, after all your journeying, and preaching, what real good have you done? On that subject I wish to speak with the utmost caution. One ought always to recollect, that 'he is an unprofitable servant,' and, of course, should speak of his labours with the utmost modesty. When a young inexperienced preacher sees numbers flocking to hear him—

sees tears flowing from the eye, under his sermons—and hears frequently, perhaps, how acceptable his labours are—he is apt to think some great spiritual work is going forward. But growing experience teaches me how to estimate these things. He begins to learn that these are often as 'the morning cloud and the early dew, which passeth away.' In the course of my excursions, I have seen people 'hot and cold,' and 'hot and cold' again. But, though I thus speak, I hope the Lord has kindled, in the hearts of a few at least, a flame of love to the Lord Jesus, that will never be extinguished. When any movement takes place, it is of prime importance to ascertain how far it grows out of the knowledge of the Son of God, or how far it is merely the temporary effect of adventitious circumstances; such as a new party, a new preacher, or a new plan of usefulness. It cannot be too much recollected, that no favourable impressions will be permanent, except such as are produced by faith in Jehovah's testimony respecting his Son. Not a few Sabbath schools are found in different parts of the county. In the judgment of thinking people, who truly feel for the salvation of children, the utility of schools, when well conducted, is becoming more manifest every year. In various places, meetings for prayer have also been set on foot. Those who approve of such institutions, in the country, are much scattered; which circumstance is considerably against them. Not a few libraries have sprung into existence. I have heard many pleasing little anecdotes connected with them, which compel me to believe that they are not altogether without effect. Many thousands of tracts have been dispersed under the direction of the Association, and also a great many interesting books for children and others. In order to diffuse information respecting the vast plans which are in operation to evangelize the great world, a variety of Magazines, Reports of Societies, &c. have been distributed; and I know, from certain facts, that these means have not been altogether without effect."

*Widows' Fund.*—The Annual Sermon, recommending the useful purposes of the Society for the relief of the necessitous widows and children of Protestant Dissenting Ministers, is expected to be preached by the Rev. John Clayton, jun., at Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, on Wednesday, the 3d day of April, at noon.

## LITERARY NOTICES, &amp;c.

## WORKS PREPARING FOR THE PRESS.

Elements of Self-Knowledge, in relation to Intellectual Improvement, and the prevailing Characteristics of the Moral and Religious World. By the Rev. Thomas Finch, of Harlow, in 1 vol. 12mo.

The Martyr of Antioch. By the Rev. H. H. Milman, author of Fall of Jerusalem, in 8vo.

The Personal History of King George the Third, undertaken with the assistance of, and in communication with, persons officially connected with the late King, &c. By Edward H. Locker, Esq. 1 vol. 4to.; with portrait, &c.

An Abridgment of Matthei's Greek Grammar, for the use of schools, 12mo. Edited by the Rev. C. J. Blomfield, D.D.

A Mother's Portrait, sketched soon after her decease, for the study of her Children. By their surviving Parent.

The History of Civil Government, from the Primitive Ages of the World, to the Fall of the Roman Empire. By the late James Tyson, Esq. in 8vo.

A System of Mechanical Philosophy. By the late John Robinson, LL.D.; with Notes and Illustrations. By David Brewster, LL.D. in 4 vols. 8vo. with plates.

The Life of Oliver Cromwell. By Robert Southey, Esq. in 8vo.

History of the Modes of Belief, usually termed the Superstitions of the Middle Ages. With curious plates, 4to.

The Life of the Right Honourable R. B. Sheridan. By Thomas Moore, Esq. 4to.

## WORKS RECENTLY PUBLISHED.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Rev. T. H. Horne, A. M. a new edition, in 4 vols. 8vo. £3. 3s. boards.

Retrospection: a Tale. By Mrs. Taylor of Ongar, 12mo. 6s. boards.

The Pirate. By the Author of Waverley, &c. 3 vols. £1. 11s. 6d.

Prudence and Principle: a Tale. By the Author of, "Rachel." 12mo. 5s. 6d.

Memoirs of the Rev. Joseph Stowell. By the Rev. Hugh Stowell, Rector of Ballaugh, Isle of Man. 12mo. 3s. 6d.

The History of George Desmond; founded on Facts which occurred in the East Indies, and now published as a useful caution to young men going out to that country. 12mo. 7s.

The Private and Confidential Correspondence of Charles Talbot, Duke of Shrewsbury, principal Minister to King William, for a considerable period of his reign. By the Rev. Archdeacon Cox. 4to. £3. 3s.

A Sketch of the State of Ireland, past and present. Dedicated to the Marquis Wellesley, 8vo. new edition. 3s.

Italy. By Lady Morgan, new edition, in 3 vols. 8vo.

The Annual Biography and Obituary for the year 1822, containing memoirs of celebrated men, who have died in 1820-21. 8vo. 15s.

Grounds of Hope for the Salvation of all dying in Infancy: an Essay. By the Rev. William Harris, LL.D. 8vo. 4s. 6d.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from the Rev. Messrs. T. H. Horne—W. Hull—G. Payne—J. Ryley—W. Orme—J. Blackburne—J. Tuxner—B. Philip—J. Roberts—W. Seaton—J. Hunt—Jos. Fletcher—W. Pratkan—J. Morison—Whitridge—Ingram Cebbin—John Leifchild—T. Edkins—J. Sharp—W. Notcutt—W. Scott.

Also from Epaphras—J. Fawcett—Shagird—J. Woodford—A. Allan—Sorella—Volens—W. Ellerby—Dorcas—L. L.—M. M.—A Mother—X. Y. Z.—Richard Toller—B. Wills—Tempestivus Mentor—W. Bennett—Richard Lee—S. ab Tydfil.

(To the Editors.)

IN the conclusion of a Memoir of my late much lamented brother, the Rev. T. N. Toller, which is inserted in your Magazine for the month of December, the following passage occurs: "It has been asserted by some of those, who well knew him, that his *natural temper was austere and rugged.*"

I acknowledge, that I felt indignantly on reading this sentence; and I beg leave to state, that my brother was not more than six years older than myself, and, therefore, on this point, I am enabled, from early recollection, and long experience, to speak with confidence and accuracy. Allow me then to assure you, Gentlemen, that the insinuation, above alluded to, is *totally destitute of foundation*. The direct reverse is the fact. My brother was always distinguished for *kindness of heart, and benignity of disposition*; and I never knew a person, whose temper was more free from austerity and harshness, than was that of my highly respected brother.

I think it justice to his memory to make this communication. On his transcendent and original powers as a preacher, it does not become me to descant; but I believe they will not be soon forgotten, by those persons who felt and witnessed their effect.

I am, Gentlemen, &c.

RICHARD TOLLER.

South Petherton, Somerset, 17th December, 1821.

THE  
**London Christian Instructor,**  
 OR  
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No. 50.]

FEBRUARY, 1822.

[Vol. V.]

MEMOIR OF MR. WILLIAM RAINE,

LATE STUDENT IN THE INDEPENDENT ACADEMY, BLACKBURN.

This amiable youth, whose premature death has deprived the church of a young minister of great promise, was a native of Barnard Castle, in the county of Durham. His parents are members of the Congregational Church in that town. They had been accustomed, for some time, to contemplate in him qualities which seemed to indicate that he was destined, by divine Providence, to become a burning and a shining light in the church of Christ. From a child he was taught to know the Holy Scriptures. Affectionate care was taken to bring him up in the nurture and instruction of the Lord. Nor was this care unavailing. Impressions of a religious nature were early made on his mind. He makes a reference to this inestimable blessing in one of his letters, in which he says ;—" I know nothing, from experience, of a father's feelings ; but I trust I know something of the importance of early restraints, and of the instructions that should be given to children. Had I not been attended to with the greatest diligence, when under the care of my parents, there is reason to fear that I should, before now, have been a most profligate and abandoned character."—At an early age, he was placed by his father as an apprentice in a neighbouring village. Here he enjoyed but few religious advantages. No longer under the immediate control of parental authority, he became the companion of the ungodly and

profane. As evil communications corrupt good manners, his situation was perilous. He experienced the contaminating influence of these connexions, and was drawn into sin, particularly that of Sabbath-breaking. But the force of previous religious impressions, under a divine blessing, preserved him from "the excess of riot" into which others ran. His neighbours respected him for his sobriety, industry, and general good conduct. During this period, he was accustomed occasionally to visit his parents, on the Lord's day, and to accompany them to the house of God. Here it pleased the Lord to meet him. The word was made effectual. Awakened and abased, he flew for salvation to Jesus Christ. Of this interesting event he gives the following account, in a letter addressed to the Rev. J. Fletcher, Blackburn :—" With regard to my religious experience, I would observe, that my parents having, soon after my birth, become members of the Independent church in this town, under their care I enjoyed the advantage of religious instructions, but of which, for some time, I was almost regardless. However, about the age of fourteen, it was thought requisite that I should go from home ; and accordingly I was removed to a village eight miles distant. Here I was exposed to evil companions, and vices of various descriptions, with which I became intimate, but never entirely forgot the admonitions I had

received from my parents. However, in the course of divine providence, the Rev. W. L. Prattman came to Barnard Castle, under whose ministry some of my brothers and sisters were converted, which made them, together with my parents, earnestly desirous of my spiritual welfare. Being in the habit of visiting home, I accompanied them to the preaching of the word by that minister, which became indeed the word of life to my soul. The impressions made by the Spirit's application of the word to my mind, were deepened, and kept alive, by the frequent admonitions of my pious parents and brethren, until an acquaintance commenced between the minister and myself, when he inquired into the state of my mind, and gave me suitable counsel and advice, which, I trust, by the grace of God, was made the means of my conversion from nature to grace, from darkness to light, and from the power of Satan to the kingdom of our God."

Our young friend was admitted a member of the church at Barnard Castle, but continued to live at the village before mentioned. There, from the testimony of others, it appears that his character was exemplary, and ornamental to religion. Over his temper, naturally warm, he exerted a singular control. "He ruled his spirit," and "was gentle, shewing all meekness to all men;" and while his consistency and uprightness gained him the esteem, his kind and amiable deportment commended him to the affections of all that knew him. In devotional exercises he was regular and fervent. He walked with God, was careful to keep his heart with all diligence, and to have his affections placed on heavenly things. It was his desire to live, not to himself, but unto Him that died for him, and rose again. By these means he grew in grace, and

in the knowledge of the Lord and Saviour Jesus Christ.

It is of the nature of grace, as a principle in the heart, to beget sympathy for the spiritual miseries of men. No sooner had the Sun of righteousness arisen on his soul, than he beheld, with emotions of unmingled grief, the ignorance, the wickedness, covetousness, and carnal security that prevailed in the population of the village and its vicinity. He was beginning to devise some means of doing good amongst them; when a circumstance occurred favourable to his design, which it may be the more proper to notice, as, in regard to himself, and many others, it led to the most important consequences. A neighbour, with whom he had but a slight acquaintance, having observed his unaffected piety and consistent conduct, sought his advice, under circumstances of religious distress: Stung with remorse for sin, and ignorant of the way of peace, he made known his case to our friend; whose counsel and prayers were the means of affording him relief. Their souls became knit to one another. They took sweet counsel together, and went to the house of God in company. He was very useful to his new acquaintance. Familiar with the Scriptures, and well grounded in the principles of divine grace, he was always able and ready to administer to him advice and consolation, whilst his fervent supplications (for they prayed much together) refreshed his spirit, and excited him to diligence. "His prayers," said this individual, "never failed to enlighten my mind, and enliven my heart."

And now, commiseration for the spiritual state of the inhabitants of that dark village, induced these two friends to unite their efforts, if possible, to meliorate it. They formed a Sunday school, and a prayer-meeting, both of

which were well attended. Wishing to make their prayer-meeting still more useful, they began to read sermons; but afterwards, at the suggestion of friends, William Raine delivered short addresses. In this kind of exercise he made rapid improvement; the people flocked to hear him, and expressed their approbation. He was soon encouraged to take a text, and try his skill in framing sermons. He had a sound judgment, and was deeply impressed with eternal things: his aim was, not display, but doing good to dying souls; and for this end he prayed and studied. His exertions to prepare for these public exercises cost him much labour. In his secular calling he laboured hard all the day; and at night, when nature required to be recruited by sleep, the hours were spent in composing his sermons. Thus sleep was banished, fatigue forgotten, and the cold of the winter's night braved, while his soul was absorbed in this delightful employment. His sermons evinced a knowledge of the Scriptures, and an ardour of feeling, which rendered them interesting; more especially as the style of his address was solemn and energetic. He soon began to preach in other villages, and, wherever he went, commanded attention, and won affection from his hearers.

These indications of talent, combined with uniform marks of true piety, and disinterested zeal for the cause of Christ, could not fail of pointing out our young friend as fit to become a candidate for the Christian ministry. The subject was accordingly mentioned to him. It was obviously one with which his mind was quite familiar, one to whose transcendent importance and difficulty he was far from being insensible, but to which, nevertheless, his desires were directed with great earnest-

ness, provided a gracious Providence appeared to point out the way. He consulted those on whose judgment he thought he could rely; and, after mature deliberation, it was determined that an application should be made to the Theological Tutor of the Independent Academy at Blackburn, with a view to his introduction, as a student, into that Institution. This application was successful, and he soon after entered the Academy. The sterling excellence of his character caused his removal to be regretted by his Christian friends as a serious loss. At M——, where he had been stationary, and which had formed more immediately the scene of his pious and benevolent labours, he was exceedingly beloved. On leaving this place, those who had often listened with delight to his discourses, flocked to hear his farewell address; and though he had not to say that they should "see his face no more," yet the tears rolled down many a cheek, as with affectionate solicitude he pleaded for them, and with them, about their everlasting concerns, and said, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." The affections, and prayers, and hopes of many, followed him to Blackburn.

At the Academy, during the period of probation, the anxiety of his mind was excessive. No doubt this might arise, in part, from the disgrace to be anticipated in the event of being rejected as an unsuitable candidate. But he had other and nobler motives. His feelings, naturally strong, were deeply imbued with love to Christ and precious souls; and to have been defeated in his efforts to enter on a course of studies, preparatory to the work before him, would

have plunged him into inconsolable grief. His success was, therefore, attended with emotions of high satisfaction and unfeigned gratitude. On this subject he addressed his parents to the following effect:—

“It is with exceeding great delight that I inform you of my admittance into this Academy, to enjoy all its benefits. You have long looked for a letter from your unworthy, but, I trust, affectionate son. To gratify your desire, and make you partakers with me of my joy, I now write; and thinking you would wish to know the result of the Committee meeting, I have relieved your anxiety in the first words of my letter. The Committee met yesterday morning, between ten and eleven o’clock, and Mr. Jeffreys and myself, the two on trial, were kept in suspense till two in the afternoon. The anxiety and fears with which our minds were filled during those hours of suspense, and indeed for several days before, may be more easily conceived than described. There certainly was a probability, in my case, that the Committee might determine to discontinue my stay here; but that wise and gracious God, under whose care and direction I trust I came here, has been better to me than all my fears. Instead of realizing what we so much dreaded, when we appeared before the Committee, they told us that they were very much pleased with the account our tutors had given of our application to study, and that we were unanimously admitted into the Institution. My fears arose chiefly from the slow progress I was conscious of having made in the Latin language. It is certainly very difficult, especially to those whose minds have been rusted for want of application to such studies. However, being admitted, I trust, by dili-

gence, I shall be able to obtain a tolerable acquaintance with the classics before I finally leave this place.”

Amidst these anxieties he valued and sought the prayers of his pious friends. “This thought,” he says, “has sometimes revived my drooping spirits. I have some who, I believe, do not forget me, when approaching their Father’s throne. But let me still entreat you, my dear brother, and my young friends and companions, and urge it upon you, to be more fervent at a throne of grace on my behalf. My present duties, and the mighty engagement that fills my future prospect, if I be enabled to go through, press upon my mind, and force me often to exclaim, “Who is sufficient for these things;” whilst, as often, I endeavour to check my rising fears, saying, “Why art thou cast down, O my soul, why art thou disquieted within me; hope thou in God, for thou shalt yet praise him.” Thus, in his strength, I would trust still to go forward, even until all labours shall be over, and the happy period arrive, when all “the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; when they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

In March, 1818, he writes in better spirits, and thus speaks of his health:—“One thing there is for which I know you will join with me in blessing the God and Father of all our mercies. Never did I enjoy such a state of bodily health and strength as I have done since I came here. The Lord has been infinitely better to me than I have deserved at his hands. O that I may be more thankful for this and the many other comforts and privileges I enjoy! The anxiety of my mind, respecting my studies,

is less than it was; yet I must say they are very difficult. I hope, however, that the prospect is growing brighter and brighter, and that in due time I shall be prepared to occupy some humble station, where I may labour for the everlasting interests of souls, and for the glory of the great Head of the church."

The next December, he thus addresses his father:—"I cannot express my gratitude to you for your incessant care and attention to me. Sensible I am that the debt of gratitude is greater than I shall ever be able to discharge; and if so great to you, my earthly father, what then must it be to Him, whom, I trust, I may call my heavenly Father. 'Thy mercies, Lord, surprise my soul.' May my future conduct towards you, and towards God, evince the sincerity of my present expressions!" To this he adds, "My much esteemed friend and spiritual father—and you have been the instruments of placing me in my present situation; but to a wisdom and a power more than human, must I refer, in order to account for the events connected with my becoming a candidate for the ministry. May I never become a disgrace to that high and important office, but always account it my highest honour even to suffer reproach for the name of Christ; 'so that I may finish my course with joy, and the ministry. I hope to receive of the Lord Jesus, to testify the gospel of the grace of God!'"

From expressions which he dropt at various times, it appeared that he felt a glowing compassion for the miseries of the perishing heathen, and that devotion to the glorious work of attempting to evangelize them was far from being uncongenial with his feelings. Of Mr. Jeffreys, his fellow-student and friend, who was preparing to become a Missionary, and who has since been sent, by the *London Missionary Society*, to a most im-

portant station, he spake in terms that indicated a disposition to have become his companion in travel; or, in some other situation, to have embarked in the same great but arduous cause.

These extracts and references are designed to shew the state of his mind, in relation to the work before him, and the value he set on the means by which he hoped to be fitted for it. The deepest anxiety to succeed possessed his soul; and the thought of one day discharging, in a sphere, however humble, the office of a preacher of the Gospel, was his fondest anticipation. With these views his exertions fully corresponded. His application to study was intense and incessant. Here, indeed, he erred. An insatiable thirst after proficiency led him to overlook the precautions dictated by a prudent regard to health. It was discovered, but too late, that he had been in the habit of retiring to rest not before twelve or one o'clock, and of rising as early as three or four in the morning! By keeping the mind ever on the stretch, and depriving the body of its natural rest, the vigour of the strongest constitution must sooner or later become impaired and exhausted. It is conceived, that, in this way, our friend laid the foundation of many of those grievous sufferings with which he was afterwards afflicted. His progress was such as to meet the wishes and requite the labours of his revered and beloved tutors. During the second year, his mind began to display powers which, though not extraordinary, were yet of a very respectable order. As a preacher, he was distinguished by qualities adapted to render him more than acceptable. His countenance was marked by affection and intelligence; his voice powerful and melodious; and his elocution distinct and manly. In language at once perspicuous and energetic, he



spoke sound doctrine with a fervent and affectionate spirit. These qualities, connected as they were with the influence of genuine personal religion and a sweet and amiable disposition, and rendered more pleasing, as well as more valuable, by the humility in which they were clothed, justly gave him a claim to be ranked amongst those probationers of the Christian ministry, on whom the churches of Christ may look with anticipations of delight; chastened, however, by the consideration of those vicissitudes which futurity not unfrequently employs to dash our hopes and sink our pleasures. Between our joys and sorrows, our hopes and disappointments, there exists, in the present state, but a slender partition. From one to the other, the fearful transition is frequent and rapid. This youth, esteemed and loved by others, was, to his parents and family, an object of endeared affection. They had sympathized with him in his fears—they had exulted in his hopes and his pleasures; but, alas! the prospect which had begun to clear up, was soon to be overcast. In his letters, his friends perceived a studied silence on the subject of the state of his health. This having led to particular inquiry, produced a reply, in which he acknowledged, that he had not been sufficiently careful in attending to it; but that although his indisposition was of three months standing, he felt no cause for serious apprehension. This confidence, however, proved utterly unfounded. His constitution had already sustained a dreadful shock. The complaint he then had, proved the commencement of a long course of sickness, which, through a succession of the most poignant sufferings, brought the life of this promising youth to a premature close. Of its origin it may be proper to give an account, as a caution to others, in like circumstances, to guard against disease

in its incipient attacks: and this may best be done in his own words. "About twelve weeks ago, I was preaching, one Sunday evening, at a village two miles from Blackburn, and in returning home I called to visit a poor man who lived on the road-side. During my stay with him, a very heavy rain commenced; so that, after leaving his house, I had not gone far before I was wet through. This occasioned a slight cold in my breast. Having promised, in compliance with the request of the poor man and his wife, that I would go some week-day evening and preach at their house, I went shortly after; and having put on only thin shoes, I got my feet wet, which increased my cold, and brought upon me a cough. I have used various means to remove it; but having to preach every Sunday evening, and often to walk home after preaching, it has not yet left me. The effect, however, is not alarming. The cough is better than it was, and by care will, I doubt not, shortly be removed. As to my health, in other respects, all is well. You have, my dear mother, no reason, therefore, to trouble yourself, though I have told you the truth. I hope to endure many years of hard labour in the gospel vineyard; and O that I may not labour in vain." This hope proved fallacious. The complaint continued obstinate. At length, being recommended to try the influence of his native air, with great reluctance he left his friends at Blackburn, and returned home; consoling himself, however, with the hope of speedy convalescence. A visit to Sunderland, in the course of the summer of 1819, seemed to be of effectual service; so that when he came home, all his friends beheld, with gratification, the appearances of improvement. But these hopes failed; for just about the time when he commenced the preparations for his

anticipated return to the academy, his health began again visibly to decline; and he continued to grow worse, until his strength being reduced, he came to be confined to his room, and then to that bed of pain and suffering on which he was called to honour God by patient submission to his will.

The prospect of taking upon him the ministerial office, and of attending fully to the engagements preparatory to it, had acquired the complete possession of his soul: and the disappointment of his hopes seems to have created, especially at first, intense mental suffering. To a friend who visited him, he expressed himself, on this subject, in the following manner:

"How mysterious are the ways of God in his providence!" His friend observing that all would be made plain hereafter, he said, "I do not mean with regard to suffering; many think that God deals with them in a mysterious way, when they suffer, but I do not think so; for suffering is the natural effect and consequence of sin, and it is a wonder that we suffer no more than we do: but I mean with regard to myself and my call to the work of the ministry: for I most certainly believed that I was called to that great work, and in obedience to that call I entered upon my studies; and now that I am taken from them, it seems to me dark and mysterious." Here the person observed that his case was not singular—that similar instances had occurred in our own day—and that the conduct of God towards David, king of Israel, when he forbade him to build the temple, was a scriptural instance. He was much affected with the comparison. He wept. He tried to stifle his feelings, and said, his tutor had made the same remark in a letter. The scene, said this friend, was more affecting than I can describe. His heart was evidently fixed on

the ministry, and his only wish for life arose from his desire to serve God in the sanctuary.

In the early part of his confinement, speaking of futurity, and his desire of confidence in Christ; he said, "Oh, how awful must death appear to those who have no hope beyond this life! To know that we are leaving all that is near and dear to us, even if it were to be annihilated, is a very gloomy thought; but to enter on a state of being, of which we can know so little in this life, without a well-grounded hope of being happy, would be insupportable." And, while adverting to the encouragement afforded by the promises of the Gospel, he added, "There is no want of evidence; there is, I am convinced, sufficient evidence in the word of God for me, and for every one; but I want that faith which would enable me to rely firmly and fully on the Redeemer; I feel that it is a hard thing to believe." His sufferings were of no ordinary kind. Besides distressing nausea, and sickness of long continuance, he was afflicted with the most tormenting pains in his back and loins. These were often so intolerable, that his groans were heard throughout the house, inasmuch that his mother, most unremitting in her tender attentions to him, was obliged to force herself away from him, whilst she hardly knew where to flee, to escape the sound of his heart-rending cries. In these agonies the influence of grace was visible. There was no disposition to repine, and in the intermission of his pains he expressed the greatest fear, lest his excessive sufferings should render him impatient. On this account he wept, and said, "The dread of becoming impatient makes me look on death as desirable." A mind not very susceptible may form some idea of the emotions the family must have felt, when they heard his feeble

voice, in the intervals of suspended pain, uttering his pious feelings in hymns of praise to his God and Redeemer. In the course of time, however, it pleased the Lord to remove those violent pains; but the frequent returns of sickness continued almost to the last. During the entire period of his afflictions, his patience was exemplary. He showed much gratitude for the common blessings of life; while with deep humility, and unfeigned contrition, he reflected on the evil of sin. Communion with God, however, was his relief. To him, in his emergencies, he flew for grace and mercy; he waited for his salvation, and doubted not that he should be made more than conqueror in due time, through Him that loved him. Yet dark is the valley of the shadow of death. On the believer there the light does not always shine alike. Our suffering friend had his moments of comparative darkness. Writing to his brother at Rotherham, one of the family inquired what he should say of the state of his mind. He replied, that he was confused, and could scarcely give any account of it. He added, that sometimes he was tempted to wish to continue here; but he considered, that if spared years longer, he should still have to die, and that therefore he found it best to live near to God by prayer, to be looking constantly to the cross of Christ, and to be humbly waiting his will respecting him: he added, that, on the whole, he was comfortable in his mind.—The opportunities which the writer of this account had of knowing the state of his mind were ample; and he can testify, that as his views of divine truth were remarkably clear, so, in general, his confidence appeared to be unshaken; and he was blest with much of that peace “which the world cannot give or take away.”

On the Wednesday before his

death he fainted and was convulsed. It was now evident that his faculties were impaired; he was unable, except occasionally, to converse with or distinguish those around him. On the Saturday, his mother said to him, she hoped that “he would soon be relieved from all his troubles, but we must wait with patience;” to which he assented, intimating that it would be folly in us to attempt to dictate to the Lord. His recollection now failed him. It is remarkable and pleasing, that, during the deranged state of his faculties, his language invariably breathed a spirit of piety, submission, and devotion. After much suffering, his death was easy and without a struggle. He expired soon after twelve o’clock, in the night of June 24, 1820.

To a crowded auditory, on the the Lord’s day evening, July 2d, the event was attempted to be improved, by Mr. Prattman, from Rev. vii. 14. “These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”

William Raine was a youth of promise, who bade fair to become eminently useful in the church of Christ. Dispensing, however, with his intended services, the Lord called him away, and gave him a crown of glory. The events of providence are often involved in mystery. The Lord’s ways are not our ways. He continues or dispenses with the labours of his servants as he sees fit, without being accountable to any one. However important, or to us desirable, their lives may appear to be, he can accomplish his designs without them, if he chooses. Ministers, though full of golden treasure, are but earthen vessels, easily broken, and of uncertain duration; and, therefore, our confidence should never rest on them, but on the Lord, the

great Shepherd of the sheep. "Who is Paul, and who is Apollos, but ministers by whom ye believed?" "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"—Yet as it is emphatically by the ministry of the word that sinners are converted, and saints edified, and divine truth maintained in its purity and power in the world; when the Lord is pleased to call away, by death, his servants from scenes of active and efficient exertion, let us look around with compassion on the fields already white to the harvest, and "pray the Lord of the harvest that he would send forth labourers into his harvest."

Perhaps it may not be impertinent to remark here, that, in those who are preparing for the ministry, diligent, and even intense application, being ordinarily essential to success, is honourable and praiseworthy. Nevertheless, a prudent regard to health should be preserved. Night studies, in particular, ought to be avoided, as insidiously destructive of life, or

detrimental to health and comfort. Of Dr. Owen, when a student of Queen's College, Oxford, we are told, that "he allowed himself, for several years, not more than four hours sleep in a night, and that he is said to have declared, in later life, that he would gladly part with all the learning acquired by sitting up late at study, could he but recover the health he had lost by it."

Finally, when death, that insatiate enemy of our earthly hopes and comforts, strikes his blow, and the prostrate victim is youth—pious youth—and one like him who has now been described—let the animating declarations, and the salutary warnings of the Gospel, sink deep into our hearts—"Blessed are the dead that die in Lord."—"Remember now thy Creator in the days of thy youth"—and "watch, for at such an hour as ye think not, the Son of man cometh." May he find us in a prepared attitude, and say to each one of us, "Well done, good and faithful servant; enter thou into the joy of thy Lord." W. L. P.

## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

### ORIGINAL LETTERS OF DR. DODDRIDGE.

(To the Rev. R. Frost, of Yarmouth.)

#### No. III.

"Northampton, June 18, 1746.

"Rev. and dear Sir,—I heartily thank you for your last kind letter from St. Ives, which found me better than you left me. I continued reading on Thursday and Friday, but on Saturday a cholick seized me, which held me all night, and I was, I think, more severely handled by that than any of the symptoms of my former illness. But I bless God I am now pure, easy and finely recovered, but I can't very well bear writing, and,

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therefore, borrow the pen of a friend to you, as I have done for most of the letters I have been constrained to write, which, as several of my young gentlemen are going home, have been not a few. I can't recollect the days of that most obliging visit which you, my dear friend, made us, without a mixture of delight and sorrow. Providence seems to have prepared to make the disappointment as sensible as possible, in those days it deprived me of your company, by the pleasure with which I had spent the former days in it. Yet I would not forget how much I have to be thankful for, that I was capable of enjoying your company

K

during those days, and especially of attending again and again upon your delightful labours in the pulpit, which have left behind you a very dear memorial, not in my heart alone, and that of my wife, upon which I assure you they have made a most friendly impression, but also upon a great many of my people; one of whom I have already heard affectionately blessing God, in prayer, that he has given his church such a minister as you are, for that I know was the design of what he expressed. There was one thing that vexed me heartily, and it was entirely to be ascribed to that dissipation of thought, which my illness occasioned. I mean that after all the good services you had done us in publick, you should be suffered to pay for your own horse. The impropriety of this I recollected before you had been gone five minutes from the inn, and accordingly sent, but to no manner of purpose, in hopes of preventing it. I heartily wish you would let me know what that expence was, and would allow me to repay it.\* I hope, dear Sir, I may, by this time, congratulate you on being returned, after a safe and prosperous journey, to your own delightful abode, where, I thank God, you are so easy and so happy, and where I pray that all desirable blessings may be multiplied upon you from the great and gracious Redeemer, who is capable of making all gifts and graces, of every kind, to abound to us. I think every sermon you preached seems to have grown more delightful to our friends than the former, and I really hope that many souls will have reason to bless God for what they heard from you, which I am sure will be the best equivalent

\* Query. Are not our country ministers frequently exposed to considerable expence in this way, while in the service of the public? Surely the good Doctor's example is worthy of imitation.

you can receive for the expensive labour of love that brought you amongst us; and among people that honour you more, and love you better, I will venture to say, you cannot easily go. My humble service attends Mr. Eldridge, and Justice Marsh, and his lady, and all my other Norwich friends, when you write. Especially Mr. Scot and Miss, who, I dare say, will be glad to hear I am so much better than when Mr. Kippis left me. I hope all that has endeared, and all that has interrupted, our converse, will teach us, my dear friend, to look upward and quicken our desires after that blessed world, where the endearments of rational and Christian converse shall be infinitely improved, and no more interruptions shall be known.

In this pleasing hope, I subscribe myself, with a heart full of the sincerest and most cordial esteem, Rev. and dear Sir, your most affectionate brother and obliged friend and servant,

P. DODDRIDGE.

#### REMARKS ON LUKE i. 16, 17.

(To the Editors.)

Gentlemen,

It has often been asked by Unitarians, with an air of triumph, and in the tone of confidence, "if Jesus were indeed God, how comes it to pass that the Evangelists nowhere plainly and distinctly affirm him to be such, and that in no part of their writings that title is employed to characterize him, whose life, and death, and resurrection, they record?" I should deem it perfectly unnecessary to occupy your pages with a formal refutation of this gratuitous and unfounded assertion, after the elaborate, and, to every unprejudiced mind, most convincing discussion of this important subject, contained in Dr. J. P. Smith's late work, on the "Scripture Testimony to the Messiah." My present design is merely to point the

attention of your readers to the above-cited passage, as containing a most direct contradiction to all such assertions, by whomsoever they may be made. There is no meaning in words, if the obvious, the inevitable, import of this passage, when translated according to the established rules of grammar, be not, that HE, of whom John was the harbinger, before whom that prophet went, and whose way he was to prepare, was, in reality, *the Lord God of Israel*. No arguments can be necessary to prove, to any believer in Christian revelation, that John the Baptist was exhibited, in ancient prophecy, as the forerunner of the Messiah, and that to those prophecies there is a most obvious reference, in the words of the angel to Zacharias. If it be admitted, that Jesus Christ is that Messiah, the conclusion is most obvious and irresistible, that *He must also be the Lord God of Israel*.

"He shall go before him," (*προεδέσεται ἐνώπιον αὐτοῦ*.) or, more literally, "he shall go before in the presence, or sight of him." How accurately does this define the precise circumstances in which John was placed, with reference to the Messiah. He preceded him, as being his elder by birth, but only, as it were, by a single pace. Still his ministry was carried on "in the presence" of Jesus, who was amongst his auditors, and who received baptism at his hands! The grammarian, apart from all theological questions, naturally asks, "To whom does *αὐτοῦ* relate—what is its antecedent?" He glances back to the preceding line, and instantly perceives, that the one, the only possible antecedent, is, *κυρίου τοῦ θεοῦ αὐτῶν*. Nor is it possible to resist the grammatical conclusion, that *both words refer to the same person*; that is, that HE, whom John preceded, was no other than "THE LORD GOD OF ISRAEL." I felt

curious, Gentlemen, to see by what evasion the impugnors of the doctrine of the deity of Christ had contrived to avoid a conclusion which must be so fatal to their system; and, for this purpose, turned to the passage in the *soi-disant* Improved Version. Were not the subject of so solemn and sacred a nature, it would have been most amusing to perceive the miserable shift to which the learned editors of that work were driven, in rendering the passage, so as to avoid both Scylla and Charybdis—so as neither to expose themselves to the charge of having grossly violated all the rules of grammatical construction, nor to commit a *felo de se*. It would not do to deny that John was the harbinger of the Messiah; it was equally impossible to find out another antecedent for *αὐτοῦ*; and to admit that these divine appellations were given by an inspired writer to the Messiah, was still more revolting to their prejudices. In this terrible dilemma, what was to be done? Not a manuscript was to be found in which the passage was wanting, or which contained a various reading suited to their purpose; not a version could be discovered, that warranted a different rendering of the Greek text; not one, even of the heterodox fathers, could be adduced, as an authority for some more convenient and practicable reading. Thus solitary and deserted, at their utmost need, no alternative remained, but at once to *commit a literary fraud, and corrupt the sacred text*, by foisting in a word, which is not in the original, and substituting another for the genuine reading. In that rare specimen of sacred criticism to which I have just referred, the passage in question is thus translated: "He shall go before Christ, in the sight of the Lord God." Here it is evident, that, without the least authority, the word

χρῆσιν is introduced, and instead of αὐτῷ, the phrase, Lord God, is repeated, from the former verse; thus endeavouring to make it appear, that *two* persons are spoken of, when both grammar and common sense show that the Evangelist intended but *one*. It is, however, worthy of remark, that both the points contended for in the preceding remarks are conceded. The translator admits, that the personage whom John was to precede is Christ; he admits, too, that the antecedent of αὐτῷ is κυρίου τοῦ θεοῦ; and being compelled to make these concessions, the unwelcome conclusion, that Christ, or the Messiah, is called expressly by the Evangelist "the Lord God of Israel," could no otherwise be avoided, than by a *deliberate and wilful mistranslation of the sacred text*. So much for the integrity of the most learned critics of the nineteenth century! But what else could be expected than the most degrading subserviency to system, from persons who would even represent the Apostle Thomas as uttering a profane oath in the presence of his Master, and the holy martyr Stephen as expiring in the very act of idolatry, rather than admit that the one devoutly acknowledged Jesus to be the Lord his God, and that the other employed his latest breath in prayer to the eternal Son of God!

X. Y. Z.

#### REMARKS ON PIETY IN CON- NEXION WITH LEARNING.

"Si nihil ad percipiendam colendamque virtutem literis adjuvantur, nunquam se ad eorum studium contulissent."—  
CIC.

#### TRANSEATION.

"They would never have devoted themselves to the pursuit of learning, unless they had been aided thereby in the discovery and cultivation of virtue."

It has frequently been urged, as an objection against a course of liberal education, that the study of languages, philosophy, and other

branches of literature, has a tendency to impair devotional habits. This tendency has been considered as arising from the very nature of intellectual pursuits, which are said to be too abstract, speculative, and frigid, to comport with that warmth of religious feeling which is highly desirable. But a more serious, and apparently plausible, argument has been pointed out in that spirit of pride and mental ambition which have but too often been found the attendants of superior learning. These, it is alleged, generate a proportionate disregard to the authority of divine revelation.

Now, as the legitimate end of all education is the discipline and improvement of the mind, it is antecedently improbable that instructions, adapted to answer this purpose, should be productive of any bad consequences. That classical and philosophical inquiries are adapted to accomplish this object, no one, who understands their nature, will attempt to deny. In short, no one can rationally maintain the sentiment under examination, unless he is able to demonstrate that there is a *necessary* connexion between the improvement of the mental powers, and the deterioration of the moral qualities.

Fact cannot be alleged in support of the opinion, that intellectual pursuits have necessarily an unfavourable influence on the devout affections, or the religious principle. Innumerable instances are to be found of men, who, though endowed with the most splendid talents, were distinguished by the profoundest piety; and who united to the loftiest attainments in literature, all that is amiable in humility, and all that is ardent in devotion. But let it be admitted, that literature and science do contribute sometimes to damp the fervour of the spirit, and to produce a habit of abstract thought on religious, as well as on other subjects: is this an objec-

tion so weighty as to evince the propriety of abstaining from them altogether? Without being justly suspected of a wish to depreciate a high state of Christian feeling, may we not express a doubt that a tender susceptibility of religious impressions, is occasionally owing to nothing more than natural constitution, or physical excitement? Is the strength of the devout principle to be estimated merely by the ardour of the affections? Even on the supposition that mental pursuits do, in many cases, repress the warmth of sacred feeling, it will, perhaps, admit of discussion, whether what is lost in fervour, is not gained in judgment; and whether the alleged diminution of ardour is not amply compensated by an increase of knowledge, and by the formation of correct habits of thought. The best and most established Christians are not always distinguishable by the warmth of their spiritual affections; but oftener by the soundness of their principles, the humility of their dispositions, and the integrity and stability of their character. Strong feeling, too, unless under the salutary control of reason, is to be considered, even with respect to religious concerns, as an evil, rather than a benefit. The principal design of the wisest systems of ancient philosophy, was to subjugate the passions to the authority of the judgment. And it is a fact, established by the history of nations, as well as of individuals, that in proportion as we advance towards the perfection of our intellectual nature, feeling becomes chastened and regulated by the influence of enlightened reason.

If then a less vivid state of feeling is often connected with spiritual improvement, even as it respects those persons who are not accustomed to studious retirement, or abstract disquisitions, it is surely not very reasonable to censure, for the want of a high tone of religious animation, those whose pur-

suits require habits of cautious examination and patient research. But let us suppose, what is frequently the case, that the coolness and deliberation sometimes produced by a course of literary study, are applied, in conjunction with piety, to the investigation of any religious subject: in this instance, would not the advantages arising from correctness and propriety of thought, apart from every other circumstance, fully counterbalance the want of that additional degree of feeling which was formerly possessed? It may be safely affirmed, that a man truly pious, and whose mind is stored with information, and habituated to accurate reasoning, is the most competent to give a just interpretation of the word of God. Such a person will not be satisfied with the licentious practice of accommodation; he will not affix to any passage of the sacred oracles, a meaning which suits his own fancy, and to which the whole scope and context are evidently opposed: he will, generally speaking, be supremely anxious, as well as best qualified, to discover that signification which the spirit of truth intended to convey. In short, while he endeavours to ascertain the genuine sense of Scripture, he will bow in humble submission to its authority, whenever its revelations are plainly above the capacity of finite mortals.

Perhaps it will be urged against intellectual pursuits, that they have a tendency to produce an undue attachment to seclusion, and a consequent reluctance to occupy any sphere of public usefulness. But, we may ask, may not a person be quite as useful in the retired walks of life, as amidst all the bustle and commotion of the world? Are there not different ways of doing good? May not some individuals be more effectually useful, by devoting themselves to study, and enriching their minds with the treasures of literature, than by their most active and persevering



efforts in a public sphere of Christian beneficence? Must there be none whose talents fit them for the vindication of Christianity, in opposition to its enemies? Is the superiority which learning confers, to be possessed solely by the adversaries of the cross? Must the more intelligent and refined classes of society be suffered to perish in ignorance of the Gospel, because their cultivated minds refuse instruction from the untaught and the rude?

It has also been alleged, that the pursuits of learning frequently create a spirit of intellectual pride and ambition. Now it has been already observed, that there are many instances in which the deepest humility is associated with the greatest attainments; and, therefore, that the objection, as directed against the pursuits themselves, is altogether destitute of foundation. But let it be granted that pious persons, in consequence of attending to a course of mental improvement, have often been filled with flattering ideas of their own powers; have felt disposed to congratulate themselves on their fancied superiority; and to treat with neglect, if not with a degree of contempt, those of their religious acquaintance who might not have enjoyed equal advantages of education. Let it also be admitted, that this inclination to form an extravagant estimate of their own talents and acquirements, has, in certain cases, been productive of considerable injury, with respect to their examination of the inspired records; that it has sometimes led them to imagine they were competent to unravel every mystery in the Bible; and prevented them from receiving the instructions of the word of God with that docility and meekness, which are essential to the obtaining of any real benefit from the Scriptures. Did such effects invariably and necessarily flow from

the pursuits in question, it would be the duty of every man to reprobate and despise them: for, we may be certain, that whatever has an inevitably bad influence on the state of the heart, is in itself improper, and ought to be avoided. If mental attainments are incompatible with the profoundest subjection to the authority of God; if they must beget feelings of pride, or ambition, or repugnance to the doctrines of revelation; or be the means of retarding the growth of piety; then let us treat with contempt all the imposing claims of science and philosophy, and admit, as an article of our creed, and a rule of our pursuits, the old popish maxim, that "ignorance is the mother of devotion." But if it has been shown that literary acquisitions have no such unavoidable effect, but that, on the contrary, they are calculated to have a beneficial influence on the devout mind; it behoves us to reject every sentiment of hostility which we may have entertained against them, and to concede to them that award of approbation which sound judgment pronounces. In our present imperfect state, we may, though truly pious, receive injury from almost every employment and every acquisition: we may convert the most salutary food, which was intended to administer to our nourishment, into the deadliest poison.

The enjoyment of wealth is apt to render believers proud, and self-willed, and not sufficiently mindful of their spiritual interests; but from this circumstance, are we to interdict the possession of riches, as in themselves evil? May they not be enjoyed without producing any bad consequences, and even be made subservient to the diffusion of extensive good? Intellectual acquirements may operate as powerful temptations, and these temptations may form no small part of our probationary disci-

pline: but then it should be remembered, that the same may be said of almost every pursuit and enjoyment which is not strictly religious.

The effects which literary studies are directly calculated to produce, and which they do frequently produce, on a truly pious person, is a more humbling view of human nature, in its present lapsed and imperfect state, and a more ardent attachment to the revelations of the Bible. If a conviction of our own ignorance is the first lesson that real knowledge teaches, what humility must be found in the breast of a good man, whose information is daily becoming more enlarged, and his faculties more expanded! From the various and contradictory opinions of illustrious men, on almost every topic, what confirmations will he derive of the truth and excellence of the Scriptures, which assert both the degradation of our powers from their original rectitude, and the necessity of supernatural influence to restore them to their former perfection! And, as he advances in the path of literature, and acquires increasingly vivid perceptions of classic excellence; while his enthusiasm is awakened by the songs of Homer, or his principles strengthened by the sublime instructions of Epicetetus; he will feel more deeply the value of that holy book, which, while distinguished for all the beauties of composition, lays down a system of morals infinitely superior to the wisest theories of antiquity, and sanctioned by the distinct revelation of a judgment to come.

In a word, whatever has a tendency to show us the imbecility of our mental powers, and lead us to seek, with more humility and earnestness, that "wisdom which cometh from above;" whatever is calculated to extirpate our prejudices, and to form in us habits of

clear and correct thinking; or to enlarge our views of the Deity, of the world, or of our own hearts; must be pronounced, in the judgment of every enlightened and impartial man, a blessing of incalculable value. They who object to learning, on the ground of its hostility to religion, are generally themselves destitute of literary advantages; and, therefore, however they may be respected for their piety, they are, in this particular, entitled to little regard. Ignorance of every kind loves the darkness in which it is shrouded. Spenser has very beautifully illustrated this idea in his allegorical representation of error:

"For light she hated as the deadly bale,  
Ay wont in desert darkness to remaine,  
Where plaine none might her see, nor she  
see any plaine."

As we then value truth, which dwells in light, in opposition to error, that broods in darkness, let us show, by our endeavours to unite intellectual excellence with real religion, that while the former is never so pleasing as when joined to the latter, the latter is never more lovely, and seldom so efficient as when associated with the former.

HORATIO.

#### A STATEMENT OF THE PRINCIPAL EVIDENCES OF THE CHRISTIAN RELIGION.

(Continued from p. 19.)

II. THE period occupied by the ministry of Christ and his apostles next demands our attention.

To accomplish this part of our undertaking, it becomes necessary for us to review the principal events of this period, and then, by a statement of the evidence on which their truth is founded, to connect them with the proof arising from the general history of Christianity in support of its claim to a divine original.

1. The principal events of this period are the following: In the reigns of Augustus and Tiberius,

emperors of Rome, Jesus Christ was born, lived, and died in the land of Judea. During his life he declared himself to be the Saviour of the world, whose coming had been foretold by the prophets: he promulgated the doctrines of the Christian religion; wrought numerous miracles, delivered many predictions, and collected a number of followers, out of which he selected twelve to be the witnesses of his actions, and the publishers of his doctrines. He was at length apprehended by the Jewish rulers, delivered into the hands of the Roman governor, publicly crucified by his order, and honourably interred by Joseph of Arimathea, a person of distinction belonging to the Jewish nation. On the third day after his death he rose from the grave, was seen by his disciples, continued among them forty days, and at the expiration of that period ascended into heaven in their presence. His disciples, after the departure of their Lord, published his doctrines, and declared the facts of his resurrection and ascension to the world: they wrought miracles, foretold future events, suffered innumerable calamities for their adherence to the cause of Christ, and finally succeeded in converting great numbers of both Jews and Gentiles, and in planting Christian churches in every part of the known world. Such are the events whose truth we are now to contemplate.

2. Upon considering these facts, it evidently appears, that they are of different kinds, and that their results bear differently upon the subject which is before us. The course, therefore, which we shall pursue, in stating their evidences, is to take the least disputable of them first, and to trace the necessary connexion of it with the rest, till we arrive at the conclusion which we seek, viz. that the Christian religion owes its

establishment to the interference of divine power and wisdom. The least disputable of the facts that have been enumerated, is the planting of Christian churches in several parts of the world during this period. From the fact now proposed, the most obstinate scepticism is incapable of withholding its assent. It rests upon the testimony of an unbroken succession of historical narration, extending from the first age of the Christian era down to the present times. Jews, the fiercest and most unrelenting adversaries of Christianity; pagans, sustaining the antient superstitions of heathenism, by all the charms of eloquence, the fascinations of wit, and the formidable powers of the Roman magistracy, are combined with Christian writers in placing this fact beyond the reach of controversy; while the continued existence of Christian churches, during the whole succession of subsequent ages, down to our own days, annihilates every hypothesis which is at variance with it. Such being the evidence, let us see what is the amount of this fact, or what is implied in the planting of Christian churches, because this will assist us to assign its cause, and will point out its connexion with the other specified facts. A Christian church consisted of a number of persons, great or small; who united to perform the worship of God, according to the institutions of Christ, and to afford assistance to each other in all the duties of the Christian life. The members of such a society agreed to watch over each other's conduct, and by fraternal advice, combined with the exercise of salutary discipline, to maintain a character consistent with the high and holy rules of their religion. The contrast which such a society offered, both in form and spirit, to the rest of mankind, is apparent from the well known manners of both Jews

and Gentiles; nor could so marked a discrepancy from all that was sanctified by habits most confirmed, and prejudices most inveterate, fail to be visited by animadversions of the severest kind. The Christian religion exacted from its followers a total renunciation of the immoral and blasphemous superstitions of the Gentiles, nor would it tolerate a conformity to Jewish institutions: the former it reprobated as the worship of what was not God; the latter it abrogated as a system which, having accomplished its design, was now to cease for ever. The inevitable result of such an opposition to all that the world held sacred, was infamy, proscription, and death. These were the inseparable attendants upon the profession of Christianity at its first establishment. By combining difficulties so formidable, with the restraints upon the passions, appetites, and licentious inclinations of men, which the Christian religion enjoined, and by adding to these the estimation in which Christianity itself was holden by Jews and Gentiles, to the former of whom it was an offence, and to the latter folly, we shall form a just conception of the obstacles which the first publishers of the Gospel had to surmount ere they could plant churches obedient to the faith of Christ. To account for the first existence of Christian churches, we must therefore advert to the other facts which have been enumerated. For we are irresistibly impelled to inquire, by what offers of remuneration could the missionaries of the cross tempt men to abandon the religion of their ancestors, to devote themselves to a purity of principle and conduct, which was at war equally with their own feelings and the customs of all around them, to embrace obloquy, contempt, and death, and meekly to resign the possession of whatever is dear and

interesting? What was to counterbalance this accumulation of loss? The sole recompense which an apostle of Christ could offer, was the kingdom of heaven; a happiness future, remote, and invisible. This was the substitute for present peace, safety, honour, wealth, liberty, life. For this did thousands of every age, and sex, and rank, and country, addict themselves to a crucified Saviour, and regarded "all things but loss for the excellency of the knowledge of Christ Jesus their Lord." By what mighty means did agents so illiterate and friendless as the apostles of Christ, induce a belief that such a felicity was in store for the disciples of Jesus of Nazareth? How did they demonstrate the truth of their assertions, or the certain fulfilment of their promises. They appealed to the prophecies of ancient times, to the characteristics of the Messiah contained in the scriptures of the Old Testament; these they showed to harmonize and concentrate in the Saviour whom they preached: they appealed to his miracles, his virtues, his sufferings, his resurrection from the dead, and his exaltation to the right hand of God; and while, by a display of invincible patience in the endurance of every species of suffering, they proved the truth of their testimony by the performance of miracles of the highest order and most decisive kind, they demonstrated the constant co-operation of the divine power. The authentic records of the Christian church ascribe to such means its first establishment, and in the nature of the fact itself, an argument of irresistible energy is afforded to assure us that such means were actually applied. Nothing less can account for the effect which was produced. "Through mighty signs and wonders, by the power of the spirit of God," were churches of believers in Christ established in

the most celebrated cities of the ancient world, during the period which we are now contemplating. This is the conclusion to which the whole of the argument leads, the proof that Christianity owed its establishment to the interference of the wisdom and power of God. Let atheism then weave its flimsy systems, and employ its blasphemous speculations to discredit the existence of a supreme, intelligent, and infinite mind; let infidelity apply its utmost intemperance of malignant ingenuity to account for facts which it is incapable of invalidating, Christians will still maintain their faith inviolate, in God the creator of the universe, by whose providence all its events are regulated; and in Jesus the Saviour, whose "church is founded upon a rock, against which the gates of hell shall never prevail."

III. We arrive now at the last period of our review, that which has transpired between the establishment of Christianity and the present age.

During this whole period, which exceeds seventeen hundred years, has the Christian church continued to exist. Its fortunes have been various, and in the connexion of its past history, with its present state, we may trace additional proofs of its divine original. As in this part of our undertaking we must refer to the books which compose the volume of the New Testament, it will be proper to state the grounds on which their credibility is sustained. It is an indisputable fact, that the greater part of these writings were universally received as the productions of the persons whose names they bear, and as containing an accurate representation of the facts and doctrines of Christianity by the primitive Christians, who were deeply interested in ascertaining their authenticity, and possessed of ample means for this purpose.

That the genuineness of any of these writings was for a short period questioned by some of the early Christian churches, is a circumstance which serves to evince the care they took to preserve themselves from being imposed upon, in an affair of such transcendent importance; while the general reception which these writings speedily obtained, is a satisfactory proof that their claims needed only to be understood, for the removal of the suspicions which had attached to them. That the whole of the books now included in the New Testament did at an early period experience this general reception, is apparent from the catalogues of the canon to be found in the writings of the fathers, from the numerous citations of them made by the same writers, from the versions of the New Testament into several languages still extant, and from the general consent of the earliest adversaries of christianity to this fact, who in their attacks upon the faith of Christians would not have failed to avail themselves of so powerful an argument, had it been in their power to shew that the authenticity of the New Testament was invalidated by the disagreement of its friends, or its contrariety to the truth of history.

Assuming, on such grounds, the credibility of the statements made by the writers of the New Testament, we proceed to examine what additional proofs of the divine original of Christianity are to be derived from the events which have transpired since its first promulgation.

1. The first of these events is to be sought in the history of the Jews. These people, instigated by various pretenders to the character of their long expected Messiah, indignant at the yoke imposed upon them by the Roman government, and goaded by passions of the most furious and un-

governable kind, engaged in a contest with the Roman arms, which terminated in the destruction of Jerusalem, the demolition of the temple, and the entire dissolution of their polity both civil and ecclesiastical. These events, which took place about seventy years after the birth of Christ, and near forty after his death, were succeeded by the dispersion of the Jews who survived these tremendous calamities among the different nations of mankind. In this scattered condition they still exist, mingled with people of most discordant languages and customs, yet retaining unaltered their attachment to Judaism, and the strong discriminating features which marked them in the first ages of the Christian era. The connexion of this event with the divine original of Christianity, is derived from the predictions of Christ and his apostles, respecting the future fates of the Jewish people. The times in which this event should happen, the means by which it should be accomplished, and the durable consequences which should follow, are stated by the sacred writers in terms so explicit and minute, as to wear the appearance of a narrative of past transactions more than that of a prophetic enunciation of future events.\*

2. The apostasy which has taken place in the Christian church, is the next event to which we appeal in support of the divine original of the Gospel. The pages of ecclesiastical history disclose the nature and extent of this apostasy, the vestiges of which are also sufficiently apparent in the present condition of multitudes of the professors of Christianity. Scarcely discernible in its first existence, the revolt of Christians from the first principles and conduct of the

apostolic churches advanced by degrees almost imperceptible, till in the profound darkness, and in the accumulated superstitions, crimes, and blasphemies, which were associated with the name of Christ, during the period of the middle ages, it attained its utmost growth of impiety. Deriving its origin from the ignorance and credulity of the people, combined with the ever growing pretensions and insatiable ambition and avarice of the priesthood, it perverted the holy institution of the Gospel, into the most powerful means of temporal aggrandizement, and the most formidable engine of fanatical persecution under the operation of which mankind has ever groaned. Upon the promises and declarations of Christ purely spiritual, and tending by the gentlest and most benevolent methods to promote the best interests of the human race, were founded the fantastic hierarchies, and intolerable usurpations of the Eastern and Western churches, and the enormous influence of the popes of Rome. From this mournful instance of human corruption, we are, however, able to deduce an argument of no small force in support of the divine original of Christianity. The commencement of this defection was noticed by the apostles of Christ, and they foretold in express terms, as well as by symbolical representations, the height to which it would arrive, and the overthrow which it would experience. Many ages prior to the final usurpations of the priesthood, and the placing of the triple crown upon the head of the Roman pontiff, had the pen of inspiration declared,\* "that the man of sin should be revealed, the son of perdition: who opposeth and exalteth himself above all that is

\* See Matt. chaps. xxiii. xxiv. Mark, chap. xiii. Luke, chap. xvii. Romans, chap. ii.

\* 2 Thess. ii. 3, 4. See also the different parts of the Apocalypse relating to the usurpations of Antichrist.

called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." By the same unerring hand were traced, with the utmost precision, in another place, events which the Christian world has seen verified; and the effects of which have not subsided to this day. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth."\*

3. In the last place, the preservation of the Christian church, amidst the numberless dangers to which it has been exposed, by outward violence and inward corruption, stands as a decisive argument of the patronage of heaven. We draw this conclusion from the promises of Christ that his church should survive every attack aimed at its existence and purity, and from the interference of divine power by which these promises have been accomplished. The continued existence of a church, founded on principles entirely spiritual, during so many ages of unrelenting opposition, furnishes us with a fulfilment of prophecy, clearly distinct from every conjecture of human sagacity. All the probabilities which serve as guides to the foresight of men, were decisively adverse to the perpetuity of the Christian cause, when Christ declared that it was founded on a rock, which should successfully resist all the combinations of its enemies. Nothing inferior to that penetrating eye, which beholds with equal clear-

ness the present and the future, could have predicted such an issue of the preaching of Christ and his apostles, opposed as they were, to all that is formidable in numbers, worldly policy, and in determined malignity.

For the completion of this argument, we have still to consider that the existence of genuine Christianity is, in all times and places, a demonstration of the presence and agency of God. Every real Christian is a living witness of the divine original of the Gospel. In him is exhibited the power of omnipotence. In the purity of his heart, and the sanctity of his manners, are the gracious promises of God verified. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh: And I will put my spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them."\* Of the force of this argument Christians themselves are indeed the most susceptible; yet such is its nature, so little to be effected by means merely human, that it stands an indelible monument of the power and grace of God, expressed in characters which infidels may read, and in which the opposers of the Gospel may behold the sure indications of their utter defeat, and the presages of the final ruin of their cause.

We have thus, with a rapidity indispensable to our object, surveyed the history of the revelation which God has given to man by Jesus Christ. Though merely a sketch, and that a very imperfect one, of what the friends of

\* 1 Tim. iv. 1, 2, 3.

\* Ezek. xxxvi. 25—27.

the Gospel have to offer in defence of their faith and hope, yet, attentively contemplated, it will furnish to Christians a satisfactory proof, that they have "not followed cunningly devised fables," but that in their reception of the doctrines, and their obedience to the precepts of Christ, they are following the path which infinite wisdom and goodness have traced out for them: a path, which all the dispensations of heaven, in these later ages of the world, are conspiring to render more distinct; and with greater clearness, to show its termination in everlasting felicity and triumph. That the reader may pursue, with increased confidence, and with growing energy, this path of light and peace, is the highest object of our wishes; and will afford an abundant remuneration for all our exertions in his service.

#### QUERY UPON COLLECTING FOR BRIEFS.

At a meeting of ministers held recently, some conversation took place respecting briefs for collecting charity in behalf of sufferers from fire. It appeared to be desirable to all present, to ascertain, if possible, what is the real state of the law, and the real condition of dissenters, with regard to these briefs. It is well known, that very serious objections lie against this mode of raising money, however laudable the object itself may be; and it is important to obtain accurate knowledge as to the kind of obligation which dissenters are under to pay attention to such requisitions. Some ministers read the briefs from the pulpit, or at least their titles, conceiving that they are bound to do so. Others return them with a small sum from the deacons, without bringing them before the congregation. Others throw them by, without taking notice of

them in any way. I have, at this moment, several in my possession, and some have been lost or destroyed. I have sometimes published them, from the pulpit, without their producing any money; and sometimes the deacons have taken charge of them, in what way I know not. If any person, who is competent to form an opinion and to give instructions upon this subject, will be so kind as to communicate the same through the medium of the *Congregational Magazine*, he will confer a benefit and a favour upon many.

EPAPHRAS.

#### REMARKS ON AN ARTICLE IN THE ECLECTIC REVIEW FOR NOV. 1821, UPON TURNBULL'S COMPARATIVE VIEW OF FORMS OF CHURCH GOVERNMENT.

(To the Editors:)

THE function of a Reviewer, while justly possessed of power, ought not to be exempted from responsibility. Sheltered, however, by the concealment of his name, he is too often tempted to utter things, which he would not have the hardihood to do, face to face. He has the opportunity of indulging his private motives, without fear of being discovered. If guilty of an injustice toward an author, that author has no redress in the pages of the work, where he is injured; for when was it known, that a Reviewer acknowledged himself in the wrong? An author who feels himself injured, therefore, must bear it as patiently as he can, or find out some quarter, where he may be likely to make his complaint heard.

As the author of the work above referred to, I think it due to the subject I have treated, and to myself, to take some notice of the very unfair and uncandid criticisms on it, which have appeared in the *Eclectic Review*. I am quite prepared to encounter a dif-



ference of opinion on this or any other subject; but I ought not to pass over what I cannot but consider a wilful and designed misrepresentation. The Reviewer does not like my book. He is a stiff and rigid Independent; and he has entered upon the work of review, with an evident intention of bringing the book and the author into as much disrepute as possible. The whole review, (and it is not a short one) is employed in endeavouring to catch at a mistake, or discover an inconsistency. This spirit, though not the most lovely, I should have borne with for the sake of advantage to the subject, had it shed any such light on my mind: I remember my school lesson, *fas est ab hoste doceri*. But when I find a Reviewer straining every nerve, to expose me as a blunderer, incapable of putting two ideas together, I see reason to aim at reaching his conscience by expostulation; and at confuting his misstatements at the bar of the public.

The Reviewer sets out with an endeavour to prejudice his readers against my work, by stating, that it offers "no considerations of a very novel kind." On the subject of church-government, if any thing can be said that is at all novel, supported by evidence, it is surely worthy of some attention. I know not what wonders of novelty this Reviewer is looking for in a subject that has occupied the thoughts of all divines for eighteen hundred years. But if old truths are placed in a different light, and old facts employed for a different purpose, some greater degree of usefulness may be the result. If the Reviewer be really acquainted with the subject on which he writes, he must know, that several of the views I have taken of it, are by no means usually found in authors of reputation on Church Government. But my object has not been novelty. I have studied to be useful

to the church of Christ, by "bringing forth things new and old."

Moreover, if my work be so worthless as the Reviewer pretends, why labour so much to expose it to contempt? He might have said all he had to say in three lines: "This book contains nothing very novel; and what is the author's own, is not worth reading: he is only a smatterer and blunderer in these things." This is the substance of the Review. But the labour bestowed upon it, at the same time, betrays a fear lest the book should enjoy any reputation. What the Reviewer's motives may have been, it is not for me to determine. There certainly appears to be some personality in them not the most creditable to him, whoever he may be. At any rate, he writes in the true spirit of a retainer and a partizan. For my part, I can honestly say, that no such feeling has possessed my mind; and, in fact, the pages of the work may be safely appealed to for the proof.

The Reviewer proceeds; and, in the next line, tells his readers, that my "principal point is, to illustrate the authority of Christian ministers." This is not true. The principal point is contained in the title of the book, viz. A Comparison of Three Systems of Church Government; and, by the Light of Scripture and Church History, an Endeavour to form a proper Judgment on their respective Merits. The Reviewer takes no notice of this matter! Can he be called a just judge, or a faithful witness—which ought to be the character of a Reviewer—who can be guilty of so gross a misrepresentation? It is impossible for any one who reads the work to consider this as a mere oversight; for the design of the work, according to the title, is strictly kept in view throughout the whole, and enters into all its forms and arguments. But the Reviewer, instead of noticing the

real and manifest design of the work, chooses to tell those who may be waiting to receive his report of it, what is not true;—and then falls immediately to nibbling and carping at insulated particulars. He first misrepresents the design of the whole, and then endeavours to falsify several of the parts.

He, at the same time, affects to consider mine as a feeble attempt to revive a project, which he had the honour of crushing about two years ago: and, if a person were to derive his information from the Reviewer, he would suppose, that "the project" is some new-fangled scheme which was never heard of before;—some kind of religious imposture, a-kin to that of Joanna Southcott, and the American prophet; which he is rendering the public a special service in detecting and exposing. He does not tell his readers, that the system which I advocate is, at this day, in operation among large bodies of Christians in America; and that, a hundred and fifty years back, it was substantially acknowledged and practised by the fathers of the present race of Dissenters. It did not suit the Reviewer to go into the *historical* part of the subject, except to catch me in an error, if he could. But, surely, a man of his extensive knowledge in church-history, is well acquainted with all the facts to which I have referred; and I am sure he would have denied them if possible. I suppose, however, all I shall get from him in reply will be, that all these people; both of old and of modern times, were in the wrong together with me: that "they cannot be allowed to rule our judgments;" and, therefore, they are not to be heard. Herein he condemns Elliot, and Mather, and Cotton, and Ames, and Robinson himself, and Dr. Owen, and I know not how many more of name amongst us. Though I am not insensible to the right and privilege of private judgment, I would

hold it modestly; and I shall not be ashamed to err with such men. They may have been fools;—so am I: they may have had sinister designs on the church of Christ;—so, it seems, have I. Why does not the Reviewer formally, as he does by implication, condemn them as senseless, and so forth, because they were not strict and rigid Independents? I have done my best to bring forward the sentiments of these revered men to the view of the rising generation, to whom, for the most part, they are unknown. The Reviewer would not have people to read them. He is welcome to his fears, or to his anticipated triumph. He seems to think he has "put down," not only my little book, but the sentiments it maintains. I can assure him, that he has not. While I hear from every quarter how much his Review is disapproved of, I have, at the same time, received sufficient corroboration of the soundness of my principles, in the cordial approbation of those, whose judgment I ought to esteem; and this, too, from persons of different denominations. Moreover, I know, what, it seems the Reviewer has some scent of, that many, dissatisfied with his rigid and levelling Independency, have been long waiting with anxiety for light to direct them in a path, which is none of the smoothest or plainest. Some have confessed the justness of those positions to which they were before hostile; and others have declared themselves as set at rest and ease, by those views which I have brought forward. The Reviewer may succeed, in some cases, in preventing persons from reading the work, and in giving those who are strangers to me, a bad impression concerning me personally. If he can derive satisfaction from reflecting on his achievement—let him. But who, in the name of mystery, is this potent lord of books, and authors, and of the

church of Christ, who has only to point his iron sceptre at any dissentient from his mind and will, and he is instantly "put down?" Let us all tremble at this invisible secret power; nor dare to utter our sentiments publicly without its awful license!

My limits will not allow me to enter *seriatim* into the particulars of this unjust and ill-natured critique; nor, speaking generally, do I think it worth while. I believe that the prejudices of the Reviewer will not allow him to look at any thing out of his own sect with approbation; and if we may gather any thing from his favourite phrase of "*putting down*," which he has abused, one would think he cannot even look at it with toleration. On this phrase of "*putting down*," which he quotes with great glee from Dr. Wardlaw, and which I knew the Doctor had used, and in what connexion, as well as he could tell me, while I was quoting those sentiments which suited my purpose; I have to say, that the Reviewer has been guilty either of an oversight or a misrepresentation. I have pleaded for a *local* association of *ministers and churches*, with which shall be connected an appeal and inquiry concerning moral and religious conduct. Dr. Wardlaw says nothing about this in his sermon. What he says, relates to the *Congregational Union of Scotland*, which embraces all the churches of that denomination in that kingdom. I have not pleaded for a *Congregational Union of England*, as possessing this power of appeal and inquiry; nor did I intend so to do. According to the Reviewer, I have pleaded for a national congregational union of *all the churches in the kingdom*, possessed of the power of church-discipline. "This is only the figment of the Reviewer's own imagination." What I mean to contend for is stated in pp. 16 and 100 of "*The Comparative View*," where

the association proposed is confined to those churches which are conveniently situated as neighbours for the benefit of Christian communion. In the close of the work, I have intimated the possibility, as it must surely be deemed a thing desirable, that all true Christians may be brought into closer union with each other, as members of one great family, and more particularly those whose sentiments approximate to each other. This kind of general union is not to be confounded with the local association referred to. The Reviewer's sarcasms on this subject are, therefore, wasted. He may gather them up and reserve them for a happier occasion.

Moreover, I know that some of the Congregationalists of Scotland, think in the main with me on this subject. They are jealous (and so am I) of the abuses to which any such interference is liable; but they distinctly admit the necessity of the thing.

The Reviewer endeavours again to bring me into contempt among the unlearned, (the truly learned will know how to appreciate his contempt,) for quoting an epistle commonly ascribed to Ignatius, and addressed to Heron, a deacon of the church at Antioch. I am the greatest simpleton, and so forth, for quoting this epistle as genuine, when all the world knows, that it is spurious! The fact is, I never entered into the question, whether it was genuine or not. This would have been quite out of place in my work: and most probably from the temper of the Reviewer, had I entered into any discussion of the subject, and thought proper to reject it as totally worthless, he would have brought against me the opinions of those learned men, who have considered this epistle as genuine. It suited my purpose to quote it as an ancient document, going under the name of Ignatius. When we are quoting

any thing from the Apostolical Constitutions, for instance, must we stop to prove, that they were not actually framed by the apostles? No, we quote them as commonly going under that name, whether rightly designated or not. The Reviewer, therefore, only shows either his ignorance or his malevolence—perhaps few will fail to discover the latter at least—when he thus affects to say, that there was never such a thing heard of as an author quoting even a supposititious writing, when it suited his purpose. But it is the epistle to Heron the deacon, which of all others, I should not have meddled with. Is the Reviewer really a learned person, or some ill-bred, and ill-natured sciolist, who, under the covert of secrecy, feels himself secure in giving vent to the effusions of conceit and malignity? If he be a learned man, I would ask him, whether he believes in his conscience, that nothing can be said even for the genuineness of the epistle to Heron, together with others rejected by Archbishop Usher—the authority on which I suppose he depends? After considering attentively what is said by Eusebius, and Jerome, and Irenæus, together with Dupin, Campbell, &c., I could bring arguments to show, that there is no such improbability, even of the genuineness of the epistle, though I would not contend for every part of it, as the Reviewer pretends. Does the Reviewer really know the state of the controversy respecting the epistles of Ignatius? Is he convinced that Ignatius never wrote to Polycarp the letter usually ascribed to him, and the letter to the Philippians? It is more than I am. Usher chooses to place the letter to Heron on a footing with these, and to consider them all as supposititious. Other learned men do not. Is the decision to rest with the Reviewer? Is his contempt to be taken

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for argument, and his scorn for proof?

But I will grant, for argument's sake, that the epistle to Heron is not authentic, and that it is the composition of the fifth or sixth century. Still this very ancient document is useful to my purpose, as serving to show, that certain views were entertained by early antiquity concerning the office of deacon, different from those held by most in modern times. We are not to reject the document because we are uncertain about the author: for, if this were lawful, we might then reject the book of Job, and several other parts of Scripture.

When I sat down to this reply, I intended to expose the misrepresentations of the Reviewer on the subject of authority, and his ignorance of the character of the original Brownists, &c. &c.; but I find I have already exceeded the limits to which I am necessarily confined. I must, therefore, leave the rest, together with these remarks, to the reflections of the Reviewer; believing, that he will, sooner or later, be conscience-smitten: and I shall pray that he may repent of his sin, and be forgiven.

I give the Reviewer credit for the labour bestowed on the article, and so far I have to thank him for considering, in reality, though he avows the contrary, my work of so much importance as to call for his most attentive ingenuity, so to disjoint and cut out the various parts, and recombine them, as to make the work appear to his readers, that thing which he would have it to be, for the sake of my discredit.

In treating of a subject attended with such peculiar difficulties, as that of church-government; I am far from supposing, that I have succeeded at all times in discovering the truth; or that I have not sometimes committed mistakes. I should ever be glad to have them pointed out and corrected.—I sup-

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pose every author would wish this to be done in the spirit of kindness and humility. Such a spirit is, I fear, not the qualification which Reviewers in general cherish : but this article of review is uncommonly tintured with the spirit of unkindness and injustice. From what cause the Reviewer best knows. I believe the Eclectic Review gets no credit among reflecting persons from the insertion of this article. I take in the work, and have taken it from the very commencement, and shall continue to do so, not expecting soon to meet with another such article to deform and disgrace its page. The interests of the proprietor of the Eclectic Review would not

allow of many such in the year, though he might find some instances of forbearance and forgiveness.

After all the abuse of the Reviewer, I suspect from several circumstances, that my work has been of some private service to him, and that I may solace myself as Horace does in his epistle to Mecænas.

Scire velis, mea cur ingratus opuscula  
lector,  
Laudet ametque domi, premat extra lineam  
iniquus ?  
Non ego ventosæ plebis suffragia venor,  
Impensis cœnarum, et tritæ munere vestis.  
\* \* \* \*

Hinc illæ lacrymæ.

J. TURNBULL.

## PRIZE POEMS.

(For the Congregational Magazine.)

### ON THE CHARACTER AND DEEDS OF ALFRED.

TURN thee, my muse, 'tis emulation calls ;  
Turn thee, and listen, for her accent falls  
Sonorous on thy ear : she holds a spray  
Of laurel, to involve a sweeter lay,  
A loftier song than thine ; but not a breast  
On which the name of Alfred is imprest  
More deeply than on thine, will she expand  
With the fair donative that fills her hand.

Fled, fled from Albion, nullified, and gone,  
Are those fell glooms which put their terrors on  
When thou wast mortal, when thy regal might,  
Great son of Ethelwolf, made darkness light.  
The tides of learning rise in these last days  
Proudly, and rush a thousand profuent ways :  
But when thou wast athirst, thy needy lip  
Snatched from the ebbing rill a passing sip,  
Unmurmuring, undiverted from thy aim,  
To bless the land that blossoms at thy name.  
Where is the veil opaque, whose sombre folds  
In this millennial dawn no eye beholds ?  
'Tis rent in twain, and shall no more be cast  
Where mitred Adrian or his shadow past,  
Whose hands crowned thee, and at that moment shed  
The oil of majesty upon thy head.

Gaunt as thy wolves, and as thy forests rude,  
Incult, barbaric, or but half subdued,  
O England, were thy sons, when Alfred rose  
To meet, to parry, and to crush his foes.

Fraternal love had vivified his powers,  
And worn the chaplet of triumphant hours  
Spent in stern war: but now he grasped the reins,  
To lay in dust the honour of the Danes.  
But see his lofty hands put calmly down  
The sceptre, and take off the glittering crown.  
His mind was like the moon,—she travels on  
Thro' waning shades, and when all light is gone,  
She, rising, turns her cressive periods o'er  
To a full orb of radiance as before.  
He reached the apex of his throne: he gazed  
On countless missiles which diffusely blazed;  
Then summoning his valour, he descends  
To fight his enemies—he had no friends,  
His heritage produced none, or they fled  
Whilst kingly rays were fading from his head.  
The foe was satiate, but the scanty flocks  
Of conquered Britain pined amongst the rocks  
Without their shepherd—his imperial form  
In bravery clad like armour, bore the storm  
With his own herdsman, or amidst the pile  
Himself had raised upon a lonely isle.  
Here flowed the condiment of all his days,  
The relish of his virtues; here the ways  
Of wisdom were the ways of peace, and earth,  
That had not honoured, wailed his kingly worth.  
His spouse leaned on his breast, his children grew  
Like him, and learned to be heroic too:  
His groupe of servants, undissembling, saw  
His lovely greatness, and fulfilled his law.  
Thy meed, O Fortitude, was gained, and now  
Courage replaced the helmet on his brow;  
Caution and he went gliding thro' the coast,  
Bearing its burden of an adverse host:  
The harp had won their ears, whilst his had learned  
Where their strength lay, and how their measures turned  
On ruin to Britannia: but anon  
Her chieftains at his signal gathered on,  
And from thine umbrage, Selwood, round they drew  
The obdurate band, and whom they would they slew,  
Till Ethendune drank rivers from their veins,  
And death sighed ecstasy across its plains.  
But tho' his bow invincibly was bent,  
And his drawn sword so many bosoms rent,  
The affrighted remnant, clinging to the ground,  
Encompassing his feet, looked up and found  
That sword was sheathed in clemency, that bow  
Broken, before the presence of their woe.  
Their pearl of earthly life he freely shook  
From the large lap of victory, nor took  
By low reprisals one defenceless gem  
Which might enhance his own pure diadem.  
But turning to his realm, he saw it waste,  
And lonely, and its glorious throne disgraced:  
Then trod its high ascent, put on the vest  
Of equity, and uttered his behest—  
Pointed his high caduceus to the sea,  
And bade his foes like evening shadows flee.  
Like shadows they returned, and spread the wing  
Gregarious, where the sea-mew loves to cling,  
And the keen birdsman's diligence elude,  
Who plucks from death's own fangs his daily food.  
But Alfred met their coming unperturbed,  
And by the fruits of his clear prescience curbed  
Their predal aims: his calm sagacious mind,  
When passion raised her hand, and sought to bind  
His intellectual eyes, evoked his might,  
Heaved a long sigh, and hurled her out of sight.

The lack of Danish principle he bore  
 In combats oft renescent on the shore,  
 Or the fair inland, 'till he beat them down,  
 And wore a bright, an undivided crown.  
 Then Peace flew near, and brought some olive sprays,  
 With which she intertwined his final days:  
 And he, beneath their fragancy, devised  
 A consecution which his sons have prized  
 Down to this era, a judicial plan,  
 Which marks and which defends the rights of man.  
 He reached the cliffs of science, ranged the bank  
 Of philosophic waters, stooped, and drank:  
 Then tranquil, and supine, beneath some tree,  
 Breathed forth his own mellifluous poesy.  
 O hadst thou seen that light, whose beams are ours,  
 Dawning o'er Papacy, thy highest powers,  
 In operose conjunction would have trod,  
 The first to show thy realm the path to God.  
 Hail to thy memory! yes, let it be  
 Our joy, our pride, to hail thy memory;  
 Because tho' time hath wafted o'er our sphere  
 A millenary round since thou wert here,  
 We rest upon the pillars thou didst raise,  
 Give laws to other climes, and take their praise.

SORELLA.

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## PRIZE POEM.

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### ON THE EVANGELIZATION OF THE SOUTH SEA ISLANDS.

ON yon expanse, where restless breezes sweep  
 The varying surface of the swelling deep.  
 Where surges roll o'er yet untraversed space,  
 And with wide arms the southern sphere embrace.  
 There, like the gems on Heaven's bright tablet traced,  
 Her blooming islets deck the wat'ry waste;  
 Bright from their coral beds promiscuous rise,  
 Rich in each beauty, Nature's hand supplies,  
 Luxuriant is the soil! the fruitful vale,  
 Enriched by streams whose currents never fail;  
 The mountain crag precipitous and high,  
 Yet clothed with verdure grateful to the eye;  
 Within the umbrageous groves the cocoa teems  
 With milky stores, matured by genial beams,  
 Their ample shade the tall bananas spread,  
 The graceful palm-tree rears its drooping head;  
 Here lowly shrubs, adorned with varied hue,  
 And, bent with every breeze, the tall bamboo  
 E'en to the mountain's brow, the flowerets bloom,  
 And fragrant sandal-wood exhales perfume;  
 Spontaneous all: for such this lovely land,  
 Ere culture pruned it with her skilful hand;  
 Such was its verdure, such its forest-shade,  
 Its fern-clad hill, and ever fruitful glade.  
 But Oh! its nobler inmate! he who stood  
 The Lord of all, with thought and speech endued,  
 The grace of manhood on his form imprest,  
 But man's best feelings dormant in his breast;  
 The athletic limb, the quick inventive mind,  
 But the dark soul to moral beauty blind;  
 Each social joy obscured by savage pride,  
 And murder brooding near its gentle side;  
 Oh lost estate of nature! lowly fall,  
 In every age and clime, 'entailed on all,

Tho' decked by science with a specious grace,  
That hides with partial veil its blemished face,  
And tho' refinement cast her softening hue  
O'er those rough features Nature's pencil drew.  
Witness ye classic shades, where reason strove  
To solve the mysteries curious fancy wove;  
And deep research essayed in vain to scan,  
The source, the origin, the end of man.  
How low their best attainments, how debased  
The God they sought, and man how much disgraced.

Behold the untaught savage—there he reigns  
The proud possessor of his fair domains;  
The gentler claims that civilize, and bind  
In social concord, our more favoured kind,  
His heart perceives not, or but faintly feels,  
Too faint to combat passion's loud appeals.  
To wrestle with the wave, and, freed from toil,  
Reap the rich produce of the fruitful soil,  
Assuage the calls of hunger, and repose,  
In kindly slumber, all the change he knows.  
Save when aroused by fierce vindictive strife,  
His latent passions start to instant life,  
He leaves the mazes of the midnight-dance,  
To hurl on hostile tribes the furious lance;  
With scornful rapture triumphs o'er the slain,  
And deals the work of carnage o'er again:  
In solemn rites those scenes of murder close,  
The living sacrifice! his vanquished foes.  
Oh 'tis without excuse.—Creation's frame  
Shows the mild impress of its Maker's name.—  
Yet they who view it in its fairest form  
A scene almost unruffled with a storm,  
Have changed his heavenly glory;—they reverse  
The blessings God designed them to a curse.—  
Such were thy sons, Taheite; such the gloom  
Which hung impervious o'er their mournful doom;  
But mark the contrast, by themselves unsought,  
What has thy hand, Eternal Sovereign, wrought!  
Behold the man, whose senseless vows were paid  
To idol gods, his curious hands had made;  
Where self-inflicted wounds, or magic spell,  
Invoked their smile, or sought their rage to quell,  
He kneels a convert, changed by power divine,  
In pure devotion at a holier shrine;  
The moles and bats receive the worthless prey,  
To them he casts his idol-gods away.

Thrice welcome era! thus the man possest,  
When Satan held dominion o'er his breast;  
Whose desperate fierceness, baffling all control,  
Betrayed the conflict of his tortured soul;  
When Christ Omnipotent the word had spoke,  
Which freed his spirit from th' infernal yoke;  
Clothed with a heavenly mind at Jesus' feet,  
With grateful love he takes his lowly seat.—

Propitious was the wave: the freshening breeze  
Impelled yon vessel o'er the Southern Seas;  
The sons of science, eager to explore  
The paths of knowledge, sought thy stranger-shore,  
But ah! how little did their hearts devise,  
They held a high commission from the skies;  
The blest precursors of that glorious hour,  
When Christ's own message came in word and power;  
That hour arrives, the messengers of peace  
Proclaim to captive souls a sweet release.



They re<sup>a</sup>r the Saviour's cross, and o'er it wave  
The banner of his love, and power to save :  
No carnal weapons in their hands are found,  
Nor garments rolled in blood, nor trumpets sound,  
But heavenly weapons, mighty to subdue  
The prince of darkness with his hellish crew :  
With fell dismay, the subtle fiend beheld  
His throne invaded, and his power repelled ;  
He saw and trembled, yet with fury fired,  
Prepared to ravage ere his power expired.  
He sent his legions forth in dread array,  
And fiercer discord marked their deadly way ;  
Yet, as the lurid lightning's fearful flame,  
And whirlwind shaking Nature's solid frame,  
Disperse the grosser vapour, and prepare  
For brighter radiance, and more genial air ;  
So oft does Love omnipotent dispose  
The jarring passions that his will oppose  
Till armed against themselves their tumults cease,  
And leave the field to Virtue and to Peace.  
A brighter moment dawns, its glories rise,  
The Sun of Righteousness salutes their eyes ;  
A moral splendour, chasing by its ray  
The mist of Ignorance, that obscured their way ;  
To Faith's enlightened view the cross appears,  
At once to waken, and dispel their fears ;  
Each dark delusion that possessed the soul,  
Reigns its sway at this divine control ;  
The gloomy *morai*, the sequestered dell,  
Where Superstition wrought her secret spell,  
Now proves the haunt, where humble converts raise,  
The secret prayer, or join in social praise ;  
And prince and people own, with sweet accord,  
One faith, one covenant, and one common Lord.—  
With pious diligence their labours rear  
A holy temple, to the Lord they fear :  
No gold of Ophir there, nor Tyrian dye,  
Nor curious workmanship, to charm the eye .  
Yet not thy Temple, Zion, though it rose,  
At once the wonder of thy friends and foes,  
E'er owned his presence more than faith can trace,  
In yon meek monument of sovereign grace ;  
Thine was the costly vest, the mercy seat,  
Where righteousness and peace were wont to meet ;  
The bleeding victim, and the symbols fair  
Of promised blessings future days should share ;  
But in those lowly walls, on heathen ground,  
" Where Sin abounded, Grace does more abound."  
And while assembled in his house of prayer,  
Their God, their glory, meets his people there.

Oh bright fulfilment of prophetic strain,  
No more shall saints expect that day in vain ;  
That happy day, when each remoter Isle  
Shall know their Saviour and partake his smile.  
From yon drear region of perpetual snow,  
To where the Tropic-beams intensely glow ;  
O'er continental wastes ; the vast expanse  
Of unknown shores ; as far as thought can glance ;  
No limit shall be found ; o'er things in heaven  
And things on earth dominion shall be given ;  
Contending elements no more shall sweep  
Destruction round ; no more shall sorrow weep ;  
For God's own hand shall wipe each mournful eye,  
And Sin subdued, e'en Death itself shall die !

C. P.

## REVIEW OF BOOKS, &amp;c.

*The Triple Aim: or, the Improvement of Leisure, Friendship, and Intellect, attempted in Epistolary Correspondence.* 8vo. 10s. 6d. London: 1821.

THE author of this volume is evidently a sensible and well informed man, and yet we cannot compliment him on the way in which he has got up his work. With much substantial worth in the matter of his essays, he seems to us to have adopted, for their communication, a medium singularly ill adapted to the cast of his composition, and to the general tenor of his discussions. He is a reasoner "all compact," a thorough-bred debater, not fierce nor clamorous, but steady and tenacious; one of your logical folk, who throw every thing that comes in their way into the crucible of syllogism, and dismiss nothing without a complete, and sometimes rather tedious alembication. His style, too, is influenced by the habits of his mind; it is clear and sound, but by no means remarkable for vivacity or variety. Under these circumstances, the epistolary form does not seem an advantageous one. When we take up a volume of letters, we expect to find something spirited and lively; the associations which rise in our minds, bring with them recollections of the animation and vivid colouring of Montague, the brilliant and graceful gossiping of Sevigné, the shrewd and caustic gaiety of Walpole, the fine humour, strong sense, and manly simplicity of Cowper. In our own humble way, we should never dream of making ordinary mis-sives to our friends the vehicles of long prosing criticisms and dissertations; and assuredly we have no very pressing desire to receive, from our private and personal correspondents, any such stiff and

tiresome substitutes—head without heart—for the usual and wholesome routine of amiable and affectionate intercommunication. We shall not, of course, be misunderstood by our readers, as applying these observations to letters written on specific and important occasions. Appeals to conscience, details of Christian experience, solutions of doubts and difficulties, have their appropriate place in the most open and undressed, as well as in formal and official correspondence. But, in the present instance, we find little else but comments on sermons, discussions of texts and doctrines, and such like matters, in all the regular array of set dissertation; and without reference to the degree of ability which they may display, we cannot help expressing some little dislike to the frame-work in which they are enchased.

It appears, moreover, to us, that the writer has fallen into another error in the management of his work; and that he has been partly led into it by his injudicious retention of the epistolary form. As the book is now made up, it contains a number of passages which might very possibly occupy an efficient situation in the actual correspondence, but which are wholly destitute of interest in their present association. There are, in particular, two letters, the 29th and 30th, of which we have not the slightest clue to enable us to determine the subject; some of the incidental observations, taken separately, have indeed a disjointed meaning, but there is a running allusion to some mysterious opinion hinted at, but never stated, which has a very bewildering effect in the perusal; and there is an obnoxious, but abeyant book, written by some ingenious person, whose name is expressed by a

dash, and whose arguments are represented, in a sort of logical Algebra, by asterisks, against which a tremendous fire is kept up for eight or nine pages successively. Now this has a very unsatisfactory, not to say a very absurd, effect; and by its exclusion, as well as by the rejection of other matter, which offers little that is either novel or interesting, and by an easy alteration in the form of his publication, the author might have compressed his materials into a small and useful volume of essays, which would have had a fair chance for popularity.

With these deductions, we have great pleasure in expressing a favourable opinion of the volume before us. We do not, indeed, agree with the writer in all his views and sentiments; but even where we differ from him, it would be unjust not to assign to him the praise of fairness and general distinctness in his modes of statement and argument. In fact, we are disposed to think that this book may not afford a just estimate of his powers, and that his intellectual discipline has been such as to qualify him for labours of a more effective kind than any which he appears as yet to have undertaken, though, perhaps, in a somewhat different mode of exercise than the present.

Of an Olla like this, it will not be practicable for us to attempt an analysis, however slight; and the only way in which we can bring it fairly before our readers, is by allowing the author to speak for himself. The following passages will afford a competent specimen of his argumentative style.

"I went on Thursday evening, and partly at your desire, to hear Mr. H——'s Lecture on the Wisdom of God as displayed in the Scheme of Redemption. He is a popular preacher, and I like him very much. I have, however, frequently heard him with greater pleasure than on this subject. The outline of the discourse, I thought, was rather defective;

while the execution, in some parts, was redundant, and not quite free from incongruity. It was also too declamatory, and not sufficiently logical. His reasoning, in one instance, I think, was inconclusive. He argued the wisdom of God in the salvation of man, from the appointment of so dignified and illustrious a personage as his own Son, to accomplish it. But, here, in order to argue the subject to what he might think more advantage, he appeared to concede too much. Thus: 'Granting, which indeed need not be granted, that the same end—human redemption, might have been effected by an inferior personage, as some contend: still the same end being accomplished by the interposition of so great a person as the Son of God, affords a far brighter display of divine wisdom and love, than the accomplishment of the same end by less distinguished means, could have done.'

"Now this, I think, is very doubtful. The following remarks occurred to my mind as I was walking home.

"In the first place; the subject is incorrectly, if not unfairly stated, by connecting the display of the attribute of *love* with that of *wisdom*. He said: 'it would afford a far brighter display of divine wisdom and love.' But wisdom, unconnected with any other attribute, was the subject of discussion; and, in point of correct statement, and conclusive reasoning, it ought to have been considered alone; for the equal display of both these perfections is not necessarily connected in every event.

"Besides; even allowing the fairness of connecting the display of divine wisdom and love, when only the former should have been considered; the position is, in this form, not true. The concession contained in the statement, does not strengthen, it invalidates, the reasoning; for the wisdom of an agent is most conspicuous when the means employed are exactly adapted to the accomplishment of the end, and proportioned to the importance of the object, for which they were selected; they should be neither too feeble, nor too powerful; neither too sparing, nor too profuse. If so, it follows, that if human redemption might have been effected by the interference of an inferior personage, say an angel, then there was no extraordinary display of divine wisdom in sending the Son of God on the mission; seeing that was not, strictly speaking, necessary. It would rather have been, according to our views, an ostentatious exhibition of power and contrivance. And, it is worthy of remark, that this is contrary to the general tenor of the divine proceedings. Small means often accomplish great ends; but great means are never used to produce small results. The Divine Being,

though omnipotent, is not lavish of his power; though rich in means, he never profusely draws from his inexhaustible resources; he never discovers any superfluity of effort, or of means. It is the parade of man only which breaks an insect on the wheel.

And, in fine, such a method, while it would, I conceive, have been derogatory to divine wisdom, would not have afforded a brighter display even of the attribute of divine love. For the Divine Being to give his Son to the most intense sufferings, and the most painful and ignominious death, in a cause for which the interposition of an angel might have sufficed—and this the concession, and the construction of the argument, suppose—would exhibit a disproportionate love. It would indicate a want of tenderness in the Divine Being to his Son; a partiality for angels, in sparing one of their order the humiliation and shame to which he delivered his Son; and a needless profusion of love to man.”—pp. 85—88.

The following extract, though we are strangely puzzled to determine the principle on which the author has made his selection of names—Newton and Priestley! Locke and Aspland!! Bacon and Belsham!!!—states very accurately the causes of the increase of Socinianism; if, indeed, the fact of its increase be correctly assumed.

“It is said, and, perhaps, in one point of view correctly, that Socinianism is on the increase. And so is Deism, and Atheism; and so, indeed, is any sect, which does not enjoin celibacy, and which Providence has not written childless. But the increase of which they speak, is nothing to the purpose. Do their sentiments extend in a greater degree than those of the various evangelical parties? If this is not the case, their boasting is vain, and all hope of future pre-eminence, founded on this kind of success, is a mere delusion, an idle dream. That they do increase more rapidly than other religious denominations, or even than Deists and Atheists, they will surely not pretend. Indeed, so far from this being the fact, it is probable that the clear increase of the Wesleyan Methodists alone, during only the last seven years, by far exceeds the total number of Socinians in both hemispheres.

“These writers are perpetually telling us, that there is a constant improvement in society, a rapid advance in knowledge. Now, it would be just as absurd for us to deny this, as it is for them to adduce it in favour of the future extension of their faith; and it need not be there so. This

very improvement, instead of facilitating, may impede, its progress; and, if their system be not true, it certainly will. They conjecture, that before the end of the world, no matter when, better late than never, the great mass of the population will arrive at the same degree of mental eminence, as that which has hitherto been attained by the few; a Locke, a Bacon, or a Newton; a Priestley, a Belsham, or an Aspland. Perhaps so; it may be safely admitted. Indeed, I have no wish to deny what, I conceive, I cannot disprove. Still, however, Socinianism may never prevail. In those days of superior light, the taper, the glow-worm glimmer, of rational christianity, may be extinguished, or disregarded. The times may be too intellectual, and too rational for such a system; it may suffer death from the quarter whence it expected deliverance.

“There is, indeed, no proof that this denomination has ever taken the lead; no evidence that it enjoys any increase at present, except that which results from the progress of population; no pleasing presage that it will ever have any pre-eminence. On the contrary; everything pertaining to it, is ill-favoured for the present, and ill-omened for the future. Its advocates, perhaps, would discover a better claim to their favourite appellation—rational Christians; if, instead of flattering themselves, and amusing the public, with their predictions about marching forward to conquest and glory, they were to employ their skill in devising, and all their energy in carrying into effect, the best measures which the nature of their cause, and the destitute and hopeless circumstances in which they are placed will admit, to secure their retreat, and cover their shame!”—pp. 50—52.

There is a passage at page 74, where the author alludes to the “common-place essays,” which appear in the “periodical journals,” and seems to think it a vastly easy affair to find novel and original matter for “a small pamphlet,” published “only once in a month.” We believe that we have begun tolerably successful in the avoidance of “common-place;” but we apprehend that a little experience in the conduct of a magazine would put the writer of this book, a little more accurately au fait of the oppressive difficulties connected with it. We certainly, speaking for ourselves, feel much gratification in the general success

of our efforts, and in the efficiency of the aid which has been afforded us by our valued correspondents; but if the author of "The Triple Aim," were to occupy our editorial chair for a few months, he would then be able to form a more correct estimate of the anxieties, labours, and embarrassments attendant on the composition and management of a periodical work, which has higher aims than those of private interest, transient amusement, or superficial information.

*Memoirs of Bishop Walton.*

(Concluded from page 38.)

IN the third chapter of his work, Mr. Todd has collected some valuable information respecting the progress of biblical and oriental literature in this country, before and during the time of Dr. Walton. We feel indebted to him for his researches in this department, and would have felt more, had his prejudice allowed him to find biblical learning beyond, as well as within, the pale of episcopacy. We shall endeavour to supply a little of what ought to have appeared at greater length in the work before us.

The translators of the English Geneva Bible seem all to have been learned men, and yet they are entirely passed over by Mr. Todd. Amongst these were Christopher Goodman, Anthony Gilby, Wm. Whittingham, Thos. Sampson, and Thos. Cole. The learned George Buchanan, there is reason to think, was a good man, as well as the most distinguished classical scholar of his age. Robert Rollock, principal of the university of Edinburgh, and David Dickson, professor of theology in the same school, were both distinguished for their learning, and for their excellent commentaries on various parts of Scripture. John Row, minister at Aberdeen, taught Hebrew there with great success, and published

*Hebraeæ Linguae Institutiones* in 1644. John Cameron, another learned Scotsman, was, about the same time, professor of theology at Montauban, and one of the best critical scholars of the time. His *Myrothecium Evangelicum*, published first along with the *Spicilegium* of the learned Cappellus, and afterwards with the notes of Alexander Morus, show how profoundly versant he was in the criticism of the Scriptures. John Weemys, of Lathoguar, and prebendary of Durham, was a respectable Hebrew scholar for the period. His works are still, with all their quaintness, worth the reading. William Robertson, who taught Hebrew in London for many years, ought also to be noticed. He edited and corrected the Translation of the New Testament into Hebrew by Hutter; but, unfortunately, the greater part of the edition was destroyed by the fire of London. He is also known as the author of a learned *Thesaurus* of the sacred language. Of Sir Edward Leigh, the learned author of the *Critica Sacra* on the Old and New Testaments, no notice is taken. His being a lay-member of the Westminster Assembly is, perhaps, the reason for putting him into the Index Expurgatorius. Hugh Broughton, and Henry Ainsworth, are acknowledged to be among the men who were reckoned learned Hebricians, "but whose learning was too often exercised without judgment." The learned Lightfoot was of a different opinion respecting Broughton from Mr. Todd as appears from his eulogistic preface to Broughton's works. Ainsworth had a more profound knowledge of the Bible than most men who have written on it, though, like all the learned men of the time, he was addicted to Rabbinical theology. Had we time and room, we could satisfy the list of omissions could be greatly enlarged. These slight notices, however, sufficiently shew

what ought to have been done, and how much remains for an impartial history of the biblical and theological literature of Great Britain.

No part of Mr. Todd's work has interested us more than the letters of Bishop Gauden, which he has published from the Lambeth Manuscripts. They set to rest for ever the controversy respecting the author of the *Eikon Basilike*. Most of our readers, we suppose, are aware of the attempt which was made immediately after the death of Charles I. to interest the feelings of the country in his religious character and cruel fate, by the publication of a small work with the above title. It professes to contain the meditations and prayers of his sacred Majesty during his solitude and sufferings. It was palmed on the country for the King's own production, and such was the avidity with which it was bought and read, that it went through *fifty editions* in little more than a year. Milton was employed to answer it, which he did accordingly, with his usual spirit and ability; but though he and many others suspected a trick, the means of detecting it were not then enjoyed. In the *Life of Milton*, published by Toland in 1699, the author of the work is shown to have been Bishop Gauden. In a copy of the *Eikon*, which belonged to the Earl of Anglesey, the following memorandum was found in his Lordship's own handwriting. "King Charles the Second, and the Duke of York, did both (in the last sessions of Parliament, 1675, when I showed them, in the Lord's House, the written copy of this book, wherein are some corrections and alterations, written with the late King Charles the First's own hand) assure me, that this was none of the said King's compiling, but made by Dr. Gauden, Bishop of Exeter; which I here insert for the unde-

ceiving of others in this point, by attesting so much under my own hand. Anglesey." This, and some other things mentioned by Toland, ought to have finished the controversy; but so unreasonable is prejudice, that so late as the publication of No. 50 of the *Quarterly Review*, which appeared nine months after Mr. Todd's work, a writer in that journal, not aware of the triumphant confutation of his opinions, which had been so lately given, continues to argue for the *Eikon's* being the work of the martyred monarch!

Mr. Todd has given four letters of Gauden's to the Earl of Bristol, in which he boldly and urgently claims the Bishopric of Winchester or Worcester, as the reward of the meritorious service he had performed. Among other passages in these letters, which fully prove the point at issue, are the following, which we extract, both for the evidence which they furnish, and as beautiful specimens of courting a Bishoprick. "I cannot imagine what key your Lordship hath to this cabinet, unless the King or Royal Duke have lent you theirs: nor am I curious to enquire; because I know that it dwells with a very valiant and loyal brest, as well as with a most eloquent tongue. This I am sure, whatever the reward be, *Noe man can rob mee of the honor of the work*. These considerations I am bold to offer to your Lordship, not out of any vapour or ostentation, but only to demonstrate, that both his Majesty's and your Lordship's extraordinary favour may, without any solecism of state, be grounded on the public services I have done, besides that private one, which is consecrated to the highest merit, reputation, and honour in the world; *as the urn of royal ashes, and the embalming of a martyred King*. Whoever hath the *tulit alter honores*, I may challenge, *Nos ego versiculos feci*; and the

world thought them heroick, worthy of Augustus." After quoting these, and some other passages of the same nature, the Edinburgh Review observes: "That this modest and disinterested prelate, at the very moment of his earnest suit, was Bishop of Exeter, and had just received twenty thousand pounds as fines on the renewal of leases, in consequence of the long vacancy. This situation the good Bishop considers as a station of 'toil and tenuity.'" The Bishoprick of Worcester was thrown to him as a sop to Cerberus, and for which, no doubt, he would say before God and men, "*Noſo Episcopari!*" The publication of these letters does honour to the candour of Mr. Todd, but is not calculated to promote the honours of the Hierarchy. We were the more surprised at their appearance, as Bishop Gauden had no connexion whatever with the Polyglot, and very little with Walton himself.

The most meritorious of all Walton's assistants, whose name must ever be associated with his, was Dr. Edmund Castle, the author of the Lexicons, which usually accompany the London Polyglot. It is impossible to speak in too high terms of this distinguished individual. Learned, modest, and disinterested, he devoted his time, talents, and property to the cause of sacred literature, and was left to look for his reward, not in the perishing riches of time, but in the imperishable glory of eternity. For nearly twenty years, Castle laboured on the Polyglot or his Lexicons, from sixteen to eighteen hours a day. He maintained, during a great part of that time, seven foreigners, and seven Englishmen, in his own house, and at his own expense. He spent £12,000. of his own fortune, and contracted besides a debt of £1800. which rendered it necessary for him to petition the King, that a prison might not be the reward of his

long and laborious services. A royal letter was addressed to the Bishops and nobility, and other letters from the Bishops were addressed to the clergy, recommending them to patronize the author, by purchasing his Lexicons, or by assisting him otherwise: these recommendations produced, in all Great Britain, the paltry sum of £700. Mr. Todd finds the reason of this in "the inauspicious period, and the want of means." We wonder it did not occur to him, that the spirit of the usurper, whom he has endeavoured to deprive of the honour of fostering the Polyglot, was not to be found in his royal successor; and that, with the expiration of the Commonwealth, the love of religion, and of sacred learning, received a blow, from which it never recovered, till the Stuarts were hurled for ever from the throne of these realms. A considerable part of the Lexicons was destroyed by the fire of London, and after the death of their author, several hundred copies were devoured by vermin, through the carelessness of the persons into whose hands they fell! Illustrious scholar! such was the reception and reward of thy labours from men; but we trust thy record is on high: and wherever the learning peculiar to the Bible is known, there it shall be told, that the *Lexicon Heptaglotton*, is the most stupendous effort of individual labour and genius.

Of Archbishop Usher, another of Walton's coadjutors, so much was previously known, that very little was left to be told. An opportunity, however, is embraced of making another fling at the head of Cromwell, and of discovering the author's profound ignorance of theology—or, if he pleases, rather of Calvinism. We know quite well, that Usher was a moderate man on some of the Calvinistic points; not much more so, however, than the synod of Dort, whose Calvinism

will not be suspected. It remained for Mr. Todd to discover, in the following passage of one of Usher's sermons, that he was not a Calvinist in the early part of his life.

"There is an error in the heart, as well as in the brain; and a kind of ignorance arising from the will, as well as from the mind. And, therefore, in the epistle to the Hebrews, all sins are termed *ignorances*, and sinners, ignorant and erring persons; because, however, in general, the understanding may be informed rightly; yet, when particular actions come to be resolved upon, men's perverse wills, and inordinate affections, cloud their minds, and lead them out of the way. That, therefore, is to be accounted sound knowledge, which sinketh from the brain into the heart, and from thence breaketh forth into action; setting head, heart, hand, and all at work; and so much only must thou reckon thyself to know in Christianity, as thou art able to make use of in practice. For, as St. James saith of faith, shew me thy faith by thy works; so doth he in like manner of knowledge: who is a wise man, and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. And St. John, much to the same purpose: hereby do we know, that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Our readers, we are certain, will be able to discover nothing in this passage, but that Mr. Todd understands neither Calvinism nor Arminianism. We can tell him, what will probably surprise him, that we do not believe there is a Calvinist in the kingdom, who would not subscribe to every word of it. It would really be desirable, in the present age of book-making, that men who write would, first themselves endeavour to understand the

subjects on which they touch: for it is a sad hardship to buyers to be obliged to pay for, and to Reviewers to be obliged to read, such insufferable ignorance and mis-statements as frequently occur. Had Mr. Todd lived in the days of Usher and Walton, he would have been better taught, and rendered more capable of distinguishing things that differ.

Dr. Lightfoot was one of the greatest Rabbinical scholars of his day, and did much to encourage and assist both Walton and Castle. The greatest blemish discovered in his character by our biographer, is, "That he was nominated by the members for the county of Stafford, one of the assembly of divines, with whom he once sacrificed his learning and judgment to the bigotry prevalent amongst them against the Apocrypha." So it is bigotry to object to the Apocrypha being considered a part of canonical Scripture, or even worthy of being associated with it!

In noticing Dr. Peirce, who afforded some small assistance to Walton, our author takes an opportunity of introducing some lines of his—which he describes, as "fearless and forcible." They are so, we grant—they are a fearless violation of good sense, good taste, and scriptural piety. They are the most doggrel trash that ever proceeded from the veriest scavenger of Parnassus. But then, they forcibly describe the dominant sect of the period—the Independents, to wit. It is, however, a consolation, that they occur in a poem, which celebrates the regeneration of the blessed Charles! We shall not stain our pages by quoting them, and assure Mr. Todd, that we only blush for the author of the life of Walton. We do regret that a book, which ought to have known nothing of party, has discovered the influence of it in so great a degree, as must be offensive to every person of good taste and right feeling. Its merits ought to



have rested on the extensive biblical learning and information of the author, and on the manifestation of that high elevation of soul, which the literature of the Bible is so calculated to inspire. If any thing has a tendency to raise the mind above the cloudy and troubled atmosphere of political and theological debate, it is assuredly the discovery of the grand things of God in the languages spoken by prophets and apostles. "Tis pitiful, 'tis wondrous pitiful," to see the man, who professes to have studied the Polyglot, and to have conversed with the giant-spirits which produced it, displaying his ignorance of the first principles of theological science, and delighted with daubing the characters of men, whom he evidently knows nothing about. We assure him, that we are more vexed than angry with him; and deeply regret, that the evils of which we have so frequently complained, should occur in a work, to which we wished to give our most unqualified approbation. "Go, and sin no more."

Our opinion of this production must now be evident to our readers. We are still in want of a work, which will record, without reference to party names or distinctions, the biblical literature of our country—a work not of names, titles, and dates, but of substantial learning, patient research, and dispassionate argument—a work which will give every man his place in the temple, which has been rearing for ages, and is consecrated to the honour of the Bible—in which Walton, and Castle, and Usher, and Pococke ought to occupy a prominent place; but not to the proscription of Ainsworth, and Owen, and Goodwin, and Baxter—a work in which every man, who has contributed a stone, or supplied an instrument, ought to receive his meed of honour; as well as those master builders who

have laid the foundations, or polished the corner stones. The appearance of such a work we shall hail, whether it come from a Churchman or a Dissenter. Written in a Catholic spirit, with a competent measure of learning, and a large portion of research and discernment, it would procure for its author immortal renown, and confer no ordinary benefit on the present and future generations. Should Mr. Todd undertake such a work, we trust, he will previously undergo another *Παλιγγενεσία*, (he will understand our reason for using this term, and that, in mercy to him, we "slur it beneath well sounding Greek,") when we know he will thank us for the freedom we have used with him.

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PAMPHLETS ON THE STATE OF IRELAND.

1. *Remarks on the Present State of Ireland; with Hints for ameliorating the Condition, and promoting the Education, and Moral Improvement of the Peasantry of that Country. The Result of a Visit during the Summer and Autumn of 1821. By Robert Steven.* London: Smith and Elder.
2. *Thoughts and Suggestions on the Education of the Peasantry of Ireland.* Cadell.

WHAT is the reason that Ireland, whether in peace or war—in a season of plenty or scarcity—with a diminished or an overflowing population, is still a disturbed and mutinous country? and why is it that popery still prevails in all its ancient power and virulence in this part of the British empire, while, for two centuries and a half, England, Wales, and Scotland, have been emancipated from its thralldom? The fair and full investigation of these questions ought to be repeatedly set before the public, and pressed upon the attention

of all the parties concerned, until some reformation is effected in the social economy, the moral habits, and the religious state of the population.

As to the first of these questions, it must be obvious, to every reflecting mind, that there must be something radically wrong in the internal management of a country, where so large a portion of the population have scarce an option between the miseries they endure from starvation and oppression, while quietly cultivating the soil, and the dangers they incur in a state of insubordination, and while seeking their support by plunder. Armies may suppress insurrection, but they never can be looked to for the permanent support of social order. In the state of modern society, principle alone can uphold any government. The peasantry must feel their interest in the prevailing order of things; their comforts must, upon the whole, be greater,—sensibly greater to themselves, in a state of order and obedience, than in the reverse; otherwise the removal of military array will only, and always, be the signal for a return to that state in which *they conceive* they have the greatest chance of happiness. A royal visit, an augmentation of the customs, and a change of Lords Lieutenants, may take place every year, and a more summary mode of executing justice may be resorted to on every new eruption of turbulence and crime, but they can effect no radical or permanent change in the state of the public feeling—no better understanding between the governed and the governors. At present the people are ruled by men of another religion; and as all men, under such circumstances, are predisposed to disaffection, every thing should be done to mitigate this state of the public mind, and to convince the people, that their governors are not their oppressors. The history of Ireland,

since it has been under a Protestant government, in our opinion, reflects but little credit either upon the wisdom or the equity of its rulers. But we recollect that we are verging upon a wide and difficult subject, which we have no disposition to discuss, further than as it is implicated with the *second* question, which ought to be a matter of concern, and of deep regret to all Protestants in the united kingdom. A hierarchy of the same nature as in England is supported in Ireland, by a Catholic people; a fact, which on its very face proves, that the people are under a system of Protestant ecclesiastical domination, altogether arbitrary and oppressive. For what greater injustice can any nation labour under, than to be compelled, by all the sanctity of law, and all the fearfulness of royal power, to support a system of religion, which is professed, in their very teeth, to be intended to convert them from the religion which they love. Let us suppose, that Great Britain should ever become a province of an *infidel* empire, and that all the force of law and power should be employed to establish a system of public deistical instruction, its priests and high priests, to the amount of many thousands, to be maintained in opulence and luxury;—should we, or could we, retaining our Christian and our Protestant predilections, feel well affected to such a state of things? and would not the removal of absolute force, like the liberation of a spring from the weight that bent it down, naturally prompt all that is manly in the breast to shake off the galling yoke? There must surely be something wrong, both in church and state, when the one submits to be made the instrument of such unrighteous measures, and when the other is disposed to abuse its power to so inequitable and anti-Christian a purpose.

But it may, moreover, be said,

after all the untold sums the people have been compelled to contribute, to support a church which is designed to convert them from their own to a better, and so to bring them to a perception of the advantages they reap from the existence and operation of a power they detest, little or nothing is effected. What has the Episcopal Church ever done for Ireland? Of late years, it has not even preserved the friends it had. It has lost ground in the competition with popery—and there is every reason to believe, it would have lost still more ground, but for the zealous efforts of private individuals, the extensive labours of benevolent Societies, and the exertions of different bodies of Dissenters. It is clear to every unprejudiced mind, that the Episcopal Church is not fit to take the field against popery—and if ever Ireland is liberated from that worst bondage which ever oppressed the human mind, it must be effected by other means. These means are simple, but efficient, and to a great extent within the reach of British Protestant Christians—the Bible—education—and the preaching of the Gospel. Let but these meet popery upon fair terms, that is, let but the legislature and the magistracy so far regard the interests of the people, as to leave every man at perfect liberty to choose his instructors, without fear of molestation, or without the undue control of authority or interest, and we have little doubt, that an Irish population would be as sensible to the advantages and superiority of Protestantism, as either their English or Scottish neighbours. If the Popish Church is forbidden all temporal power, if the means of annoying and persecuting her vassals be wrested from her, it is as impossible for her to stand against the light and power of the word of God, as for the vapours of a stagnant lake to resist the beams

of the sun when he goeth forth in his strength.

We have not, however, space to enter into the bearings of this important and highly interesting subject. All we can do, is to recommend to the more attentive perusal of our readers, the productions of individuals better acquainted than ourselves with the evils existing in the internal economy of Ireland, and who are experienced in the application of remedies.

Both the pamphlets before us enter with warmth, and with no mean ability, into the wrongs, the miseries, and the hopes of Ireland. They both agree in exposing and reprobating the extensive and scarcely reparable evils attending the non-residence of the gentry, and the inactivity, speaking generally, of the Protestant clergy. The writer of the second pamphlet has greatly the advantage in the ability with which his task is executed, and in the general style of his work; but Mr. Steven is clearly the better informed, and the more practical man; and is, we think, the counsellor whose advice is both more consistent with the line of conduct which it becomes a Protestant nation to adopt, and more strictly accordant with the principles of Christianity. We shall soon afford our readers a sample of the interesting information his pamphlet conveys. The two works are at variance as to the influence of popery. The author of the second pamphlet writes like a clever English political philanthropist, with a sort of amiable attachment to a religious education, of whatever kind. Even an education in popery is better, he maintains, than none; and he assumes that all parties engaged in the instruction of the Irish, should be content to let them remain Catholics. They may all be made good Christians without proselyting them. Education is the *primum mobile* of the anticipated

change. But Mr. Steven has thrown much light upon this question, which, in some respects, is not free from difficulties, and we sincerely thank him for elucidating, so fully as he has done, the spirit of the Romish clergy towards the efforts making in the cause of education. He says, alluding to this opposition—

"In some counties, it has been most outrageous. The enemies of education have, in one place, burned a very excellent school-house and a master's dwelling-house, and afterwards proceeded cruelly to card the master, and in doing so, they broke two ribs on one side, and one on the other, so that his life was despaired of.* In a multitude of instances, the whole of the artillery of the church, *allowed in that country*, has been opened on the offending parents who dared to exercise the unalienable right of disposing of their children as they pleased. Numbers have, notwithstanding, exercised this right, fearless of the consequences, and, in the face of threatenings the most appalling, have continued their children at the schools of the Society; others, alarmed and terrified, with grief have confessed that they must withdraw them.

"The growing desire of the Catholic parents for the education of their children, has compelled the Priests to open schools in a way of self-defence. In these schools, they can no longer (as formerly they did in what they called schools) abstain from teaching the children to read. But, though reading is taught in them, they are, as far as I have observed, wholly destitute of the Scriptures. I have visited very many of them, and never found one copy of either the Rhemish or Doway Testament in use. They appeared altogether destitute of books, no provision being made for their supply. If they had any, which was rare, I found them generally very improper, being just what the cabin of the parents, perchance, could furnish."—pp. 36, 37.

The following citation will illustrate still further this characteristic hatred of the light, in the church of Rome; and, at the same time, powerfully evince the emu-

* "This diabolical process is effected by driving a number of nails through a board, in imitation of a card. They strip the object of their fury, and drag this instrument of torture up and down the bare back, till the ribs and backbone are bared. Mortification and death frequently follow."

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lous spirit of improvement, which exists even in the long-degraded peasantry of Ireland.

"It was most gratifying to witness the attachment of the children to school; even when the parents, influenced by the Priest, had forbidden their attendance. A boy was told by his father, that if he persisted in going to the Society's school, he would severely beat him. 'Well, father,' said he, 'you may, but I still will go.' Finding that beating would not prevent his going, the father threatened to turn the boy out of doors. 'Well, father,' replied he, 'if you do, still I shall go; and, in that case, I shall attend school four days in the week, and beg the other two.' The boy's decision overcame the father, and he continued at school. He behaved so well, that he attracted the notice of the clergyman of the parish, who was the visitor of the School; and he afterwards took him into his service, where he now conducts himself with propriety. On the first Sunday after he came into the house, his master asked what religion he was of? He took his Testament out of his pocket, and said, 'I am of the religion of this book.'

"In one place, the Priest stands at the corner of the street, with a whip in his hand, to chastise the children belonging to his flock, whom he finds going to the Society's school. It is curious to see these dear creatures walking down with cautious steps towards the dreaded corner. A number thus are collected, and then a general burst takes place; and a race also between the priest and them. In this way, but few are caught. Where is the magistrate who can suffer such things? Were such a course to be followed by a Protestant Minister, in case any of the children of his flock were going to a Catholic school, what an uproar would there be, and the whole country would presently ring with the illiberality of the proceeding. And there are not a few Protestants, who can quietly suffer the Priest to take his course, who would join in the cry against the Protestant Minister, were he to imitate him."—pp. 43, 44.

These facts, with many more in Mr. Steven's work, ought to be published throughout Great Britain. They tell what popery still is where she is conscious of an ascendancy over the bulk of the population; and we regret to say, that in some parts, even of England, through the supineness and treachery of Protestants, things are verging to a similar state.

We can make room at present only for another extract. It is of a most encouraging nature, and will convince our readers of the efficacy of the means now in operation, and show, that still "the word of God is quick and powerful."

"Lately, two women and a man called in the evening at the cabin of one of our masters, requesting lodging for the night. The good man had just assembled his family for evening worship, having the Bible open before him. He courteously desired the strangers to walk in and sit down, when he began to read the 2d chapter of the Epistle to the Ephesians. This he did slowly, and with emphasis, in order to secure the attention of his visitors to the important matter with which it abounds. They all appeared to pay attention, particularly the young man, whose countenance indicated the inward agitation of his mind. When the chapter was ended, he inquired what book that was out of which he had been reading. His host replied, it was the *Word of God*. His agitation immediately increased, and after remarking, that he never before knew there was such a book, he began to inquire the meaning of some of the passages, which had particularly arrested his attention; viz. 'Dead in trespasses and sins;' 'Walking after the course of this world;' 'By nature the children of wrath,' &c. To all these, the good man, in his plain and simple way, gave answers. The young man heard with the greatest attention, and could not suppress the sigh, which indicated what was passing within. He was referred to those parts of Scripture, which throw light on the chapter which had been read, and especially on the parts he wished to be explained. He then, looking at his host with earnestness and agitation, exclaimed, '*it is indeed the word of God; it is all true, and my state is fully that which it describes.* In this way I have walked from my childhood; and in the service of the God of this world, I undertook the journey which has brought me, my wife, and sister, to your house. O! that our souls may be raised from that death in trespasses and sins, in which I have been involved to this moment. I have long followed no other employment but defrauding the ignorant poor at fairs and markets, by passing base money which I have coined; and for this purpose are we come here, on our way to attend the fair which is to be held to-morrow at ———.' He again exclaimed, 'O! that we may turn to God, and hope for mercy, for the sin of this, and all the wicked course of our lives.' After this, as he looked earnestly at his instructor, the good man re-

ferred him to the Scriptures, which give great encouragement to returning, repenting sinners. He then inquired whether he could give him one of those books he called the Testament, the Word of God. 'I can read, and sure I need it much. I will buy it with all my heart.' He then told him, he should have one without money and without price. Next morning they prepared for their departure; but not to the fair. They manifested a desire to attend to the Apostle's exhortation: 'Let him that stole, steal no more;' by bringing forth their whole store of base coin, to the amount of three guineas, which they begged their host to cast into the fire, determining to seek an honest livelihood for the future.'—pp. 54--56.

After these interesting specimens of Mr. Steven's work, it will be quite unnecessary for us to recommend it to our readers. We could wish for the sake of its success, that it had undergone the revision of some literary friend; and that the style had been throughout less declamatory. We wish it, however, an extensive circulation, and cordially recommend the very able and respectable writer of the "*Thoughts and Suggestions*," if our pages should meet his eye, to correct some of his own rather crude and incautious recommendations, by the unquestionable details, and extensive observations, of his fellow-labourer in this good work. The author of *The Thoughts* writes with much of the skill and foresight of a philosopher, but with less of that zeal for the integrity and perfection of sacred truth, than we could wish to see in all who advocate the moral and spiritual melioration of mankind. We are no advocates for rash, or unkind, or violent efforts at converting the vassals of popery; but we are sure of this, that little good is to be expected to the cause of Christ by a compromise with the spirit of darkness and delusion; and that it is, generally speaking, absolutely necessary to unveil the abominations of the whole system, before any spiritual good is likely to result to the unhappy victims of superstition. Let the friends of

half-measures but answer the question fairly to themselves—What did Christianity gain in the early ages by the attempts made to reconcile the heathens to the doctrine of the Gospel? What fruits followed a

spirit of symbolizing with the Gentile superstitious? The alliance was foul and disgraceful, and its fruits were monstrous and infernal. The war against popery must be one of extermination.

Literaria Rediviva; or, The Book Worm.

Some Considerations touching the Style of the Holy Scriptures, &c. By the Hon. Robert Boyle. London. 8vo. 1675.

THERE are but few of our readers wholly unacquainted with the history of the great family from which the author of this tract descended. The name of Boyle is almost synonymous with that of science itself. To be noble and learned were equally entailed upon the descendants of that house. They inherited philosophy and literature almost as invariably as their name and hereditary possessions. Budgell has well observed, in his memoirs of this noble family, that it possessed "a certain felicity, of which few families besides can boast, that ever since it was first ennobled, there has been, at least, one of its descendants more remarkable and conspicuous for *personal* merit and undoubted abilities, than for his birth, titles, or estate." But though that universal admiration which true genius and uncommon merit can alone secure, has been bestowed upon a succession of individuals of this illustrious house, we are fearful that the true basis of their renown has been but little examined. We have been so dazzled by the military glory of some of its sons, and by the scientific and philosophical reputation of others, that the unobtrusive and silent virtues of some of its younger branches have escaped general notice. Far be it from us to undervalue the soldierly virtues of its founder, the *Great Earl of Cork*, or of his son, the generous and candid Broghill;

nor would we endeavour to sully the fair renown of the scientific *Charles Boyle*, afterwards, *Lord Orrery*, or to rob him of that high reputation for critical acumen and extensive reading, for brilliancy of wit, and force of argument, which his answer to Bentley has secured to him from all true admirers of classic and elegant literature. We would concede to them all the praise that their unrivalled excellencies, and rare endowments most justly deserve; but we still affirm, that there are excellencies of character and of principle, which transcend all intellectual endowments, however great and rare; that these are qualifications, compared with which all the brilliancy of genius, all the discoveries of science, and all the heroism of the warrior, are trifling and unsubstantial. It is for these reasons, that we would venture to claim for the noble author of the present tract, a pre-eminence of honour even among the brethren of his father's house: for to all that nobleness of mind, and extensive erudition, and towering genius, which he derived from his ancestors, he joined excellencies of a higher price, and of a brighter and more enduring lustre; a devotion to God, which elevated him to a nobler superiority in the scale of moral worth, than that which the nobility of his birth had given him in the ranks of society.

Robert Boyle was the seventh son of the *Great Earl of Cork*. His father was born in the city of Can-

terbury, and descended of an ancient family. He was employed by Elizabeth in the Irish wars. Of his military career, though splendid, and such as became a hero of the age of Elizabeth, we are not disposed to say much: he had greater qualities than those that he derived from the sword. Like Sir Horatio Vere, and many of the captains of those days, he was a pious character, and was no less eminent for his attention to the duties of religion, than for his chivalrous valour. In that age, the profession of religion was not unfashionable, even in a soldier; and we presume the contemporaries of Raleigh, Sydney, and Essex, will not be suspected to have sustained the honour of England with less courage, or less heroism, than those warriors of the present day, who would disdain to copy them in so unsoldier-like a virtue, as that which characterized the head of the Boyles. Robert was born at Lismore, in Ireland, in 1626, and, from his earliest youth, devoted himself so entirely to the acquisition of the sciences, and the more profound parts of learning, that the muses seem to have claimed him as peculiarly their own. Under the tuition of the great Bishop Usher, he acquired an exact acquaintance with the Hebrew and its cognate dialects, and retained this knowledge so perfectly, that Burnet relates of him, that there was scarcely a passage in the Scriptures, which ever came into casual discourse in Mr. Boyle's presence, but he would immediately repeat it *verbatim* in the original language. Nor was Mr. Boyle satisfied with an accurate knowledge of the great doctrines of the Scripture; his serious attention to the duties of religion, gave the most satisfactory proofs that he understood, and felt, and acknowledged, the claims that it had upon his conduct. He was found actively employed in the different charitable institutions that

were formed in his time; and was for a considerable time secretary to the Mission, originated by Cromwell, for the American Indians, under whose auspices the venerable Mr. Elliott, the apostle of the Indians, was sent from this country. By his munificence, the New Testament was translated into the Malayan language; and he generously contributed to the translation of the Irish and Welsh Bibles, and the Turkish New Testament. He was also at the whole expense of a translation of Grotius on the Truth of the Christian religion into Arabic. But we must not enlarge on the excellencies of Mr. Boyle's character; his contemporaries appear to have justly regarded him as one of the glories of the age in which he lived, and as not less distinguished by the dignity and amiableness of his character, than by the extent of his genius and attainments, and the usefulness of his philosophical and scientific discoveries. It tends not a little to enhance our opinion of this good man, that no writer has ever endeavoured to lower his character, except that enemy to every thing that was sacred and estimable, Dean Swift.

Mr. Boyle endowed that celebrated lecture on the Evidences of the Christian Religion, which produced the powerful and elaborate volumes of Bentley and Clark. In agreement with the known liberality of his sentiments, he distinctly stated his desire, that those lectures should not be occupied in disputations on points controverted among Christians; but, on the contrary, with arguments tending to prove our common Christianity against professed unbelievers. Mr. Boyle was the author of many excellent works on theology, as well as on natural philosophy. They have all been highly prized by the judicious and serious part of the community; but we are inclined, for various reasons, to give a de-

cided preference to this small tract, above any of his other works. If there is not so much originality and genius displayed in its pages, as in some other of his volumes, there is certainly more accuracy and soundness of judgment, more depth of reflection, and extent of learning; and the work will receive additional applause from discerning and reflecting men, who cannot fail to remember, that when Mr. Boyle's tract was first published, there were comparatively but few books of any value extant on this important subject, and that the author had to walk in a new and almost untrodden road. This little volume is only a part of a larger work that Mr. Boyle had written, and which was afterwards published by his friend Sir Peter Pett, under the title of *An Essay on Scripture*. It will not be expected, nor indeed will our limits permit, that we should enter into a full discussion of this elaborate, though small work; we shall present our readers with a selection of some of those passages, which will, we think, tend to justify the approbation we have expressed. He observes,

"The Bible, is, indeed, amongst books, what the diamond is amongst stones, the precious, and the sparkling; the most apt to scatter light, and yet the solidest, and the most proper to make impressions."

The author has very successfully met the objections made by infidels to this assertion of the clearness and majesty of the style of Scripture, urged, in general, by men unacquainted with the original languages in which it was written; and after some excellent reasons, in proof of his assertion, he says,

"There are in *Hebrew*, as in other languages, certain appropriated graces, and a peculiar emphasis belonging to some expressions, which must necessarily be impaired by any translation, and are but too often lost in those that adhere too scrupulously to the words of the original. And, as in a lovely face, though a painter may well enough express the cheeks, and

the nose, and the lips, yet there is often something of splendour and vivacity in the eyes, which no pencil can reach to equal: so in some choice compositures, though a skilful interpreter may happily enough render into his own language a great part of what he translates, yet there may well be some shining passages, some sparkling and emphatical expressions, that he cannot possibly represent to the life. How many passages of the prophets, by lazy readers, are thought to have no use; which, as the starre did the wise men, lead the attentive considerers to Christ: and so loudly and harmoniously, together with *Moses'* typical shades, utter those words of the Baptist: *behold the Lamb of God that taketh away the sins of the world*. As mineralists observe, that rich mines, are wont to be hid in those grounds, whose surface bears no fruit trees, nor is well stored with useful plants or verdure; so divers passages of holy writ, which appear barren to our first survey, and hold not obviously forth instructions or promises, being by a sedulous artist searched into, afford, out of their penetrated bowels, rich and precious mysteries of divinity."

After Mr. Boyle has satisfactorily treated the objections made by infidels to the obscurity of the Scripture, he confutes their idle assertions of its want of beauty and grandeur.

"But the truth is, that this florid excellence is great in many texts, where 'tis not at all conspicuous, being hidden in the matter; (as in roses of diamonds, the jewels oftentimes keep us from minding the flower and the enamel) and appears not great but because 'tis not the greatest."

We must not enlarge in our quotations from this interesting work; but confine ourselves to the author's account of his own studies in the invaluable book whose praises he celebrates.

"Whereas at my entrance, I took even the choicest part of the Bible to be at best but like some *Indian* province, wherein though mines and gems were more abundant than in other countries, yet they were but sparingly to be met here and there; after a competent stay, my ensuing perusals presented it me, if not as a royal jewel made up of gold and precious jewels, yet (which is gloriouiser) like Aaron's breast plate, a sacred jewel; the particular instructions for which were given by God himself, and which, besides the various number of flaming gems set in fine gold, and plac'd in a mysterious

order, was ennobled by that *Urim* and *Thummim*, wherein God vouchsafed to reveal himself to mortals, and was adorned with so much cunning work in gold, blue, purple, scarlet, and fine twined linnen, that the contrivance, and workmanship, lent a lustre to the glittering materials, without being obscured by them."

The works of Mr. Boyle have never been published in one collection; a circumstance which, we think, reflects but little credit on the present times, when the press teems with collections of the works of every man, the number of whose *tomes* only serve to swell the catalogues of public libraries, and the collections of ambitious and pedantic nobles and antiquaries. His theological works were epitomized in 3 vols. 8vo. 1715, by Mr. Boulton. We have long entertained an implacable aversion to epitomes. Were we inclined to attempt the ruin of the literary reputation of any of our established authors, we should recommend some *kind friend* to epitomize their works: an au-

thor that would outlive this operation might be pronounced invulnerable, and proof against the ravages of time.

Mr. B.'s philosophical works have been published uniform, but, as far as we know, not his theological. We shall conclude this article with the excellent reflections of Burnet on the character of Mr. Boyle. "How divine and how pure a thing must that religion be in itself, which produced so long a series of great effects, through the whole course of this shining life? What a thing would mankind become, if we had many such. It were a monopoly for any family, or sect of men, to ingross to themselves the honour which arises from the memory of so great a man. It is a common not to be inclosed. It shows, in the simplest and most convincing of all arguments, what the human nature is capable of, and what the Christian can add to it, how far it can both exalt and reward it."

ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

The Vanity of the Earthly Hopes of Man. A Sermon preached in George Street Chapel, Glasgow, on Lord's-day Evening, December 8th, 1821, on occasion of the Death of Mr. William Friend Durant, of Poole, Dorsetshire, Student in the University of Glasgow. By Ralph Wardlaw, D.D. Published at the request of Relatives and Students.—Longman.

We gave, in our last Number (p. 54.) a brief notice of the sudden and afflictive removal of the excellent youth whose death this Sermon was intended to improve. We gladly avail ourselves of the present opportunity of adding, from the pen of Dr. Wardlaw, some additional particulars. The discourse is founded on Job xiv. 19. After an illustration of the words of the text, in which the eloquent preacher shows, that though

this event might seem to give a gloomy view of the Deity, yet "it is finely mingled with the gleamings of hope, and the aspirations of piety;" he goes on to show, that the words of the text are not applicable to the Christian's hope, but to "human hopes;" and, in particular, the "*hope of life itself*." This view is enforced by a reference to the general strain of the patriarch's reasoning, from the commencement of the chapter. He proceeds to inform us that "this is a truth that requires, not evidence, but impression;" and in a very beautiful and highly finished paragraph sums up the vanity of human wishes. He then adverts to

"The loved and honoured youth, whom we this evening remember and mourn, mingling our tears with those of an agonised and desolated parent, who is present amongst us, and who has so powerful a

claim on the tenderest sympathies of our hearts,—he had no doubt his own hopes, his own visions of future enjoyment. Of these I shall not speak: they might well have been high, without being chargeable with extravagance, or want of modesty. But his anticipations were far from being a hope without fear; all sanguine assurance, and presumptuous confidence. But to the eye of paternal love and affectionate friendship, there was presented, in that youth, a promise of future eminence of no ordinary kind. In the days of his early boyhood, he gave indications of an unusual precocity of genius, and extraordinary powers of mind. For the first fifteen years of his life, his powers were cultivated and developed by the associated and judicious tuition of parents well qualified for the interesting affair,—one in heart, in principle, in judgment, in effort, in prayer. Of his mental history, during that early period, although much, I am satisfied, might be learned from it, profitable both to children and to parents, I shall say nothing. I wish rather to speak of what I have myself seen and known. He was, for three successive winters, under my roof, and had commenced his fourth; having been in his 16th year when he came, and in his nineteenth when he died. Seldom, if ever, have I known a young man possessed of a richer combination of excellencies. His reading had been far beyond his years, in kind, in variety, and in extent; but it had not been beyond his understanding. It was well remembered, well digested, and ready for application to use. He was distinguished by a general maturity of mind, which evinced itself upon all subjects; by penetration and comprehensiveness of thought, acuteness in reasoning, dexterity in detecting and exposing the fallacies and weak points of an argument; by richness of poetic imagination, chastened and regulated by a correct and classical taste; and by an uncommon command of appropriate and elegant language, displayed in his compositions, both in prose and verse, and in the facility and eloquence of oral communication, a command which was the result of the early and well-directed study of the most approved and standard writers.

“With these powers and capacities, he associated an amusing playfulness of mind, which highly enjoyed a little facetious pleasantry, and at times sparkled in genuine wit, which occasionally indulged itself in harmless satire and good humoured epigram, and now and then frolicked with the happiest effect, in the jests and spirit of sportive verse. With his high intellectual qualities, there were united an excellent natural temper, and disposition singularly amiable; always open and affable, he was equally distant

from the extremes of levity and moroseness. All the while he was under my roof, I do not remember to have seen him even once out of temper. If he ever was, he had the good sense and self-command to restrain its improper expression. He was the pleasantest of inmates: temperate, regular, chaste, upright, and faithful, ever ready to oblige, ever fearful of being troublesome, and thoroughly domestic in all his habits; he was a universal favourite in the family, with parents, and children, and servants. He had become, as it were, one of ourselves; and his absence is felt accordingly.

“As a student, I need not tell either his teachers or his fellow-pupils, of the manner in which he brought his admirable powers into exercise; of his ardour, and diligence, and regularity, and perseverance, of his alertness and promptitude, his candour and fairness, and distinguished success. He had an eager thirst for knowledge, and, whatever subject came under his investigation, was always desirous to examine it thoroughly, never satisfied with what was partial and superficial. He read whatever he could find relating to it; and few could, with a quicker perception, catch the scope of an author, ascertain his leading principles, and appreciate the amount of his arguments; but still he thought for himself; and, while he was far above the need, he shrunk, with indignant scorn, from the meanness of servile plagiarism. Never, I am bold to say, did a student enter the precincts of the university, who fulfilled its required and voluntary tasks more entirely by his own unassisted powers.

“But high as this character is excellent, and engaging as the portraiture appears, it is not yet finished. It wants a principal feature; or rather I should say, it wants that animating soul, that living and vivifying principle, that “vital spark of heavenly flame,” which imparted to the whole at once its energy and its loveliness, its finest expression both of attractive grace, and of commanding dignity. I need hardly say, that I mean RELIGION. I have no hesitation in adding this to the intellectual and moral qualities that have already been enumerated. Yes: the splendour of science was, in him, united with the mild and holy radiance of sincere piety; not the sentimental piety of poetry and romance, but the intelligent devotion of examined and settled principle.”

-- pp. 8--13.

“The testimony of a father may be considered as partial; yet I do believe it is no more than the truth. ‘He feared and loved God,’ says he of him, addressing himself to those who, living in the place of his residence, had every opportunity of knowing him; ‘He feared and loved

God from his earliest days. Through divine grace he was preserved from moral improprieties in language, or in action. He never, I believe, approached a falsehood, even so near as by a prevarication. He never, I am confident, spent a day, from the age of five, without secret and sincere prayer. He never once approached the confines of intemperance. He never, from the age of three, did or said a thing, which he thought would give pain to his mother, his aunt, or myself. All these virtues were founded on a deep sense of religion. He ever gloried in the doctrines of the cross. He felt Christ crucified, and salvation by free grace, to be, at once the ground of his hope, and the grand stimulating motive of his obedience. These doctrines afforded him support in death, and gave to his departing hours a calmness, for which he was eminently distinguished in life."—pp. 13.

Though we have made so large an extract, we cannot omit the description of the death-bed scene.

"Standing by his bed-side, I took him affectionately by the hand, and looking him in the face, repeated these words: 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: you believe this saying? I thought, as I began to speak, there was an attempt to restrain the nervous restlessness of the arm of which I held the hand, and that his countenance assumed a gently pleased and interesting expression: 'You believe this saying?'—'Yes.' 'And it is the ground of your hope before God?'—'Yes.' 'You must have perceived, my very dear young friend, from medical advice called in, and from the remedies employed, that your complaints have been of an alarming nature?'—'Yes.' 'Have you any fear of dying?'—'No; I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.' 'You enjoy this persuasion, I trust?'—'Yes.' 'You remember David says, 'Yea, though I walk in the valley of the shadow of death, I will fear no evil, for thou art with me.' He could not have had a better reason than this for fearing no evil?'—'No.' 'And this is the reason why you fear no evil?'—'Yes.' 'When God, in the Bible, tells us not to fear, he always gives us a good reason why we should not. 'Fear not, for I am the first and the last, and the living one; and I was dead, and behold I am alive for evermore; and have the keys of hell and of death. Fear not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.' You are enabled, I hope, to resign yourself to his blessed will?'—'Yes,'

'You like to hear of Jesus Christ and his salvation?'—'Yes.'"—pp. 26–28.

The application to the hearers, to the young, to the companions of the deceased, and to the students, contains some powerful appeals—we can only join our prayers with the worthy Doctor's, that the awful lesson may be blessed to all classes of people, and that what had the appearance of an alarming bereavement, may work for good, and be a message of mercy to many immortal souls. We cordially recommend this sermon to the perusal of our readers.

The Duty of training up the Young in the Way of Religion: A Sermon; preached for the Benefit of the Aberdeen Gratis Sabbath School Society, in the East Church, Aberdeen, on Monday Evening, 10th September, 1821. By the Rev. James Foote, A.M.

THE Rev. Mr. Foote is well known in Scotland, as a warm advocate of every religious institution:—as the decided believer, and faithful preacher of that Gospel, which is the power of God, and the wisdom of God, for the deliverance of fallen man.

The present sermon is founded on Prov. xxii. 26. And after a short exordium, descriptive of the value of the soul of one child, and the interest it ought to excite; the preacher proposes to discuss the four following heads:—I. The Way in which Children should be trained. II. Whose Duty it is to train them up. III. The Means by which they should be trained up. IV. Why Early Instruction is most likely to be successful and lasting. We give a few extracts, as specimens of the author's manner.

"Some content themselves with desiring children to be good, and telling them, that good children go to a place of happiness; but bad children to a place of misery. This is so far well, but it is not enough: nay, it is to overlook what is absolutely necessary for their salvation. They ought to be, as soon as possible, taught, not only the way of duty, but the way of pardon. This presupposes, that they be instructed with regard to that state of guilt and condemnation in which they were born, in order that they may see their need of a Saviour. This includes, likewise, distinct information of what Jesus Christ did and suffered for them, that they might be saved, and of the way

of pardon through faith in his name, &c. &c."

In answer to the objection of novelty, which some urge against Sabbath schools, he very pertinently says,

"Suppose a man who had lived about 40 years after the invention of printing should have reasoned thus:—'Nothing good can come of this novel plan of printing. Religion flourished without it: and I am persuaded, that if it really were to have been of much service to religion, it would have been taught in the Scriptures. I think, we should keep exclusively to the good old way of writing.' The absurdity of all this would now be quite evident. The principle was good and Scriptural, namely, that it was a duty to diffuse knowledge through the world: and, therefore, printing, being one of the most powerful means of effecting that design, though requiring certainly to be carefully watched over, was highly to be encouraged by Christians, who, instead of being offended with its novelty, ought to have been thankful, that providence led to its discovery. Just so ought we to rejoice in the mighty increase of the instrumentality, which in our day, has been brought forward in furtherance of the old precept—'Train up a child in the way that he should go.'"

Annexed is an abstract of the report of the Aberdeen Sabbath Evening School Society, which was established about 24 years ago.

"The Society has now under its charge in the city and neighbourhood, twenty schools, taught by 36 teachers, and attended by 1286 scholars. This statement shews an increase of upwards of 300 children since the publication of the last Report. Several schools lately opened are not included in the above calculation.

"With regard to the means of instruction in the country around us, it will not be uninteresting to know, that in the county of Aberdeen, Sabbath schools are encreasing and prospering."—pp. 51.

The Report then proceeds to give a detailed account of neighbouring Institutions labouring in the same good work of youthful instruction.

We offer our humble meed of applause to Mr. Foote. We shall be happy to meet him again in the walks of religion and benevolence. The sermon is not marked with any remarkable display of language, eloquence, or deep research. It was preached before the children, attending the schools—neither the place nor the audience demanded such qualities; but it is distinguished by plain evangelical truth, couched in energetic and perspicuous diction.

CONG. MAG. No. 50.

An Enquiry into some of the Principal Causes of the Declension of Christian Churches. By Philecclesia: Glasgow. Ogle. 1821. pp. 64.

We are happy to notice the publication of a small volume on this highly important subject; and still more so to find that it has been treated with considerable ability. This excellent little work commences with a general view of the tendency of all institutions to deterioration; a tendency which is to be observed in the history of the Christian church, even from the apostolic age, and which requires a perpetual recurrence to inspired authority to counteract its baneful operation. The apostolic churches, the primitive Christians, the first reformers, the original churches of our own country, have been so many instances of this tendency. In the 1st section, the author has considered, as one of the causes of this declension, "*A defective System, or negligent Conduct in the Admission of Members,*" making any other qualification, in addition to, or in the absence of, true piety, a term of communion. In the 2d section, he has reprobated, "*The Neglect of mutual Watchfulness among the Members.*" In the 3d section, he treats of, "*The Decay of a Spirit of mutual Intercourse, and Social Prayer amongst Members.*" In the 4th section, he notices, "*A defective Mode of Teaching.*" 5th section, he considers, "*The over Popularity of Public Teachers.*" In this section, we have remarked some very judicious observations. In the sixth section, he notices, "*Conformity to the World, in its Fashionable Amusements and Diversions.*" The work is concluded by appropriate addresses to several classes of readers. We cannot but give our decided approval to the contents of this small volume, and to the Christian spirit which breathes through its pages. The careful perusal of it would be of extensive advantage to Christian Ministers and churches.

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*The Vicar of Llandovery; or, Light from the Welshman's Candle.* By John Bulmer. Haverfordwest. 12mo. 1821. 6s.

MR. REES PRICHARD, the author of the present poem, was celebrated, in the age of Elizabeth, for his affec-

tion to the great doctrines of the reformation, which were then but recently introduced into his native country. He has translated several works into the Welch language, but the book by which he is most known among his countrymen, is, "The Welchman's Candle." The Welch edition was first printed in 1672, and in 1771, an English translation was published by Mr. Evans of Llewhaden. The present edition may be regarded as an improvement of Mr. Evans's version, though how far such improvement has been effected, we are not able to judge, never having seen the original. It would, perhaps, be unjust in us to criticise the poetical merit of Mr. Prichard's production, as, not understanding the original language in which it was written, we cannot be supposed to know how much it may have suffered by translation. The doctrines and sentiments it contains are truly Scriptural, and the esteem in which it is held by Mr. Prichard's countrymen, is too noble an encomium to need any additional recommendation from us. We hope it may be found equally subservient to the best of causes in England, as it has been in the land which gave it birth. The volume consists of four books of poems, on a great variety of subjects. Numerous interesting notes are added by the translator, and the work is prefaced by a short memoir of Mr. Rees Prichard.

*The Consolation of Gospel Truth, exhibited in various interesting Anecdotes, respecting the Dying Hours of different Persons, who gloried in the Cross of Christ. By J. G. Pike. vol. 2d. 12mo. R. Baynes. 3s. 6d.*

WE have already expressed our favourable opinion of Mr. Pike's 1st volume of Anecdotes, in Cong. Mag. vol. 1. p. 550. This is by no means inferior either in the selection of incidents, or in the general tendency of the whole. To young persons these volumes will be particularly interesting, and will afford a powerful argument to induce them to receive that Gospel which imparts such blessings to its professors. We have remarked with much pleasure, that the compiler has inserted in the present volume, the very interesting

accounts which have been preserved of the martyrdom of the early Christians of France, a remnant of history, which has justly been regarded as one of the most valuable bequests of antiquity. There are several other portions of the volume equally interesting, and the whole is adapted to subserve the cause of piety. The anecdotes are related in a familiar and easy style, which renders them extremely suitable for presents to young people.

*A Treatise on Prayer: designed to assist in its devout Discharge. By the Rev. Edward Bickersteth, Assistant Minister of Wheeler Chapel. Fifth Edition. London: Seeley. 12mo. 1821. 5s.*

THERE are so many distinct and valuable treatises on this grand duty of religion, extant in our language, that much variety can scarcely be expected in any author that shall attempt its discussion. And we think a very large portion both of discrimination and scriptural knowledge, as well as piety, is required in the composition of a work, that has such able precursors as the excellent treatises of Owen, Baxter, Howe, Watts, Vincent, Doddridge, Bennett, and many others of the elder nonconformists. We consider this as a department of personal and practical piety in which the nonconformist divines have greatly excelled. We are happy to see that the author of the present volume, though an Episcopal Clergyman, has testified his value for some of the excellent treatises to which we have alluded, by his copious and well-judged quotations. If on this account his work should seem to possess less originality, it will certainly be admitted to have a tone of evangelical and primitive piety, that we should be happy to find more generally prevailing. We are far from wishing it to be understood, that the excellence of Mr. Bickersteth's work consists wholly in the appropriateness of its quotations; there is a considerable portion of original and excellent matter contained in this small volume, and the spirit of piety which pervades the whole work, must secure our approbation, and will, we trust, recommend the work to general acceptance.

## RELIGIOUS INTELLIGENCE.

## MISCELLANEOUS.

*Secession from the Wesleyans.*—January 4th, 1822.—At the request of numerous friends desirous of knowing the particulars connected with my ejection from the Salford local preachers, I subjoin their resolution of the 14th December last, and my reply thereto, dated 31st December, read to them the 1st instant, at their Quarterly Meeting, and their subsequent decision, on which, (for the present) I make no comment.

PETER ARRIVE.

*Ardwick, December 31st, 1821.*—My dear Brethren,—Having deeply and maturely reflected on the resolution passed by you at the last monthly meeting of the local preachers of the Salford Society, viz.—

“That this meeting respectfully wish Mr. Arrive to continue with the Wesleyan connexion as a local preacher, to preach wholly with them, and to make up his mind by the next Quarterly Meeting, as to whether he will wholly give his Ministerial labours to the Tent Methodists, or any other religious body, he may think proper to join, being convinced that decision on this point is necessary to the peace and union of this body.

“WILLIAM MYLES, Chairman.”  
“December 14th, 1821.”

My reply to the above is,—

That I consider the resolution passed by you as anti-christian in its principle, and repugnant to the birthright of a British subject, living in a free country. also, that it would not be entitled to any notice, did I not remember with heart-felt satisfaction, that since I have been united to your body, peace and harmony have ever existed among us; consequently, my beloved fellow-labourers, you live high in my affections, and have a place near my heart; in consequence alone of these feelings, I acquiesce with your request, and reply,—

1. Since I have been admitted to a share of your important labours on your plan, I have never neglected one appointment intentionally.

2. Since I have been admitted a member of the Leaders' Meeting, I have never once neglected my class intentionally, nor have its members decreased.

3. Since I have been admitted a member of Salford Society, to this day, I have never once been accused of immorality, nor the breach of any one law published by the Methodist body.

It is my present intention that my future conduct shall be in unison with the

past: thus far I think you have a right to require, but no more.

As to whether I will continue in the Wesleyan connexion as a local preacher, I have no wish to the contrary, but feel the greatest attachment to my kind friends who compose the country congregations; and having been educated at the Wesleyan Seminary at Kingswood;—also coming from parents who first opened their door in a distant land to receive the Methodist Ministers, (to some of whom I am united by family ties,) I feel naturally attached to the Wesleyan connexion.

But as to whether I will preach wholly with the Wesleyan connexion, or not, I do in the most unqualified language, and in the face of heaven inform you, I will never promise so to do. But on the contrary, I mean to give up myself wholly, fully, and solely to the Lord God, whose servant I am; and whenever I have an opportunity, and feel impressed so to do, will go any and every where, in season or out of season, on a mountain or a plain, in a tent or a chapel, to any and every place, or denomination, where I think I may, according to the dictates of my conscience, and the word of God, be useful in calling sinners to repentance. I perceive the evening of life approaching, I must work while it is day; and having, I trust, reason to believe that a dispensation of the Gospel is committed to me, woe is me, if I do not thus preach the Gospel.

This then, I respectfully request, may be considered as my reply to your resolution, passed at your last monthly meeting.

PETER ARRIVE.

It was then moved by Mr. E. Roberts, and seconded by Mr. W. Atherton,

“That this meeting have heard with the deepest regret, Mr. Arrive's reply to the respectful request of the last monthly meeting of the local preachers of the Salford circuit, namely, that he will not wholly confine his labours to the Wesleyan Methodist connexion: by such reply, this meeting consider Mr. Arrive has formally withdrawn from the local preachers of the Salford circuit.

“WILLIAM MYLES, Chairman.”

January 1st, 1822.

I then put the following question to the Chairman.—“Am I, Sir, to consider myself any longer a member of this meeting?” To which he replied, “No, Sir, we shall attend to your appointments.”

PETER ARRIVE.

January 1st, 1822.

*New Chapel at Manchester.*—On Sunday, 23d December last, and the following Christmas-day, public services were held, with crowded and deeply attentive congregations, at the opening for divine worship of a new chapel, in Canal Street, Ancoats: the erection of which, in this important district, (No. 1. district) of the town, (previously destitute of any place of worship, although containing 20,000 souls,) is owing, under God, to an union of Christian effort and liberality; in furtherance of the Gospel of our common salvation, between a number of respectable individuals of the Independent and Baptist persuasions, and that portion of the Independent or Tent Methodists, whose disinterested and evangelical labours (recently undertaken in Manchester and divinely blessed), have already made a considerable impression upon, and it is now hoped, will become permanently and more extensively useful to, the untaught and perishing poor of our teeming population.

The Sunday morning and afternoon sermons were preached by Messrs. Pocock and Pyer, from Bristol. Mr. Birt, of York Street Chapel, Manchester, preached in the evening. On Christmas-day, Mr. Pyer preached in the morning and Dr. Raffles, from Liverpool, in the evening. The devotional parts of the worship were conducted by the ministers usually employed in tent preaching.

The cost of the chapel scarcely equals £1200., and yet it is capable of accommodating, without a gallery, upwards of 1200 persons, seated principally on forms. It is computed, that £700. would build a gallery to hold, in the same way, 800 additional hearers.

*Uniformity in Scotland.*—*Presbytery of Hamilton.*—“On the 27th ult. the Presbytery took into consideration certain innovations practised lately by some ministers in some parts of this church, in dispensing the sacrament of the Lord's Supper, to the communicants sitting in pews, as is done by the Independents, Methodists, and other sectaries of England, in place of coming to a communion table, according to the laws and constant practice of the Established Church of Scotland; and having deliberated on this subject at considerable length, the Presbytery most decidedly and unanimously disapproved of these unlawful innovations, in opposition to the purity and uniformity of worship presently established and practised in this our national church; and they appointed a Committee of their number to prepare an overture on this subject, to the Synod, or General Assembly, or both; in order that a stop may be put to these irregular and unlawful proceedings, and to report to this Presbytery at their meeting in March

next. The Committee was appointed, consisting of the Moderator, Mr. Robertson, Dr. Hodgson, Mr. Gardiner, and Dr. Begg to be Convener.”

*Scotsman, December 8, 1821.*

*To the Editors.*—*New Independent Chapel at Milverton.*—The New Independent Chapel at Milverton, in the county of Somerset, was opened for public worship December 4th, 1821. The Rev. H. W. Gardiner, of Barnstaple, preached in the morning from Psalm cxxvi. 3. Mr. Saltren, of Bridport, in the afternoon, from Luke vii. 22. Mr. Luke, of Taunton, in the evening, from Isaiah liii. 11.; all the discourses were very acceptable and appropriate.

In considering this pleasing event, the people at Milverton desire to be deeply impressed with a sense of the divine goodness, which has abounded towards them, in having disposed the religious public to contribute so generously for the erection of their new place of worship. Had it not been for this gracious interposition of a sovereign Providence in their behalf, so limited were their pecuniary resources, that all expectation of realizing an event so very necessary and desirable must have been abandoned. And while they would mark with peculiar attention this display of the goodness of God, they also consider it their duty to express, in a public manner, the very great obligations which they feel under to all those kind friends, who, by their Christian aid, have done that for them, which they, of themselves, could never have accomplished by their utmost exertions. The people at Milverton, in endeavouring to make a grateful acknowledgment to their friends in general, would also consider themselves very deficient in duty, if they did not, in a particular manner, publicly express the deep obligations which they feel under to Thomas Welman, Esq., of Poundisford Park; who not only contributed very munificently to the building of their new chapel; but who, also, for a series of years, has patronized the religious interest at Milverton; and by whose Christian liberality, they have enjoyed a stated Gospel ministry for these ten years past. In mentioning this, the writer of these lines is aware, that he may be presenting to public observation, benevolent deeds, which the worthy gentleman to whom they have a reference, would rather have concealed, than made known; but his apology for taking this liberty is, and he hopes it will be considered valid, that if he did not give publicity to such a long succession of Christian liberality, for the support of a stated Gospel ministry, particularly to a people so very dependant as those at Milverton are, he would be concealing not only his own grateful feelings and re-

collections, but those also of the people of his charge, and that silence under such circumstances would be culpable; there are many other things relative to the introduction of the Gospel into this place which might be mentioned, which at this time would occupy too much of your useful magazine, but which, if consistent with your rules, may be by your permission introduced at a subsequent period.

*Port of London Society.*—A public meeting of the friends of the Society will be held at Freemason's Hall, Great Queen Street, on Tuesday, the 12th February. James Stephen, Esq. will take the chair at 12 o'clock precisely.

The result of four years experience has been so highly satisfactory to the Committee, that they cherish the utmost confidence in again inviting the Christian public to receive from their report the evidence that it has pleased the Most High to sanction the undertaking with his blessing.

Our highly valued seamen have accepted this conciliatory approach to their habits with the liveliest gratitude; and, whilst considerable numbers assemble at the Floating Chapel, for the important purpose of divine worship, some through the influence of the Holy Spirit, have been taught to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly.

Animated by these circumstances, the Committee earnestly intreat the attendance of the friends of seamen on this occasion; and they do this the more confidently, because the meeting at this place last year was, not only extremely gratifying and encouraging in itself, but stimulated to exertions in their behalf in other places.

N. E. SLOPER,  
WM. COOKE, } *Secretaries.*  
THOS. THOMPSON, }

P. S.—Donations of new or old books, suited to the minds of seamen, will be thankfully received on board the vessel, or by any member of the Committee.

*Missions of the United Brethren, commonly called Moravians.*—As early as the year 1732, their first Mission was established, and they now occupy no less than two and thirty stations, in which one hundred and sixty-one Missionaries are employed.

It has pleased God to crown their labours with growing success. The spiritual advancement of the various congregations has been for the most part very encouraging. An attention to religion has taken place among the Cherokee Indians, after the Brethren had laboured almost hopelessly in that quarter for many years. In the West Indies they have been much favoured. In one island, (Antigua,) notwithstanding the serious

discouragements prevailing for many years, they have above 12,000 negro converts; above 400 have joined their church within twelve months, and it has become necessary to form a fifth settlement, from the great accession of numbers. The new settlement on the Witte Rivier, in South Africa, continues to advance in outward as well as in spiritual prosperity. More than 200 Hottentots now reside there. From Greenland, the New Testament, translated into that language by the Brethren, has just arrived, for the purpose of being printed. The congregations there are in a flourishing condition; fifty heathen Greenlanders have lately removed to the settlement at Lichtenau, anxious to be instructed in the Gospel.

There are now, in the Brethren's congregations, upwards of 31,000 souls, once the slaves of heathen superstitions and idolatry.

The annual expenditure, though conducted with the most rigid economy, is nearly £9,000, while the Brethren cannot raise above 1,200; and the occasional and uncertain aid from other sources, fell short of meeting the annual deficiency in 1819, by £2,400, and in 1820, by £2,200. A heavy debt, including a portion of the deficiency of 1819, has been recently liquidated through providential circumstances; but, difficulties have again arisen, and must become very serious, if prompt and liberal assistance is not afforded. Subscriptions received by Mr. H. C. Christian, 10, Strand.

*Irish Evangelical Society.*—Extract from a letter lately received from the Rev. Dr. Cope, reporting the encouraging state of the different stations of the Society which he has personally visited.

"My visit to the different stations in the North has proved exceedingly gratifying. Accompanied by the Rev. W. Cooper, I proceeded first to LONDONDERRY, where the new chapel was opened on the Sabbath following. The congregation was very large and respectable. The next day an association was formed in aid of the funds of your Society. I was happy to hear your Minister there, the Rev. James Radcliffe, spoken of in terms of much approbation and esteem. I afterwards proceeded to CARRICKFERGUS, and found Mr. Flinter usefully and fully employed. His sphere I consider as one of very great importance. In addition to his other labours, he regularly visits the County Jail, where he has constant opportunities of instructing and preaching to numbers of unhappy prisoners. During my stay, I accompanied him thither, and remained for three hours conversing with and preaching to them the word of life; and I am happy to say, their conduct and deportment



were marked by the deepest attention. Mr. Flinter's labours at this interesting station have not been in vain. I have since visited Carrickfergus, to open the new chapel, which is now invested in the trusts of your Society. The attendance on that occasion was extremely encouraging, and still continues to be numerous. My next visit was at BANGOR: here I found Mr. Palmer well attended by a congregation collected by his zealous labours. He preaches at several places in the neighbourhood, and appears likely to be very useful.

"I have recently been at ARMAGH, where I preached on behalf of the Society to a numerous audience. The Society's Minister there, Mr. Foley, is much respected, and I have no doubt that the Committee would be gratified with the appearance of things there, as well as at all the other stations supported by the Society. I had much satisfaction lately, with the handsome manner in which one of our excellent Judges, (whose name I must omit,) spoke to me of the great usefulness of the Irish Evangelical Society to this country.

"In my way to Armagh, I stopped at NEWRY, a large town, containing 15,000 inhabitants. Mr. Foley preached there on the Sabbath that I remained in Armagh, and was well attended. There are many in that populous town, who are anxious to have a Minister sent among them. Indeed, the harvest every where is great, but the labourers are few, and the means scanty. One hundred faithful and laborious Ministers are wanted for Ireland, as a present supply. I trust, that the friends in England will pity the Sister Island yet more, and increasingly strengthen the hands of those, who are willing to spend and be spent in the service of God here."

*Theological Academy, Glasgow.*—We have just received the Tenth Report of this excellent Institution, from which it appears that there are at present in the Seminary fifteen Students, and another is to be admitted in May next.

During last winter, various places, within thirty miles of Glasgow, were supplied as regularly as possible with sermon on the Lord's-days, by the students, with the assistance of several other associates in labour, who were in this city from England, attending the university. During the vacation, the greater part of them were of course dispersed in different parts of the country, nearer and more remote, combining the pleasure of visiting their respective friends with the active engagements of preaching the Gospel. One, as has been noticed, was at Falkirk. one at Auldkirk, who preached occasionally at Largs and Helensburgh: three in the

north of Scotland; one of them at Thurso, for the pastor of the church there, who was absent from home by medical advice, for the recovery of his health; and the other two, either supplying Nairn and Avoch themselves, or enabling neighbouring ministers to do so whilst the pastors of the churches of these places were engaged in itinerating: one was with his relations, and occasionally preaching, in the vicinity of London. of the two Gaelic students, the one was in Isla, and the other in Arran. For one of these two, a school-room in the city has been rented, where he addresses the word of life on the Lord's-days, in Gaelic, to as many as the place will hold; and, the Committee rejoice to say, not without success; there being several instances in which, they have reason to believe, his labours have been blessed to the spiritual benefit of his hearers. It is of much consequence, for the sake of the destitute parts of the Highlands and Islands of Scotland, that a succession of Gaelic preachers should as far as possible, be kept up; and it will ever give the Committee pleasure to receive a due proportion of well-recommended and promising young men, who understand Gaelic, and who are desirous of promoting, by the publication of the Gospel, the spiritual interests of their countrymen. The Rev. G. Ewing, and the Rev. Dr. Wardlaw, are the tutors of this academy. The receipts of this Institution for the past year are £641. 17s. 5d. leaving a balance in the Treasurer's hands of £8. 15s. 0½d.

*Bible Society.*—From the Rev. Dr. Pinkerton. — Marburg, Oct. 10, 1821.—Through the good providence of God, I have the pleasure of writing to you from Marburg, the residence of our excellent co-labourer, Professor Van Ess. We laid the map of Europe before us a second time; and conversed over his benevolent operations for the good of the Catholic inhabitants of Germany. In order to give you a general idea of those different parts of this extensive field, which have been sown with this blessed seed, I shall give you a few of the details as I received them from the Professor, on our travelling over the map together.

In the kingdom of Wurtemberg there have been circulated upwards of 38,000 copies of his Testament; in the state of Baden, 20,000; in Switzerland, 10,000; in the Austrian dominions, 24,500; in Bavaria, about 3,000; in Nassau, 10,000; in the states of Darmstadt, upwards of 10,000; in and around Elberfeld, 3,000; in the country about Munster, 2,000; in and near Osnaburg, 6,000; in the Principality of Hildesheim, 10,000; in the Prussian states about Berlin, Stettin,

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*Religious Intelligence:—Miscellaneous.*

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&c., 10,000; in Silesia, upwards of 30,000; in and around Frankfort on the Main, 10,000; in the country around Fulda, 5,000. In addition to these general items, there have been 239,663 copies circulated in smaller numbers, and through various channels, in every part of Germany, and other countries in Europe where German Catholics are found. Thus the whole issues of Van Ess's Testament, up to the present date, have been 431,163 copies.

At present he has about 1,000 copies in the dépôt at Halle; 1,000 in the dépôt at Frankfort; 2,000 here in Marburg; and 25,000 copies lying at Sulzbach. These 29,000 copies belong to your Committee, and are the remainder of the last 50,000 you purchased from him. If we add to these 22,000 copies in the hands of the publisher at Sulzbach, the whole on hand will be found to be about 51,000 copies.

In his treasury he has 9,000 florins, about £750 sterling. The Committee of the Russian Bible Society have promised him a grant amounting to about £140, and he expects to receive an equal sum from Amsterdam. These funds are intended to be employed in binding the above-mentioned 29,000 copies, for such persons as are too poor even to pay for the binding; whose numbers, especially among the Catholic peasantry, the Professor states to be very great. The issues of copies, from the beginning of this year up to the present date, have been 27,096.

*Deaths of Ministers.*—Died, on Tuesday, Jan. 1, 1822, at Castle Hedingham,

Essex, aged 74, the Rev. Robert Stevenson, 47 years the beloved pastor of the ancient dissenting congregation in that village. He had preached twice on the preceding Lord's day, having particularly addressed his aged hearers in the afternoon, when he announced, that on the following Tuesday he should preach his annual sermon to young people. Having prepared his sermon on the Monday, he retired to rest with his usual cheerfulness, and enjoyed a refreshing night; but when he was about to rise to perform that duty for which he had prepared, and in which he always took great pleasure, he fainted, and, without a word, expired!—and thus "Ceased at once to work and live." We hope to be able, ere long, to present our readers with an interesting memoir of this venerable minister.

At Portsea, on Saturday evening, (Jan. 19,) at his father's house, in the 26th year of his age, the Rev. John Griffin, junior, pastor of the Independent Church at Exeter. His loss is most justly felt, and deeply deplored, by a large circle of afflicted relatives and friends. Mr. G. had but recently completed his education at Hoxton Academy, and had settled at Exeter, under pleasing prospects of usefulness and happiness.

Jan. 7, died the Rev. Maurice Phillips, of Harpenden, Herts, late master of the Dissenters' Grammar School at Mill Hill. Mr. P. was distinguished by his classical attainments, the suavity of his manners, and eminent piety. His death was sudden, and while at a distance from home.

NOTICE TO THE COMPETITORS FOR THE PRIZE ESSAYS AND POEMS.

We have been able to insert only two of the successful papers in our present Number, and are not yet able to announce the fate of all we have received. The following, however, are accepted, and will appear in due course.

ESSAYS.

An Historical Essay on the Conversion of the Britons, &c. By T. ab. Tydfil.

On the State of Religion and Learning among the English Dissenters. Anglicanus.

POEMS.

On the Evangelization of the South Sea Islands. C. P. (Inserted in the present Number.)

On the Character and Deeds of Alfred. SORELLA. (Inserted in the present Number.)

We should feel much obliged by the communication of SORELLA's address.

A second poem on Alfred, signed SPERO, we deem worthy of insertion, and, with the permission of the writer, it will appear in our next Number.

A SECOND EDITION of some of our early Numbers being required, we are under the necessity of requesting the successful competitors to defer their applications for the complete sets to which they are entitled, until after the 26th of February.

## WORKS PREPARING FOR THE PRESS.

The Fallacy of Infidelity, and the Veracity of Scripture. A Memoir of Mrs. E. Brooker.

Memoirs and Select Remains of an only son, are expected to be published some time during the ensuing Spring, or in the early part of the Summer. By the Rev. Thomas Durant.

Rev. T. Keyworth has in the press, the Catechism in Rhyme, illustrated by Facts, for Sunday Schools.

Travels in the Interior of Southern Africa. By William J. Burchell, Esq. 4to. with map and engravings.

Memoirs of the Court of James the First. By Lucy Aikin. 2 vols. 8vo.

Proofs and Illustrations of the Principles of Population. By Francis Place.

Memoirs of the Life of Mary Queen of Scots. By Miss Benger.

Travels in Georgia, Persia, Armenia, Ancient Babylonia, &c. &c. By Sir Robert Ker Porter. Vol. 2.

The Travels of Theodore Ducas, in various Countries of Europe, at the Revival of Letters and Arts. Edited by Charles Mills, author of the History of the Crusades.

## WORKS RECENTLY PUBLISHED.

The Vicar of Llandovery; or, Light from the Welshman's Candle. By the Rev. J. Bulmer, of Haverfordwest.

Remarks on the State of Ireland; the result of a Visit made to that Country

in the Summer and Autumn of 1821, for the purpose of promoting the Education of the Poor, in connexion with the Exertions of the London Hibernian Society. By Robert Steven.

The Children's Missionary Meeting; a Poem. By C. Brooker. 6d.

The Poetical Expositor, in Numbers, each containing thirty Original Hymns. By W. Chapman.

Sea Sermons; or, Twelve Short and Plain Discourses for the use of Seamen; which may be read by individuals in private, or by the master of the vessel to his crew. By Rev. G. Burder. 2s. 6d.

An Original Set of Psalm and Hymn Tunes, with a Funeral Ode, adapted for Public Worship, and harmonized for Three and Four Voices, with Figured Basses, for the Organ and Piano Forte. By the Rev. David Everard Ford, Lynton, Hants. 3s. 6d.

Hymns, adapted to Family and Village Worship. By Mrs. Washbourn, of Hamersmith. 24mo. 3s.

Sketches of One Hundred Sermons. Vol. 2. 12mo. 4s.

Selections from Doddridge's Expositor. 3s. 6d.

Prudence and Piety recommended to Young Persons, at their Entrance upon the Active Duties of Life. By John Fye Smith, D. D. 3d edit. 8d.

Mental Discipline. By H. F. Burder, A. M. Second edition, 12mo. 3s.

A Comparative Estimate of the Mineral and Mosaic Geologies. By Granville Penn, Esq. 8vo.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from the Rev. Messrs. J. Turner—W. Orme—R. Philip—Geo. Gibbs—J. Ryley—J. Morison—Dr. Chané—B. Godwin—J. Alexander—T. Keyworth—W. Blair—J. Blackburn—W. Notcutt—C. Brooker.

Also from C. P.—W. T.—A. Allan—Rufus—\*\*\*\*\*—T. S. Kilkin—M. C. S.—T. H.—J. H. Bramhall—T.—W. Ellerby—Καθαρίζων—T. Thompson—G. Hadfield—W. W. Walsley—Clarior e tenebris—Spero—A. B.—Shagird—A.

We are not strangers to the subject of the letter signed Καθαρίζων, and may be allowed to express our disapprobation of the measures it is designed to censure; but have reason to think that the obnoxious form of those measures is relinquished, and that the appeal of Καθαρίζων is superseded by proceedings subsequent to the date of his letter.

We have received Mr. Gibbs's Reply to Messrs. Hall and Alexander, and should have been happy to publish so much of it as relates to the facts in question among the gentlemen concerned; but as Mr. G. has accompanied his statements with a repetition and justification of his already published charges against Messrs. H. and A., we must decline inserting his letter.

A is thanked for his translation of the Lyrics of Klepstock; but we think the metre unbearable to an English ear.

## Errata in the last Number.

P. 36, col. 1, line 20 from bottom, for *rectigalibus* read *rectigalibus*.

Line 10 from bottom, for *rectigalibus* read *rectigalibus*.

P. 37, col. 2, line 20, for *prologomena* read *prolegomena*.

## In the present Number.

P. 99, col. 2, line 19, for *these* read *there*.

P. 100, col. 1, line 5 from bottom, for *proofs* read *proof*.

THE  
**London Christian Instructor,**  
OR  
**CONGREGATIONAL MAGAZINE.**

No. 51.]

MARCH, 1822.

[Vol. V.

MEMOIR OF FATHER PAUL SARPI, THE VENETIAN.

To some of our readers it may appear, at first sight, a little remarkable, that a place should be given, in the pages of the Congregational Magazine, to the memoir of a Romish friar. If, however, our work be a proper repository for the biography of such persons as have been distinguished, not only by eminent piety, but by their successful efforts in the cause of civil and religious liberty, the lives and actions of few individuals have a greater claim to be recorded by us, than those of Father Paul Sarpi. We cannot but consider such men as raised up by a special Providence to benefit and instruct mankind, both in their own and succeeding times; and we, therefore, indulge the hope, that, by endeavouring to make the character and works of this eminent man more widely known, we shall both interest and edify our readers, and promote the cause of truth and religion.

Father Paul was the son of a merchant of Venice, where he was born August 14, 1552. His original name was Peter Sarpi, which he exchanged, at his entrance upon a monastic life, for that by which he is more generally known. In his tender years, his father was taken from him; and his mother having retired into a convent, the care of young Sarpi, and an infant sister, devolved upon Ambrosio Morelli, his maternal uncle, who was priest of the collegiate church of St. Hermagoras, and a celebrated instructor of youth. Morelli perceived, with delight, in his

nephew, the early indications of a superior capacity for learning, and superintended his education with much satisfaction. The disposition of Sarpi, who, from his childhood, was serious, and averse to trifling and unprofitable pursuits, was such as to insure success to the efforts of his uncle. Favoured thus by the goodness of Providence, and possessing a strong and retentive memory, his progress in useful literature was prodigious, and almost incredible. In his childhood, he had acquired the knowledge of the Latin, Greek, Hebrew, and Chaldee languages, and was well instructed in mathematics, logic, natural philosophy, and theology.

At the age of thirteen, he was placed, for farther instruction, under the care of Capella, of Cremona, a famous teacher of logic and philosophy. This event had a material influence upon his future life. Probably, by the persuasion of his master, to whom he appears to have been warmly attached, he determined to unite himself to the religious order of the Servites, of which Capella himself was a member. This resolution he formed with such firmness, that neither the entreaties of his mother, nor the influence of his uncle, who both disapproved of the measure, were sufficient to divert him from it. He was, therefore, received into the monastery of the Servites at Venice, in the month of November, 1566, when but in his fourteenth year.

Seldom has it happened (as it undoubtedly did in this instance)

that the professed object of entering into a monastery, has been that really pursued. Those persons are very rare and peculiar specimens of human nature, even when sanctified by divine grace, who are capable of being secluded from the world, without being injured, rather than profited, in their religious concerns. The declarations of Scripture, which teach us that man is formed for society, are confirmed by all correct knowledge of human nature, especially in its fallen and degenerate state. Nor is religion designed to counteract the social principle, but to purify and restore it to its primitive use. Monastic institutions we, therefore, consider as contrary to the spirit, and indeed to the letter, of scripture.\* Those persons who are most likely to live in them innocently, are just the men whose light and influence are most wanted in a dark and evil world; and for such characters to leave the world, (were it possible,) is to desert their proper duty and station in society. But, too generally, what have been denominated *religious houses*, have been any thing but religious. Occupied, as they most commonly have been, by men of narrow and vacant minds, by the ignorant and the idle, what could the leisure which they have afforded be ex-

pected to produce but licentiousness, bigotry, and cruelty? Accordingly, as the work of reformation has prevailed in any part of Christendom, the most awful disclosures have been made of the internal state of such institutions.

Father Paul, however, embraced the life of a monk from conscientious, though mistaken motives; and he continually sought the advantages which he had been taught to expect from it, in devotional exercises, and in contemplating the grace and love of the divine Redeemer, an entire reliance on whose merits he often expressed in the most simple and touching language. To religious exercises he united the most diligent and useful studies. In proof of his assiduity in studying the sacred Scriptures, it is related of him, that he could repeat the whole of the New Testament *memoriter*, and that it being his custom to draw a line under any passage which he intended to examine more carefully, the whole of his Greek Testament was, at length, thus underlined. He turned his attention, also, to civil and common law—to physic, botany, and chymistry—in all which he made great progress. With history, as it is proved by his works, he was minutely acquainted; and in anatomy he was so great a master, that the famous Professor Aquapendente confessed his obligations to him. Yet, after all, it was owing to most unusual circumstances that his untrivalled talents and acquirements were not, by his situation, rendered utterly useless to mankind.

Having distinguished himself in an extraordinary manner, in a public disputation at Mantua, when only in his twentieth year, he was favoured with particular attention by William Duke of Mantua, whose pressing invitations allured him from his retirement to that city. Here he enjoyed the society of several eminent persons, by whose

\* In one of his subsequent works, Father Paul himself traces monachism to its origin with much learning and exactness. He shows that it commenced in Egypt about the year 300, and passed from that country into Greece about seventy years afterwards. He states, also, that it was brought into Italy, by Athanasius, about the year 350, but that it met with little encouragement at Rome, and in the parts adjacent, until the year 500, when Equitius, a Benedict, raised it into greater credit. All this is unquestionable; yet Bellarmine, that trusty advocate of every thing which the Church of Rome has chosen to say or do, gravely defends, from the Scriptures, a species of institutions which had never been thought of, until three hundred years after the New Testament was completed.

conversation his knowledge of the world was much enlarged, but most of all by that of Cancillo Olivo, who had been secretary to the popish legate at the Council of Trent, and who gave him much information respecting that celebrated assembly. But though distinguished by the most liberal marks of the Duke's friendship, to whom he was appointed chaplain, as well as public professor of divinity in the cathedral of Mantua, he soon sighed for restoration to his beloved privacy, for the loss of which he found nothing, in a life at court, which could be to him an adequate compensation. He returned to Venice, after the absence of two years.

At twenty-two years of age he took priest's orders, and was shortly after admitted a member of the famous college of Padua. And so rapidly did he acquire public confidence and esteem, that, in 1579, before he had attained to the age required by the statutes, he was appointed Provincial, or Superintendent of all the convents in that province; not, however, before he had obtained great influence over the monks, by the regularity and sanctity of his deportment, who, at his approach, were accustomed to lay aside any improper conversation in which they had been engaged, saying, "Here comes the bride, let us be serious, and change our discourse." He was also advanced to the rank of Procurator General of the Servites, and chosen, with two others, to arrange the regulations and statutes of the monks of that order.

These new appointments led Father Paul to Rome, where he resided three years, and saw nothing but what tended to weaken his attachment to the court of the Holy See. The manner in which he expressed his disgust soon became so well known, in that quarter, that the current of promotion, which had hitherto flowed so ra-

pidly in his favour, was arrested in its course; and, on account of his free opinions, he was denied a bishoprick by Clement VIII. It was no sooner known that opposition to Sarpi was not unacceptable to the powerful, than he was assailed by a host of adversaries. The offices of trust to which he had been appointed, were not to be held by a person of his strict integrity, without involving him in frequent contests with corrupt men, whose avarice had fed upon the public abuses. Among these, one Collissoni is particularly mentioned, in whom Father Paul had once placed a confidence, of which he afterwards found him most unworthy, and by whom he was now repaid with the basest ingratitude. This man laid various charges against his benefactor before the Inquisition at Rome, the principal of which was founded on a letter, written in friendly confidence to himself, in which Father Paul said, "that he detested the court of Rome, and that no preferment was obtained there but by dishonest means." The charge was not to be denied, and the displeasure which it excited may be easily conceived; but the great reputation of Father Paul protected him, at this time, from a storm which would have overwhelmed a person of less consideration.

But an event took place, in 1606, which, in its consequences, set Father Paul and the court of Rome at variance for ever. This was a dispute between Pope Pius V. and the republic of Venice, occasioned by some laws, enacted by the latter, which, it was insisted, by the adherents of Rome, encroached upon the papal prerogative. Cardinal Bellarmine, and others, appeared on the side of Rome, and contended, with weak arguments, but with high and imposing language, that the claims of his Holiness were such as these: "That he is invested

with all the authority of heaven and earth: that all princes are his vassals, and that he may annul their laws at pleasure: that kings may appeal to him, as he is temporal monarch of the whole earth: that he can discharge subjects from their oaths of allegiance, and make it their duty to take up arms against their sovereign: that he may depose kings, without any fault committed by them, if the good of the church require it: that the clergy are exempt from all tribute to kings, and are not accountable to them, even in cases of high treason: that the Pope cannot err: that his decisions are to be received and obeyed on pain of sin, though all the world should judge them to be false: that the Pope is God upon earth; that his sentence and that of God are the same; and that to call his power in question, is to call in question the power of God."

Such is the abstract, given by an elegant author, of the ecclesiastical maxims contended for by the modest champions of the Pope. The Senate of Venice called Father Paul from his retired and silent pursuits to face these thundering canons. He obeyed the call, but not before he had, by most serious deliberation, accompanied with fervent prayer, satisfied himself of the lawfulness of the warfare to which it summoned him. The weapons which he employed, though less noisy than those of his opponents, were more effectual, in the estimation of all by whom the paramount authority of scripture and reason was acknowledged. He was cited to Rome, to answer for his writings, and was declared to have incurred the ecclesiastical censures and penalties. Paul offered to dispute, in public, with any of his opponents, but not at Rome, which, with reason, he did not consider as a place of sufficient safety to a disputant with his views of the

points at issue. The challenge not being accepted, he continued to write as the state of the controversy rendered it necessary. Thus his publications became very numerous, and excited such attention in different parts of Europe, that the court of Rome was greatly alarmed. The consequences of the contest with Luther, which happened ninety years before, were probably remembered; and, at the end of sixteen months, the Pope gladly availed himself of the proffered mediation of the French King, Henry the Fourth, by whose interference the matter was accommodated, on terms very honourable to the Venetians.

The dispute was now considered at an end, and full absolution was given to the Venetians by the Bishop of Rome, by whom their whole state had been laid under an interdict. Their public worship was pronounced to be again canonical, and all the rites of religion were allowed to be celebrated. As opportunity was afforded, however, such of them as had been most active in their opposition to the Holy See, were singled out as the objects of its displeasure; and Father Paul, in particular, was repeatedly warned, by his friends, that he ought to use the precautions of one whose person was in continual danger. To these admonitions he modestly replied, that he was not conscious of having offended the Pope, since he had only maintained a just cause, and that he would submit patiently to the decree of heaven. It was, however, soon manifest that these cautions were not unnecessary; for, about six months after the accommodation, the Father was attacked, on his return from the palace of St. Mark to the monastery, by five assassins, armed with different murderous weapons, who gave him no fewer than fifteen stabs, and left him for dead. Several of these wounds were very dangerous, and

in one of them, passing from the ear quite through the cheek, on the right side of the head, the ruffian who inflicted it, was obliged to leave his stiletto, being unable to withdraw it. It was in the middle of the afternoon when this outrage was committed; so that an alarm was soon made, and the wounded Father, in a state of insensibility, was carried to his convent.

No language spoken on earth supplies terms of execration sufficiently strong to be applied to this bloody deed; which may be regarded as the last and capital argument of the Church of Rome to confute the writings of Father Paul. The argument, however, was not conclusive. Father Paul survived the stroke aimed at his existence, and lived to inflict deeper wounds than his own, not upon the persons, but the cause of his enemies. And how wretched is the cause which cannot be supported but by such means! How should we detest all such methods of defending any thing which bears the sacred name of religion! And here we cannot omit to suggest that all intolerance is the same in its essence, whatever shape or disguise it may assume. By the law of Jesus Christ, causeless anger is adjudged to be incipient murder; and, by a very obvious parity of reasoning, the least injury in temporal matters, inflicted, attempted, or meditated, against those with whom our reasons do not prevail, or whose reasons are too strong for ourselves, is assassination in its embryo state.

It were much to be wished, for the credit of our common Christianity, that this wicked act could have been attributed to some gloomy and bigoted individual, as the instigator of its immediate perpetrators, without making it the reproach of any religious community, or other public body of men. But it was followed by circum-

stances which will not permit us to put upon it so charitable a construction.\* The assassins found a ready and secure refuge, first in the house of the Pope's nuncio at Venice, and afterwards in the papal dominions themselves. They were even treated with favour and distinction at Rome; but it was known that they all perished by violent deaths, with the exception of one, who died in prison. The broad shield of the pretended vicar of God was not able to protect them from the vengeance of Him "who ruleth over all;" and yet the Bishop of Rome continued to claim, as Christ's vicergerent on earth, authority to administer those laws which say, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you!" On such occasions, the pithy remark of Burnet, respecting the pretended papal infallibility and authority, always occurs to us: "It is reasonable enough (says he) to apprehend, that if God had lodged such a privilege any where, he

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\* Father Paul afterwards pleasantly remarked, that his wounds were inflicted *stylo Romanæ curiæ*. The Father's wit cannot easily be translated into English; but scarcely any other words could have been chosen in which so much is expressed. They both intimated his opinion that the attack of the assassins was instigated by the court of Rome, and that such a method of proceeding was agreeable enough to the spirit and principles of persons in that quarter. He used another classical phrase, equally short and comprehensive, on the evening of the day when he had been assaulted. Holding in his hand the stiletto which had been found in one of his wounds, and which had been brought to him at his own request, he exclaimed, *Non è timato*; which words expressed his sense both of the brutal nature of the attack made upon him, and of the unsuitableness of such weapons in a literary contest. By these laconic allusions, than which nothing could possibly be more ingenious, Father Paul contrived, in the most delicate manner, to speak volumes in reference to his own views of this disgraceful transaction.



would have so influenced those who were the depositaries of it, that they should have appeared somewhat like that authority to which they laid claim; and that he would not have forsaken them so, that for above eight hundred years, the papacy, as it is represented by their own writers, is perhaps the worst succession of men that is to be found in history."

Very different, however, were the principles which influenced the mind, and governed the temper, of Father Paul, during the long and painful illness occasioned by this atrocious outrage. When his wounds had been dressed, he requested that no search might be made for the assassins, who, he said, were all strangers to him, and that as he could not have injured them in any thing, so he freely forgave them. His recovery was for a long time very doubtful, both on account of the nature of his wounds, and the delicacy of his constitution. The poor Father was little more than a skeleton at best, and the great loss of blood which he had sustained, made his case almost hopeless. The torture which he endured was extreme. The senators of Venice, who were equally indignant at his injury, and concerned for his recovery, procured him the help of surgeons of the highest reputation, among whom was his intimate friend Aquapendente, who attended him with the most laudable assiduity. The divine blessing crowned with success the efforts of human skill; and, at length, an admirable cure was effected.

The malice of his enemies was not yet exhausted. Several other attempts were made upon his life, and he was obliged to confine himself to the convent. Even there he was not safe. The friars of his own order were employed, if possible, to destroy him; and

one of them, friar Antonio, who was admitted near to his person, both as his amanuensis, and to perform for him an operation which was periodically necessary to his health, was gained over to be his murderer. The plot, however, was discovered by means of intercepted letters, in which an enormous bribe was offered to Antonio, to incite him to despatch his *Quadragesimale*, as the murder of Paul was, with matchless profaneness, covertly denominated. One of the plans suggested to him, was to take the pattern of the keys of Father Paul's cell, by means of an impression in wax; and, by the use of similar keys, procured for the purpose, to admit assassins to murder him in the dead of the night. Another of these diabolical contrivances, was, "to catch (as it was expressed) two pigeons with one bean," by poisoning both Paul and Fulgentio, his bosom friend and biographer. Antonio and Francisco, another friar, were fully convicted of the plot, and condemned to die by the Council of Ten, the highest criminal court of the republic. Father Paul, on his knees, begged that their lives might be spared, and, in compliance with his entreaties, the sentence was commuted. The instigators of the plot were also discovered, among whom there was no person of rank inferior to that of cardinal; they were, however, far out of the reach of the Venetian senate.

A plan was formed of seizing his person, and carrying him by violence on board a vessel prepared, for the purpose, to convey him without the Venetian jurisdiction; but this scheme, and others of a similar nature, which originated in Rome, was rendered vain by the caution and solicitude of his friends, and of the public at large, who could not but look on the good Father, as an invaluable personage to the republic.

(To be continued.)

## SHORT DISCOURSES FOR FAMILIES, &amp;c.

## No. XXXII.

"To die is gain."—Philip. i. 21.

THIS, however, cannot be said of all men. There are many, on the contrary, to whom death is far from being gain; and some, perhaps, who may cast their eyes over these pages, to whom, if death were to come now, it would be unmixed loss. It is likely that they have not much enjoyment even at present; for "the way of transgressors," we are told, "is hard;" and "there is no peace, saith my God, to the wicked." Yet the Apostle admits that there are what may be called "the pleasures of sin;" that there is some gratification, sensual and therefore grovelling and contemptible though it be, connected with the indulgence of the wayward and depraved appetites and passions of our nature. All this, however, the sinner will lose at death. Now, since the declaration of the text cannot be made of all men, I proceed, in the

First place, to point out those persons of whom it may be said that death will be gain to them.

II. To show in what respects it will be gain to them. And,

III. To state some of the practical lessons which the subject is adapted to teach.

First, then, let us endeavour to ascertain who they are of whom it may be said that "to die is gain."

It is impossible for us to put a more important question to ourselves than the following: "Will death be gain to us?" If, indeed, the state after death were not the ultimate state of being—if it were merely a change from one state of existence to another, to be speedily followed by others, the question would dwindle into comparative insignificance. To a man who was

assured that he had thousands and millions of days to spend in the world, it would be a matter of little importance whether to-morrow were to be a day of pleasure or of pain; but if to-morrow were to fix and decide the aspect of all these days—if all were to be spent as to-morrow was to be spent, he must feel greatly more anxious as to the state in which the sun, looking down as he rises from his chambers in the east, would find him. Now, death fixes the everlasting state of men, so that every individual must be an eternal and infinite gainer or loser by death. The question, then, which it becomes all men to put to themselves, is the following: "Will death be gain to me?"

To that question, supposing it to be put by the reader, I answer, "If you have been born again by the incorruptible seed of the word, it will; if this be not the case, and death should find you in your present state, it will not be gain." The Apostle tells us that "all have sinned, and come short of the glory of God;" that "all the world has become guilty before him;" that all men have divested themselves of that righteousness which is sufficient to answer the demands of the divine law; that there is nothing morally good, nothing but pure and unmixed evil, to be found in the heart of man by nature; that he is born "a child of wrath;" and that the "mind of the flesh is enmity against God." There are thus two barriers to keep men, in their natural state, out of the kingdom of heaven, when they die—the barrier of guilt, and the barrier of pollution; and both of these are removed, when an individual is "born again" by the word and Spirit of God. For the faith of the gospel, by which the

heart is purified, receives also that righteousness which makes the sinner just, even the righteousness which the Son of God finished on the cross. Death then will be gain to all who have been justified by the blood, and sanctified by the word and spirit of Christ. These are the two capital blessings which all men need, which it is the design of the gospel to convey, and without which we must be lost for ever. And as both are necessary in order to admission into heaven, or in order to death being gain to us, so they are inseparably connected with each other. All who believe are justified, all who believe are sanctified. No man believes the gospel who is not born again, no man born again who does not believe the gospel. Have you, then, (suffer me thus to address the reader personally,) been brought to receive it as "a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners"—have you been "renewed in the spirit of your mind"—have you been "born again by the incorruptible seed of the word?" The question is not, have you a correct knowledge of the theory of Christianity—is your external conduct correct—do you make a practice of attending the public worship of God? for you may have "a name to live, while you are dead;" you may possess the form, without the power of godliness: but the question is, *are you converted to God?* Now, if in saying this I am perfectly unintelligible to you—if you have no knowledge of a mighty moral revolution having taken place in your minds, raising your thoughts, and affections, and desires, from earth to heaven, from sin to holiness, from the world to God; it must be regarded, I fear, as conclusive evidence that you are not now in that state in which, were the king of terrors to come and

knock at your dwelling, death would be gain to you. With regard to others, this important point is not so clearly decided; and, for better enabling the reader to ascertain it, I would propose the following questions to him. In the first place, I ask, "Do you delight in spiritual duties and exercises?" And in putting this question to you, I mean to inquire, not only whether you are in the habit of attending the public worship of God, but whether you have any love to it? not merely whether it yields you satisfaction of any kind to come to the house of prayer, for there is a carnal gratification to be derived from that; but whether you have any delight in the solemn and spiritual exercises that are carried on in it? I mean further to inquire, if you delight in spiritual exercises in private, as well as in public? I do not merely ask if you practice private reading, and meditation, and prayer; but if you have pleasure in them—if you feel that you could not live without them? I ask, if the word of God is your chosen companion in your closets, if you there delight to hold communion with God? But if this is not the case with you, you have no ground to hope, that, in your present state, death would be gain to you.

Secondly, I ask if you yield habitual obedience to all the commands of God, in so far as you know them? "Faith," we are told, "worketh by love;" by that love to God which cannot fail to exist in the mind of him who has been "begotten again to a lively hope, by the resurrection of Jesus Christ from the dead." And love naturally and necessarily leads its possessor to do those things which are well pleasing in the sight of God. The "grace of God teaches to deny ungodliness, and worldly lusts." Has, then, the grace of God taught the reader to do this?

Has it taught and disposed you to yield a cheerful and habitual obedience to the pure precepts of God's most holy law? Is there any one duty you allow yourselves knowingly and habitually to violate? Is there any one sin you permit yourselves thus to commit, either publicly or privately? Ah! if this be the case, to die, in your present state, would not be gain to you.

Thirdly, I ask whether it is your desire to advance in your knowledge of the divine will, that you may more eminently promote the glory of God, by a more entire and habitual conformity to it? There are individuals whose consciences are too much alive and awake to allow of any open and visible breach of the divine law. Still, however, they obey with reluctance, and dissatisfaction; and they willingly continue as ignorant of the divine commands as it is possible for them to remain. They welcome not the light of instruction and information, lest it should call for, as they have a shrewd suspicion it will, a sacrifice of every one of their darling and cherished propensities. Such is not the spirit of Christianity; such is not the spirit of a Christian. The religion of Christ inspires genuine "delight in the law" and service of God. It produces so warm a regard to his character, so ardent a desire to promote his glory, that the subject of it rejoices when the light of truth brings to his view any precept which had hitherto remained undiscovered, inasmuch as it affords him an additional opportunity to manifest his gratitude, by obedience to God's commands. If, then, the reader delights in spiritual duties and exercises—if he yields habitual obedience to the divine commands, as far as he knows them—and if, finally, it is his desire to advance in his knowledge of the divine will, that he may more eminently promote the

glory of God, he has reason to hope that death would be gain to him.

II. I pass on to show in what respects death would be gain to a Christian. And here, I observe, it would be gain to him, as to his abode, his state, his society, his enjoyments.

First, if the preceding statement describes the character of the readers of these pages, death will be gain to them in respect of their abode. They will gain heaven by it: for the souls of believers enter heaven when they die; to "depart" is "to be with Christ." In conformity with this language, the apostle Peter assures us, that those who make their "calling and election sure," shall have administered to them, "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." And surely to gain heaven by dying will be gain indeed! To become an inhabitant of that world where there is no sin, no temptation, no suffering, no death, is surely infinitely better than to remain in the present state, where all these things are to be found. *Here*, sin, the cause of all our woe, and the shocking consequences of its entrance into the world, meet our view wherever we turn our eyes; now in the destruction of human virtue, and now in the extinction of human life! But *there*, "God shall wipe away all tears from our eyes, and the days of our mourning shall be ended. There shall be no more death, neither sorrow, nor cryings; neither shall there be any more pain: for the former things are passed away."

Secondly, Death will be gain to such readers, in respect of their condition; for it will raise them to a state of complete moral purity; of entire transformation into the holy image of God. They will not merely find no sin in heaven, but they will carry none thither. The

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exalted Redeemer is now making them meet and ready for the place he is preparing for them in the house of his Father; and when the important process of spiritual purification is complete, he will say, "Come up hither, and enter upon your mansions above." Now, surely to gain a state of sinless perfection by dying, will be gain indeed! Such is not the moral condition of believers, while they continue in the present world. There is not only pollution on all sides of them, but there is pollution within them. Depraved principles and affections remain in the soul, even after the soul has been renewed by the Spirit of the living God. We "delight," indeed, "in the law of God, after the inward man; but we see another law in our members, warring against the law of our mind;" and, ready to sink under the burden of this warfare, we often say, with the Apostle, "O wretched men that we are, who shall deliver us from the body of this death!" To obtain this deliverance must then be gain indeed! And such gain awaits all the people of God! The moment of death will complete the purification of the immortal spirit; and the emancipated captive, soaring aloft, and winging her way to the gates of Paradise, will carry none of the defilement which cleaved to her in this world, within its walls—no mistakes, either of the understanding, or of the heart! Oh! if we could but catch a view of her when admitted to the beatific vision of the Lamb—if, but for a moment, we could be permitted to gaze on her bright and dazzling glories, arrayed as she is in the garments of spotless moral purity, we could no longer doubt that "to die is gain" to the people of God.

Thirdly, It will be gain to them, in point of society. Those are beautiful words of the Apostle, in which he exhibits the reconcilia-

tion effected, by the death of Christ, between heaven and earth—between the holy intelligences above and redeemed men; so that they all form but one *family*; and of the church below it may be said, "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant." The members of this one family are not, however, all gathered at present into one place. They are "now divided by the stream, the narrow stream of death. Part of the host have crossed the flood, and part are crossing now;" while part are appointed to remain for a season in this land of comparative darkness and woe. To die is gain to believers, because it introduces them to that more august, as well as numerous part of the family, which dwells in the glorious abode of which we have been just speaking. It introduces them into the presence of the Father of the whole family, to the great Eternal, where he permits his face to be viewed, without a veil between. It introduces them into the presence of their elder Brother; for to die is to depart to be with Christ. It introduces them into the presence of "the angels who kept their first estate;" to the countless myriads of our race who have gone before; to Adam, and Enoch, and Noah, and all the patriarchs; to Samuel, and David, and all the prophets; to Paul and all the apostles; to Luther, and Calvin, and Knox, and the whole of the bright host of reformers and martyrs. It will introduce us to multitudes whose faces we never saw in the flesh, but whose names and whose worth were dear to our hearts. It will

restore to us those precious Christian friends, and relatives, whose loss has made a void in our hearts, which nothing on earth can fill; and, if a sigh should be on the point of escaping us, at the recollections of others who remain behind, it would be repressed by the thought that they are on the road to join us! Such is the society to which death will introduce us! society, from every member of which, though in his own nature capable of sin, all actual pollution will, as we have seen, be cleansed away; the harmony of which can never be disturbed, (as, alas! is too commonly the case in the present state,) by a single jarring note. There will be no stubborn, perverse, unaccommodating tempers in heaven—no angry passions, prompting angry looks, and angry words—no vestige of what will sometimes obscure the sunshine, and detract from the enjoyment, of the brightest and happiest society in this world—all will be union, harmony, and love!

Fourthly, It will be gain to them in respect of enjoyment. This cannot indeed be otherwise. If their abode be superior, if their characters be improved, if their society be perfect, their bliss must of course be complete. Hence the Apostle says, that “to depart, and be with Christ, is better”—better in point of security, better in point of enjoyment. Nor is it merely better; this inspired writer adds, that it is “*far better!*” it is incomparably better, indescribably better, inconceivably better! For it will satisfy the desires of the immortal spirit, capacious and vast though they be; so vast, and so capacious, that nothing short of the supreme good can adequately fill them! “I shall be satisfied,” said the Psalmist, “when I awake, with thy likeness.” There is a most marked and striking difference in the descriptions which the Scriptures give us of the future

and the present state of the people of God. *This is a state of trial and suffering; that, of enjoyment.* “In the world,” said our Lord, “ye shall have tribulation;” but “there remaineth a rest to the people of God.” At the great day, they shall receive the plaudits of their Judge, and “enter into the joy of their Lord.” “They shall be caught up together to meet the Lord in the air; and so shall they be for ever with the Lord!” In company with the angelic hosts, they shall return back with their Redeemer, and their King, to the splendid capital of his dominions—to that “city of pure gold, like unto clear glass, which has no need of the sun, or of the moon to shine in it; for the glory of God doth lighten it!” They shall sit down with Christ on his throne, and reign with him for ever and ever. Surely to die must be gain to the people of God, in respect of enjoyment.

III. Let us look at the practical influence and tendency of this subject. And, in the first place, I observe, it is calculated to remove those fears of death by which some of the Lord’s people are subject to bondage. Oh! if our hearts acquit us of unbelief—if we have reason to hope, on a careful comparison of the whole of our character with the word of God, that we are accepted of God, and made, in some measure, “meet for the inheritance of the saints in light”—why should we fear to die? Is it possible that we can have any reluctance to quit a polluted abode, and to enter a pure, and splendid, and glorious one—any reluctance to bear, not faintly as now, but brightly and completely as we shall do hereafter, the image of the Saviour—any reluctance to mingle with the blessed society of heaven—any reluctance to enter upon a state of pure, and perfect, and uninterrupted, and everlasting enjoyment? Surely we can have

none! And is not death the prelude to all this? Yes; it is "to depart, and to be with Christ, which is far better!" Let only their due weight be given to these considerations, and they will bear us far above the fear of death, and produce in us an habitual readiness to depart, whenever it is the will of God to take us away. I observe,

Secondly, It is calculated to assuage our grief under the loss of friends and relatives who have "died in the Lord." They are infinite gainers by the exchange they have made—an exchange of weariness for repose, of suffering for enjoyment, of sinful dying friends for perfect and immortal ones, of darkness for light, of earth for heaven! Their spirits are joining in the hallelujahs of "the saints in light," while their bodies are not dead, they only sleep! At the trump of God, the dishonourable fetters in which they are now held shall be burst asunder, and they shall come forth from the grave in all the freshness and bloom of immortal youth and vigour. "They are sown in dishonour, they shall be raised in glory; they are sown in weakness, they shall be raised in power;" the body that is committed to the grave, "is sown a natural body, it shall be raised a

spiritual body." And when the transformation is complete, they "shall be caught up to meet the Lord in the air, and so shall they be for ever with the Lord. Wherefore comfort ye one another with these words."

Thirdly, The subject is calculated to excite the deepest concern with reference to those to whom death, in their present state, would not be gain. In the midst of life we are in death, and the very next moment may be their last! And if that were to be the case, their loss would be both immense and irreparable; it would be great in point of abode, great in point of state and character, great in point of society, great in point of enjoyment! "The wicked shall be turned into hell." They shall be driven from the presence of God, into "everlasting fire," together with "the devil and his angels." "And God shall rain upon them snares, fire, and brimstone, and an horrible tempest; and this shall be the everlasting portion of their cup!" Oh! while the tear of pity bedews our cheeks, let the heart of christian love pour upon them all the stores of its tenderness, and let the hand of christian exertion never relax in its efforts, till we have plucked them as "brands from the everlasting burning."

## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

### Prize Essay.

#### AN HISTORICAL ESSAY ON THE CONVERSION OF THE BRITONS TO CHRISTIANITY.

THE conversion of the Britons to Christianity, though blended with legendary lore, monkish fable, and popish miracles, is a subject of the most lively interest to every Christian, and to every Briton. It is highly pleasing to the Christian

to contemplate the astonishing progress of Christianity in the first century, and to the Briton to contrast his present state of elevation among the cultivated nations of the world, with the savage degradation of his ancestors, under the influence of druidical superstition.

This Historical Essay is intend-

ed to furnish the reader with a standing-place, whence he may be able to survey the primitive state of the aboriginal Britons—to ascertain the period and the instruments of introducing Christianity among them—and to trace the progress and the attendant circumstances of their conversion. A survey which though necessarily brief and imperfect, while it awakens all our moral sympathies, will convince us that our ancestors stood in the utmost need of the Christian religion.

It is well known that the Britons had among them a class of men, called *BARDS*, or *DRUIDS*, who were held in the highest veneration, and whose professed office was, to teach the ignorant, to encourage virtue, and to promote peace. They were divided into three orders, viz. *Bards*, *Ovates*, and *Druids*, with a chief at their head, called *Y DRYW*, or Arch-druid. The *BARDS* were poets, historians, and tracers of pedigrees. The *OVATES* were physicians, magicians, and musicians. The *DRUIDS* confined themselves to the mysteries of their religion, and the rites of their temples. All of these orders, as belonging to the priesthood, had the appellation of *DRUID*.

The Druids administered their rites in the temple, at court, and in the cottage; for seldom, or never, was any religious service performed without the presence and assistance of a Druid. The whole profession wore around their necks a ring of gold; but their vestments were of different colours, every order having a colour peculiar to itself. The *BARDS* wore *blue*, as significant of *peace*: the *OVATES* wore *green*, as denoting *learning*: and the *DRUIDS* arrayed themselves in *white*, as expressive of *purity*. They also carried about them a *mystic egg*, which contained a lunette of glass, or a small ring of the colour of

their respective order. The *angulum*, and the glass ring, were imposed on the superstitious multitude as the spontaneous productions of nature, though they were, in fact, manufactured by the Druids.

The Druids were, undoubtedly, a learned body, versed in theology, philosophy, astronomy, physics, and other sciences; and perhaps there never existed a class of men who have preserved, through the mazes of superstition, the early history and opinions of mankind, with so much simplicity and integrity. The routine of their education required twenty years of a pupil's life. Though they were acquainted with letters, they never committed their religious mysteries to writing, but confined them to oral triads and sacred poetry. This practice is particularly noticed by Cæsar,\* and ascribed to its proper cause—"neque eos, qui discant, litteris confisos, minus memoriæ studere."

Druidism was a superstition founded upon the ruins of the patriarchal religion; many of the vital and essential principles of which were retained by the Druids. Davies, in his *Celtic Researches*, enumerates, among the articles of the druidical creed, the existence of one God, the maker of all things—the superintendence of divine Providence—the immortality of the soul—moral responsibility, and a future state; but when the Phœnicians commenced their commerce in tin with the ancient Britons, they introduced their own rites; and the worship of the host of heaven became incorporated with the druidical religion. That the ancient Britons were idolaters, is evident from the poetry of ANEURIN and TALIESIN, and from the Commentaries of CÆSAR, who was personally acquainted with the druid DIVITIACUS. Mr. Peter,

\* Bell. Gal. L. vi. c. 13.



of Caermáthen, in his valuable "*History of Religion in Wales*," gives a catalogue of their gods and goddesses. Many other gross errors crept eventually into their system. They believed in the existence of an evil principle, which they called GWARTHAWN; they taught the doctrine of the metempsychosis, or transmigration of souls; and they placed heaven in the southern parts of our globe. For the performance of their religious ceremonies, the Druids always met, while the sun was above the horizon, in the open air, within a circle of massy stones, called the *Bardic Circle*, which by all, except bardic writers, is denominated a druidic temple.

The four grand and solemn bardic days were the *two equinoxes* and the *two solstices*: every new and full moon was also observed as a subordinate druidic period. On March 10, which was the first day of their year, the Druids cut, with very solemn pomp, the *Miswletoe*. On the first of May, and the following days, they kindled two fires in every village to the honour of BELI, the name by which they designated Apollo. On Midsummer day they assembled to supplicate a blessing on the labour of the husbandman, &c. On the first of December, every family throughout the country came to their respective temples, to purchase consecrated fire of the Druids, who had enjoined on every family, under pain of excommunication, to put out their fires the preceding evening. In enumerating these solemn bardic days, the writer has to lament that druidism, through all the pathless labyrinths of its ruins, presents not the least vestige of a Sabbath. Their offerings consisted principally of wheat, honey, milk, dew, acorns, &c.; and their principal sacrifices were sheep, oxen, and other animals. CÆSAR, indeed, informs us, that they sacrificed human beings, especially their pri-

soners; but no grounds for such an opinion can be found in the druidic doctrines, in CYMRAIC poetry, or in bardic tradition. Their discipline was extremely rigorous, and the thunders of their excommunication were truly tremendous.

The pride with which the Druids contemplated their office, and the importance which each order assumed, formed around them a rampart of exclusion impenetrable to the multitude. The long period necessary for education, and their mysterious mode of tuition, involved the populace in the basest slavery of intellect, and in the grossest darkness of ignorance. The pomp of the druidic office, and the splendour of its dress were calculated to keep the naked and painted Britons at the greatest possible distance. The rude grandeur of their temples, and the idolatrous solemnities of their bardic days, inspired the uncultivated Britons with the keenest sensibilities of superstitious awe and religious dread. The rigour of their discipline, and the terrors of their excommunications, gave them a wondrous power over the entranced minds of their devotees. The impositions of their philosophy, and the mysteries of their metempsychosis, appeared to all, without the pale of the profession, as the breathings of unbeheld communions with mysterious agencies, shading in portentous colouring their future destiny, and rivetted afresh the shackles that bound them in their mental vassalage. At the same time, the bewitching strains of bardic song led them, with passionate and impetuous zeal, to follow the bland voice that conducted them to a wilderness of doubt, of darkness, and of death.

From the wilds of druidism we may now turn to a region where we may breathe a serener atmosphere of thought, and where the moral scenery opens with fresh and novel beauty to our view, but

where the object of our inquiry, though apparent in the distant prospect, seems dimmed with the shades of ancient times, and obscured with the mists of early history. Tradition, both foreign and native, ascribes the introduction of Christianity into this country to a very early period; and this tradition is ably supported by the most respectable authorities. The age of the apostles is generally specified and determined as the period of this illustrious event.

TERTULLIAN, who wrote about A. D. 200, in enumerating the different nations that had believed in Christ, mentions "all the boundaries of the Spaniards, all the different nations of Gaul, and *those parts of BRITAIN* that were inaccessible to the Romans."

ORIGEN, who wrote about A. D. 220, in his fourth Homily on Ezekiel, exclaims, "When, before the advent of Christ, did the *land of BRITAIN* agree in the worship of one God?"

ARNOBIUS, in an observation on Psalm 147, says, that "God is now known to the Indians in the East, and to the *BRITONS* in the West."

CHRYSOSTOM, the famous orator, who flourished about A. D. 400, says, "*The islands of BRITAIN*, which are situated beyond our sea, and in the very ocean itself, have felt the power of the word; and even there churches are built, and altars erected."

THEODORET, who flourished about A. D. 423, from a full acquaintance with the tradition that had been so respectably supported, and so extensively circulated, enlarges more luminously on the labours and journeys of the apostles, and explicitly states, that "these our fishermen, and publicans, and tent-makers, had propagated the gospel among all nations; not only among the Romans, &c. &c. but also the *Britons*, the *Cimmerii*, and the *Germani*."

EUSEBIUS, who had every opportunity to examine public records and documents, for satisfaction on historical subjects, gives the weight of his name and testimony to the same tradition. In proving that the apostles could be no impostors, he says, "What madness were it for such illiterate persons, who knew only their mother tongue, to go about to deceive the world, by preaching in the remotest cities and countries!" He concludes this sentence by saying, that some of them "passed over the ocean to the *British isles*."

GILDAS BADONICUS, in the only work which has survived him, his "*De Excidio Britannie*," after mentioning the defeat of Boadicea, in A. D. 61, says, "*In the mean time*, Christ, the true Sun, superior to that luminary which shines in the firmament, displayed his divine rays, the knowledge of his precepts, *to this island*, benumbed with the cold of winter."

The testimonies of Clemens Romanus, and Jerome, might have been introduced under this head of inquiry; but they will be noticed, with more propriety, in the progress of this Essay, as they bear equally on the *means* and the *period* of the introduction of Christianity to this country.

Our inquiry into the *MEANS* of introducing Christianity into this country will furnish us with additional evidences in proof of the above tradition. Many persons have been mentioned as the instruments of the conversion of the Britons; and many a legend, and many a vision, and many a miracle, has been advanced to support their various claims.

BEDE accounts for the entrance of Christianity into Britain through the means of a letter written by King LUCIUS to Rome, in A. D. 156, for Christian teachers. Without detailing this account, as contained in his History, and in the "*Genealogy of Saints*," I sha-

only observe, that it is attended with so many difficulties, and conflicting circumstances, as to render it quite untenable. It is at variance with the concurrent testimonies of the high authorities cited above, in favour of the introduction of Christianity into Britain in the apostolic age. It savours too much of the marvellous, that all the territories of South Britain should be converted almost instantly; especially, when we read, in the page of impartial history, that many districts continued, a long time after this date, in heathenish darkness. It can be very easily proved, that there was no such king as *LUCIUS*, at that time, over any territory in Britain. The great authority which this legend ascribes to Rome, at this early period, betrays its monkish origin; for we learn that, even as late as the seventh century, the British clergy refused to acknowledge the supremacy of his Holiness. When *GARMON* and *LUPUS* arrived here in A. D. 429, they adopted such measures as clearly prove that the churches in Britain had not been previously formed into regular dioceses in the time of *LUCIUS*. Lastly, the establishment of diocesan bishops, endowed with ample revenues, can be clearly demonstrated to be a state of things never known among the old Christians of Britain.

Some assert, that *JAMES*, the son of *Zebedee*, was the first who preached the gospel here, in A. D. 41; but this is sufficiently contradicted by the fact, that *James* was put to death by *Herod*, in A. D. 44, before the disciples dispersed from Jerusalem. There is also a tradition, that *Simon Zelotes* preached first to the Britons in A. D. 47, and that he was martyred by the Druids. Others have judged, with greater probability, that his ministry was confined to the East. *METAPHRASTES* asserts, that *Peter* spent many years in

Britain; that he converted the Britons, established churches among them, ordained bishops over them, and then returned to Rome. *Peter*, however, was a minister of the circumcision, and therefore confined himself to the countries where the Jews were dispersed. It will be a difficult task to prove that there were any Jews in Britain at this time; and more so still, to prove that *Peter* ever visited them.

The tradition that received the most general sanction, and widest circulation, in monkish days, was, that *JOSEPH* of Arimathea, after a miraculous voyage to Gaul, came, in A. D. 63, over to Britain, accompanied by eleven disciples, who fixed themselves in Somersetshire. *Arviragus*, the king of that country, gave them *YNYS WYDRIN*, Glastonbury, for their residence. After remaining here some time, the angel *Gabriel* commanded them to build a church, and dedicate it to the Virgin Mary. The legend details the miracles they wrought, the success they realized, and the sufferings they endured. As this was in A. D. 63, or thirty years after the ascension of Christ, *Joseph*, who was not young at the time of the crucifixion, must now have been well stricken in years to travel into these regions. But what an illustrious exemplification of apostolic zeal have we in the conduct of these primitive missionaries, who, having obtained a residence for themselves, indulged in their dignified ease and indolence, until roused to their work by a voice from heaven! This legend has only obtained since the Conquest, and was never known before that time. *Dr. Stillingfleet* has proved, that the monks of Glastonbury had no charter more ancient than the one presented to them by King *INA*. And even *WILLIAM* of MALMSBURY plainly affirms, that *Ina* was the first founder of that monastery; and *ASSERIUS*, in his "*CHRONICLE*,"

corroborates this affirmation, by saying, that, "in A. D. 726, King INA went to Rome, and died there, having built and dedicated a monastery in Glastonbury." Stillingfleet observes, from LELAND, that the name of the Eremit, who first formed a religious institution at Glastonbury, was JOSEPH, who, in the disputes of religious houses, soon after the Norman conquest, was converted into Joseph of Arimathea.

Another hypothesis, which has much fuller and weightier evidence in its support is, that PAUL was the apostle of Britain. Paul had always been distinguished as the apostle of the Gentiles. In his Epistle to the Romans, he intimates an intended journey to Spain. Such a journey has been argued to be practicable and probable, as he had to reach there, and proceed thence to Gaul and Britain.—CLEMENS ROMANUS, a companion of Paul, who must have known his travels for the promulgation of the gospel, affirms, that "Paul, having taught righteousness to the whole world, and having travelled to the utmost bounds of the West, (*ἐκ τοῦ ἀνατολῆς ἕως τοῦ ἀνατολῆς*), suffered martyrdom."—THEODORET, having just mentioned Spain, says, that "the Apostle brought salvation to the islands which lie in the ocean," meaning, in all probability, the British isles.—JEROME says, that "Paul, having been in Spain, went from one ocean to another, imitating the motion and course of the Sun of Righteousness," &c. and that "his diligence in preaching extended as far as the earth itself." In another place he affirms, that, "after his imprisonment, Paul preached the gospel in the western parts"—a phrase which favours this hypothesis, if taken in connexion with the words of CLEMENS and THEODORET.

STILLINGFLEET\* has shewn,

\* *Origines Britannicæ.*

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from the writings of Herodotus, Plutarch, Theodoret, Eusebius, &c. that the bounds of the west meant Spain, Gaul, and Britain. He has also argued, from a corrected chronology of Paul's imprisonment, that he had sufficient leisure and opportunity for a journey to Spain and Britain; that, from the thick population of the island, the extensive colonial settlements of the Romans in this country, and the Christianity of Pomponia Græcina, wife of A. Plautius, the Roman Lieutenant here at that time, he had sufficient inducement and encouragement for his undertaking; and that, from the testimony of the fathers to the early Christianity of this country in the days of the apostles, and from the stations and circumstances of the other apostles, the decisions of fair probability are in favour of Paul's being the first preacher of Christianity in this island.

Dr. BURGESS,† the amiable and learned Bishop of St. David's, has ably defended the theory of Dr. Stillingfleet, by showing, that the common computation of Paul's ministry originated in a mistake respecting the duration of Felix's government of Judea. He proves that Felix was dismissed from Judea in the second year of Nero; and, therefore, Paul might have come to Rome in the latter end of the second or the beginning of the third year of Nero, i. e. A. D. 56 or 57; so that his release would fall out in 59, if not in 58. Thus, from his release to his second imprisonment, Paul would have eight years for preaching, which time he spent in Europe, for the eastern Christians "saw his face no more."

Eight years afforded a sufficient opportunity for the indefatigable Apostle to accomplish his medi-

† Vide his "Letters to his Clergy;" and his treatise, entitled, "Christ, and not St. Peter, the Rock of the Christian Church."

tated journey to Spain; and "with regard to his journey to Britain," says the Bishop of St. David's, "we possess as substantial evidence as any historical fact can require."

In his "Letters to his Clergy," Dr. Burgess comments on the *ἐπιτομὴ τοῦ βιβλίου τῆς διδασκείας* of Clemens Romanus, and affirms, that they necessarily include Spain and Britain. He then proceeds to show, that Paul's journey to Britain was practicable; that Clement was a perfectly competent judge of the extent of Paul's travels; that the literal sense of his testimony is admissible; that the rest of the fathers explain and countenance his meaning; that there is nothing in the works of the fathers contradictory to its literal acceptation; that the expressed intention of Paul renders it highly probable; that the fathers assure us the gospel was preached here in the times of the apostles, by some of the apostles, and particularly by Paul.

L'Enfant, Beausobre, Dr. Lardner, &c. deny the existence of this western journey of Paul.

Most, if not all, Cymraic and bardic writers of the present day, ascribe the introduction of Christianity among the Britons to BRAN, the father of the famous CARACTACUS. This opinion is grounded on the authority of "The Triads of the Isle of Britain." I trust I shall not be expected, in this Essay, to enter on a defence of the antiquity and authenticity of these Triads, any more than of the genuineness of the Epistle of Clemens Romanus, and the passages from other fathers. In the Triads\* of the Isle of Britain, the 18th mentions the three holy families of the isle of Britain: the family of Bran, the blessed, the son of Llyr Llediaith, who was that BRAN who brought the faith in Christ first into this island from Rome, where he was in prison,

through the treachery of Aregwedd Voeddawg, (Carlismandua,) the daughter of Avarwy, the son of Lludd, &c. &c. The 35th Triad† mentions "the three holy princes of the isle of Britain: BRAN, the blessed, the son of Llyr Llediaith, who first brought the faith in Christ to the nation of the Cymry from Rome, where he had been for seven years, as hostage for his son Caradog, whom the men of Rome carried into captivity, after being betrayed through the enticement, deception, and plotting of Aregwedd Voeddawg," &c. &c.

Another ancient record, called "Bonedd y Saint," or the "Genealogy of the Saints," also mentions BRAN as one of "the first of the nation of the Cymry, that embraced the christian faith."

The probability of this account is very great; and it is remarkable that Dr. Stillingfleet, in his *Origines Britannicæ*, conjectures, without being aware of the testimony of our ancient records, that some of the British captives, carried to Rome with Caradog, may have been instrumental in planting Christianity in this island. The Bishop of St. David's, also, in a treatise, "Christ, and not St. Peter, the Rock of the Christian Church," page 14, is disposed to conclude that Paul accompanied, or immediately followed, the family of Caradog, on their return to Britain. This event took place about A. D. 58; and Gildas fixes the introduction of Christianity here at a short period before the defeat of Boadicea, in A. D. 61. Paul was in Rome when the family of Caractacus was there, and made many converts there. In his second Epistle to Timothy, he mentions *Linus*, and *Pudens*, and *CLAUDIA*. Our antiquarians argue that this *Claudia* is the same with the *CLAUDIA RUFFINA BRITANNIS* edita of Martial; that her name is

\* Arch. of Wales, vol. ii. p. 61.

† Arch. of Wales, vol. ii. p. 63.

very common in Wales, GLADYS RUFFYDD; and that she was the daughter of Caractacus. Thus we find that Paul had access to the family of Caractacus, and had made converts among them; that Bran may be enumerated among them; and that the Triads have the highest probability in their favour. And if any apostle ever visited this island, according to the fathers, it could be no other than Paul.

It would have been a pleasing task to conclude this Essay by following out the progress of Christianity, and recounting its illustrious triumphs, as it captivated one and another, and another, till it swayed its sceptre over many converted *profligates*—many happy *families*—many flourishing *churches*—many peaceful *neighbourhoods*, and a tranquil *country*. The writer, however, has to lament, that, owing to the influence of Roman manners—the horrors of Roman persecutions—the ravages of the Roman wars, and transcendantly to the attachment of the Britons to their venerated Druids, the march of Christianity was slow. At an early period, indeed, some of the Druids were converted; but in their hands the religion of Jesus became a kind of Christian druidism, or druidical Christianity. In the mean time, evangelists after evangelists, continued to visit this country, who restored Christianity to its purity. The druidic grove gave way to the Tree of life; the mistletoe vanished before the Stem of Jesse's rod, and the little stone cut out of the mountain without hands, came rolling majestically over the huge *Carneddau*, and dashed the ponderous *Cromlechs*, and the massy *Logans*, while on the ruins of the druidical circle God laid the foundation of a temple, which is now crowded with adoring throngs, and resounding with rapturous harmonies.

W—.

T. W. JENKIN.

#### REMARKS ON THE REV. T. F. DIBDIN'S TOUR IN FRANCE AND GERMANY.

I AM a kind of Bibliomaniac, and have long felt no ordinary degree of pleasure in examining old, rare, and curious books, in all departments. An account of an old library, or a catalogue of its contents, is quite a treat to me. Every thing relating to the typographic art, or which affords a view of its ancient or its modern state, the splendour of its execution, or the rudeness of its efforts, alike attracts my attention. You will easily suppose, then, that the annunciation of "A Bibliographical, Antiquarian, and Picturesque Tour in France and Germany, by the Rev. Tho. Frognal Dibdin," in three volumes, full of splendid illustrative engravings, would whet my appetite in the highest degree. But as the price of the work was to be no less than £10. 10s. what was a poor Helluo Bibliorum like myself to do? I despaired of getting even a peep at it, except in a bookseller's window or catalogue. However, it so happens that I have obtained something more than a sight of it. The gratification afforded by its exquisitely finished engravings and *fac similes*—by the account of rare, and splendid, and curious MSS., bibles, missals, and printed books—and by the light, chit-chat manner of the author, who is perfectly at home in any walk of *Bibliomanism*, I cannot possibly express: it was indeed a luxurious treat.

But, Gentlemen, there is method in my madness. I love "*Old Books*" dearly, but I love Christianity more; and I cannot admire the work of any man, however fascinating and splendid, which teaches us to violate the solemn injunctions of the Most High. THO. F. DIBDIN, I knew, was a *Reverend*! a clergyman of the Church of England. I expected in his work nothing ap-

proaching to profanity. I could not possibly anticipate that he would discover a wanton disregard to all the proprieties of character, and even to the institutions, professedly venerated by his own church. I soon found, however, that journeys to visit picturesque scenes on a Sunday, and taking drawings of groups, and other such employments, on that day, were no violations of the law of God, in the estimation of our traveller. But what was my astonishment, in lighting on the following passage? Returning from an excursion to make drawings on the Lord's day, he says—"As we gained upon the town, we began to discern groups of rustics, as well as of bourgeois, assembling and mingling in the dance. We soon became spectators at more than one place of festivity. The couples are frequently female, for want of a sufficient number of beaus; but, whether correctly or incorrectly coupled, they dance with earnestness, if not with agility. No foolish tricks, or wanton mischief, ever disturbs the harmony of the scene. It was a picture *à la Teniers*, without its occasional grossness. "This, then," said I to my companion, "is what I have so often heard of the *Sabbath gambols of the French*—and long may they enjoy them! . . . . for they are surely better than the brutal orgies of a pot-house, or the fanatical ravings of the tabernacle." Vol. i. p. 31, 32.

So unblushing an avowal of approbation of the profanation of the Lord's day, it has not been my lot to meet with, since the publication of the far-famed Book of Sports. That this should be said by a clergyman, not in the moment of hilarity, but when gravely writing a book likely to pass into the hands of all the higher class of society in this country, and to be handed down to posterity, is extraordinary and painful. But

this is not the head and front of his offending. His combining the "orgies of the pot-house," and "the fanatical ravings of the tabernacle," as evils of a similar kind, and preferring the revelries of French folly, on the Lord's day, to men associating in any place for divine worship, except that which is consecrated by human laws, are evidences of a state of sentiment and feeling, for which I have no words to express my astonishment and abhorrence. What must be the state of an apostolic church, in which one of its ministers can publish, without shame or censure, such language? Need we wonder at the irreligion and infidelity of our higher orders, when such men are their teachers. "The prophets prophesy falsely, and the priests bear rule by their means, and the people love to have it so; and what will ye do in the end thereof?" Shame upon you, Mr. Dibdin, you injure your church, and ought to be reprov'd, if not by the Bishops, by the Roxburgh Club. CRITO.

#### ON THE VALIDITY OF BAPTISM BY DISSENTERS.

WHAT is the reason that some Dissenters take their children to the parish clergyman to be baptized? It has been thought that such parents look upon the episcopalian as having a higher degree of sacredness about him, than the dissenting minister. But surely Dissenters in general must be better informed. The more probable reason is, that such conduct is the consequence of a supposition that Church of England baptism is the *safest* mode. It appears that many Dissenters are unaware of the high legal opinions in favour of the validity of Dissenters' baptism. Some such opinions, of recent date, I am not in possession of; but I apprehend the following extract, from "Burn's Ecclesiastical Law," expresses the

doctrine still held on the subject :

" Bishop Fleetwood says, that lay (or dissenting) baptism is not declared invalid by any of the offices or rubricks, nor in any public act hath the Church ever ordered such as have been baptized by lay hands, to be re-baptized by a lawful minister, though at the time of the Restoration there were supposed to be in England and Wales 2 or 300,000 souls baptized by such as are called lay hands."

I have never heard that the legislature, or any of the courts of law or equity, have done that which the Bishop says the Church hath not done. A certificate of baptism, from a register kept by a dissenting minister, is sufficient for any purpose which registers answer.

Why should not Dissenters, then, instead of compromising their principles, by going to a clergyman of the Establishment, procure the assistance of their own minister in dedicating their children to God? Surely the simplicity of the Dissenters' method, and the affectionate advice given to parents, and the earnest and suitable prayers usually offered on such occasions by them, are not calculated to produce the inconsistency complained of. I say nothing of the higher ground occupied by Dissenters, in adopting a plan for the administration of this ordinance, more in accordance with scripture and primitive practice than the Episcopalian, because, if necessary, this may be more ably done by some other of your correspondents. T. H.

#### HINT ON THE ENROLMENT OF TRUST DEEDS.

THREE or four cases have come to my knowledge, where the trust deeds of dissenting meeting-houses have been invalid, for want of enrolment as required by law. The ignorance, or inattention, of professional gentlemen, in this mat-

ter, may occasion serious consequences; and therefore it appears to me necessary that Dissenters, who have any thing to do with building chapels, should themselves know what is requisite. If you are of the same opinion, and can spare a corner for the following extract, probably some of your readers may find it useful.

" No manors, lands, tenements, &c. whatsoever, nor any sum or sums of money, or any other personal estate whatsoever, to be laid out in the purchase of any lands, &c. shall be given, granted, or any ways conveyed or settled, or in any ways charged or incumbered in trust for the benefit of any charitable uses whatsoever, unless such gift, conveyance, &c. be made by deed indented, executed in the presence of two or more witnesses, twelve calendar months at least before the death of the donor or grantor, and enrolled in his Majesty's High Court of Chancery, within six calendar months next after the execution thereof." See 9 Geo. II. c. 36. sec. 1.

T. H.

#### ON MINISTERIAL ADDRESSES TO SINNERS.

(To the Editors.)

THE subject of ministerial addresses to sinners, introduced by your correspondent Investigator, (see Cong. Magazine, Jan. 1822,) has, I doubt not, often impressed most of your thoughtful and intelligent readers. But though, in a philosophical point of view, it is attended with difficulty, yet, when considered practically, there is much less, as it appears to me, than your correspondent seems to imagine. Without entering into the particulars which he describes as the sources of his doubt and hesitation, I think that doubt and hesitation may be somewhat relieved, by an attentive perusal of Hebrews xi. 5 and 6: " By faith Enoch was translated, that he should not see death; and was



not found, because God had translated him; for before his translation he had this testimony, that he pleased God; but without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."

These words imply, that to come to God is to please him; and they assert, that this cannot, in the nature of things, be done, without believing, 1st, that he exists; and 2d, that he is the rewarder of them that diligently seek him. The purpose for which the sacred writer lays down these positions is to prove, that "by faith Enoch was translated;" and his argument is as follows:—

He who comes to God pleases him.

But no one can come to God without faith.

But it is testified that Enoch pleased God.

Therefore Enoch had faith.

Now, to apply these premises to the case presented by your correspondent. When a sinner is directed to pray to God for faith, if he in sincerity complies with the exhortation, he is accepted of him; for he that comes to God pleases him. But he cannot do this without faith; for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him. This, however, implies some degree at least of knowledge and belief in the Lord Jesus Christ. To exhort a sinner to pray for faith, is therefore tantamount to exhorting him to believe in the Lord Jesus Christ. On the other hand, when a sinner is exhorted to believe on the Lord Jesus Christ, the doctrine is at the same time maintained, that "no man can come to the Son, unless the Father, who hath sent him, draw him;" and this is therefore tantamount to an exhortation to pray for that faith which is the gift of

God. The two methods of address are therefore like two springs, which, rising on different sides of the same hill, mingle their waters in the valley, and flow in one united and continuous stream. With submission to Investigator, there may be such a difference in the circumstances of the Apostle's congregations, and those which are addressed by modern preachers of the Gospel, as will account for, and perhaps justify, the difference which he has remarked in their mode of address. The former heard the Gospel for the first time, and were probably ignorant of every thing but that they were sinners, and that Christ was a Saviour. To have introduced the doctrine of divine influence, and the statements founded upon it, would have probably confounded their minds, and impeded their reception of the Gospel. The latter have been accustomed, from their youth, to hear the doctrines of election and divine influence discussed in the regular course of pulpit instruction. Whenever, therefore, they are exhorted to believe in the Lord Jesus Christ, the impediments which these doctrines seem to place in their way must necessarily occur; and they require to be met with the assurances, that God, the father of lights, the giver of every good and perfect gift, will, without upbraiding, give wisdom to every one that asketh—will give his Holy Spirit to them that ask it.

I know not whether these observations will remove the doubts of Investigator, but they are, I think, fairly founded on a passage of Scripture which is frequently quoted, and not unfrequently misinterpreted. Y.

#### ON THE DUTY OF PRAYING FOR CONDEMNED CRIMINALS.

(To the Editors.)

BEING a constant reader of your very valuable Magazine, I take the

liberty of suggesting the following hints, upon a subject, which must, at various times, have pressed itself, with irresistible force, upon every feeling and tender mind: I mean the execution of condemned criminals. Surely they are objects of deep commiseration, especially so, when viewed in connexion with eternity. I have often been greatly surprised, on the Sabbath preceding an execution, that no notice whatever has been taken of the awful situation of these unhappy mortals, by the minister of the congregation to which I belong; and I have reason to believe that this is a general omission amongst our dissenting brethren. Would it not be well for every pastor, in his public capacity, and every head of a family, around the domestic altar, to esteem it a duty to pray earnestly and affectionately for their poor fellow-creatures standing on the brink of an eternal world, that they may have given unto them that godly sorrow, which "worketh repentance to salvation not to be repented of;" remembering that "the effectual fervent prayer of a righteous man availeth much." I shall feel great pleasure, Mr. Editor, with many more of your readers, if you will have the kindness to call the attention of your correspondents to this important subject. A. B.

## BIBLICAL CRITICISM ON EXODUS

CHAP. xxxiv. 7.

(To the Editors.)

Gentlemen,

IN your Number for December are some observations upon Exodus xxxiv. 7, in which our received version of that passage is defended. Were the correctness of our translation more frequently vindicated, the incautious might be guarded against unfounded censures of a version pronounced by competent judges to be, on the whole, superior to any other.

There is one means of ascertaining the true sense of the disputed passage, which does not appear to have been sufficiently noticed. The inference to be drawn from the sentence, "*visiting the iniquity of the fathers upon the children,*" &c. is alluded to. This declaration is no doubt intended to illustrate that general rule of the divine conduct stated in the sentence, נקה לא יקה, "*clearing he will not clear,*" by adducing a special instance of its application. Does then the Lord, in the example given, represent himself as acting towards the offender in all the rigour of justice, or as displaying a measure of forbearance? The advocates for the new translation assume the latter as the light in which he exhibits himself. They say, that the Lord intimates he will not entirely destroy the wicked, but will only visit their sin to a certain extent. But now if it can be shown that the punishment denounced will not bear this *lenient* interpretation, then it is apprehended the propriety of our received version, "*that will by no means clear the guilty,*" will be demonstrated.

With the view of elucidating the punishment threatened, we may observe,

(1.) That *to visit*, when spoken of sin, does not, in scripture language, mean merely to inspect or to notice sin, but to inflict punishment for it. See Psalm lxxxix. 32. Jer. v. 9.

(2.) It is doubtful whether the phrase "third and fourth generation," be intended to point out an exact limit, beyond which punishment shall not extend. A similar form of expression is evidently, and less definitively, by the prophet Amos, chap. i. 3. 6. 11. 13, &c. "For three transgressions of Damascus, and for four," reminding us of the *Ter quaterve* of the poets.

(3.) To involve children at all

in the punishment of their fathers, has something apparently *rigorous* in it. Who can read such a passage as Josh. vii. 24, &c. or an injunction like that in 1 Sam. xv. 3. and not exclaim, "It is a *fearful thing* to fall into the hands of the living God."—But,

(4). To extend punishment *beyond the immediate descendants of the offender*, not only to his children, but to his children's children, even to many generations—if this be not an instance of the severity of Divine justice, what is!!

(5). The connexion in which the same phrase stands in Exod. xx. 5. establishes the sense defended. "The Lord thy God is a *jealous God*." How then does this *jealousy* manifest itself? By "visiting the iniquity of the fathers upon the children unto the third and fourth generation."

From these considerations, there seems no ground for a doubt, that *not mercy*, but *justice*, is the attribute illustrated, when the iniquity of fathers is visited on their children. If the propriety of this view of the phrase be admitted, the context must be interpreted conformably, and the whole passage may be thus explained. "Forgiving iniquity, transgression, and sin, in the penitent, but by no means clearing the obstinately guilty; inflicting on such the most exemplary vengeance, punishing the guilt of the fathers, not merely upon themselves, and their immediate offspring, but upon children's children, even to many generations." Matt. xxvii. 25. affords an awful imprecation of this extent of punishment, which has been awfully inflicted.

The sentiments of the venerated Scott will form a suitable close to this paper—Holiness and justice are as essential to the perfection of the Divine character, as grace and truth. These attributes are illustrated by our common version of this place, and very cogent argu-

ments should be adduced before we consent to give up the instruction it conveys.

T. K.

#### BIBLICAL QUERIES.

(To the Editors.)

I SHALL feel obliged by some of your learned correspondents saying what they apprehend to have been the occupation of the Apostle Paul, as he has stated it in the 18th chapter of Acts, and the 3d verse: "And because he was of the same craft, he abode with them, and wrought, for by their occupation they were tent-makers." Was the business the holy Apostle was employed in, the making of wooden frames for tents? or the manufacture of cloth for covering of tents? or working the cloth up into proper form and shape for the covering of tents, and fixing such ropes and strings to them as were necessary to fasten and secure them? I observe, in John Wiclif's translation of the New Testament, he says, "And thei weren of ropemaker's craft."

I observe, also, in Wiclif's translation, the following passage, which is not in our translation. I shall first copy our translation, Acts xxiii. 24th and 25th verses. 24th. "And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. 25th. And he wrote a letter after this manner." In Wiclif's translation, it is as follows:—"And make ghe redi an hors for Poul to ride on to lede him saaf to Felix the president; for the tribune dredde lest the Jewis wolde take him by the weie and sle him, and afterward he might be chalengid as he had take money, and wroot him a pistle conteynyng these thinges." The part marked is that which is not in our translation.—Can any reason be assigned for its introduction into Wiclif's translation?

Your's, &c.

K.

## POETRY.

## WORLDLY GLORY.

*Sic transit gloria mundi.*

Oh! what is glory? something undefin'd;  
 An 'ignis fatuus' which betrays the mind;  
 A fitting pageant, nothing but a name;  
 A phantom constantly pursued, in vain.

Oh! what is glory? transient as the race  
 Of gleaming meteor, which dissolves in  
 space;

A gilded cloud before the setting sun,  
 Tint'd for a moment, then involv'd in  
 gloom.

As empty as the beauteous bubble, broke;  
 As evanescent as the curling smoke;  
 A dazzling splendour, which deceives the  
 eye;

A fatal rock, where ruin'd myriads die.  
 The polish'd surface of the faithless deep;  
 A treacherous gale, that lulls the waves  
 to sleep;

A Syren's song upon a dangerous shore,  
 Where Scylla and Charybdis join their  
 power.

CLARIOR E TENEBRIS.

## THE FADED FLOWER.

THE bud has faded ere it bloom'd,  
 Or open'd on the day;  
 Its early beauties have been doom'd  
 To wither and decay.

Poor blighted promise of a flower!  
 Still on thy stem remain;  
 There yet may come a brighter hour  
 To bid thee bloom again!

So God may spare the wither'd heart,  
 And give the sinner space;  
 His heavenly ray of love impart,  
 And shed the dew of grace.

And tho' the soul has faded been,  
 His love may bid it thrive;  
 The heart that has been dead in sin,  
 His grace can make alive.

M. C. S.

## A REFLECTION.

WHATEVER most we cherish here,  
 As airy shadows disappear;  
 We prize a blessing in the morn,  
 And when the evening comes, 'tis gone.

The bitter fruit of earthly joy  
 Allures us only to destroy;  
 It promises a rich supply;  
 And, tempted thus, we eat and die.

And is this false and fatal fruit  
 So worthy of our whole pursuit,  
 Which seems as if 'twere only plac'd  
 To tempt, to disappoint the taste?

CONG. MAG. No. 51.

No, worldly joys were never given  
 As substitutes for those of heaven;  
 Were never offer'd to control  
 The flights of an immortal soul.

For all the pleasures here we love  
 Are shadows of delights above;  
 And, through the atmosphere of woe,  
 Reflected on our path below.

M. C. S.

## THE ROBIN.

SEE! down in the valley, on yon naked  
 spray,

Which the winter has buried in snow,  
 There's a lone little Robin that warbles  
 all day

The sorrowful music of woe.

Her friends are all gone, and her young  
 ones are flown;

Now the sunshine of summer is past;  
 They have sought other shelter, and left  
 her alone

To sing to the pitiless blast.

'Tis so when the summer of youth shall  
 be fled,

The bright days of pleasure are o'er;  
 The few that have cherish'd and lov'd us  
 are dead,

Or perhaps—they may love us no more!

Then, poor little bird, when I hear thee  
 complain

Of the winter's cold merciless rage,  
 With the notes of thy sorrow I'll mingle  
 my strain,

When I think on the winter of age;—

When the verdant affections that twine  
 round the heart

Shall be frozen, or faded away;  
 When those we have tenderly lov'd must  
 depart,

And we feel the cold blast of decay.---

And yet I would bid thee no longer com-  
 plain,

For the winter will shortly be o'er;  
 The season of summer will cheer thee  
 again,

And the friends who have left thee before.

And so must we look for that summer  
 above,

Which the feelings of youth will restore,  
 Where again we shall meet with the  
 friends that we love,

And shall meet, to be parted no more.

M. C. S.

T

## REVIEW OF BOOKS.

*An Inquiry into the Doctrines of Necessity and Predestination. In Four Discourses, preached before the University of Oxford. With Notes, and an Appendix, on the 17th Article of the Church of England. By E. Copleston, D. D. Provost of Oriel College, &c. &c. &c. Murray. 7s. 6d.*

THIS is altogether a very interesting and singular performance, and has afforded us, in the perusal, no slight gratification. For though it has little in point of novelty to offer to the reader's attention, yet the eminent ability with which it is put together, the amiable temper of the writer, and the general candour of his statements, entitle him to our high respect. The appearance, moreover, of so temperate a work, furnishes us with an opportunity, which it always gives us pleasure to embrace, of doing honour to the spirit and talents of an antagonist. Would that all controvertists were such in discretion, frankness, and liberality, as Dr. Copleston! and that all controversial works, especially of the theological class, were characterized by the same clearness of style, the same freedom from invective, and the same attachment to truth, as the one before us! Completely as, to our apprehension, Dr. C. appears to have failed in every effort to force a breach in the lofty battlements of Calvinism, we cannot refrain from expressing our admiration of the open and manly bravery with which he has led on the assault, and the consummate generalship displayed in planning both his advance and retreat. It will not be expected that we should minutely examine his long and complicated argument; or that, in a few pages, we should be able to expose all the inconsistencies and mistakes into which he has manifestly fallen. We shall,

however, attempt to present to our readers a brief analysis of his argument, with a few rapid strictures upon its more prominent defects and failures. We shall do this, not because we feel, after the most candid and careful examination of his work, that Calvinism is in the slightest degree shaken by his efforts; perhaps the effect, even among the opponents of that system who read this work, will be the very reverse of the author's intentions; but because it is a duty we owe to the cause of truth, and to so open an antagonist as Dr. C., to point out the glaring mistakes and errors into which he has fallen. A temperate and respectable book, from an Oxford-man, upon such a subject, written in so good a spirit, and with so much ability, of itself is a rarity, and claims attention: but besides this, we could hardly wish to have seen a work better fitted to shake the notions of the opponents of Calvinism, or more admirably adapted to open the minds of the Pelagian and Arminian clergy, to the fair consideration of the basis of the controversy: and we feel perfectly confident, that it will greatly promote the spread of the principles it condemns, though, for a short season, it may serve to swell the tide of odium which has long been flowing against the name of Calvin.

Dr. Copleston sets out with a somewhat ingenious, though, by no means novel, attempt, to apply to Calvinism the argument called *Reductio ad absurdum*. He wishes to show, in his first discourse, that the Calvinist ought to be charged with what Dr. C. deems the legitimate results of his theory; and that, if he were consistent, these results would be the same as in the case of Fatalism; the active and moral powers of man would be completely subverted: and

hence he infers, that Calvinism must be false in theory, because its results in practice would counteract the moral government of God. The passage, in which he presents a condensed view of the first part of his reasoning, is found at p. 18.

"Now this is precisely the point to which I was desirous of leading the whole question. For if to *discover the true relations of things* be one of the proper employments of our being, if in proportion to the exercise and improvement of our intellectual faculties we come to see these things more clearly, and to think of them more justly, so that our progress in this knowledge is a kind of measure of our intellectual advancement, it would follow, upon the hypothesis of fatalism, that every step we advance in knowledge we recede from utility; and that in the same proportion as we grow wiser, we become less fit and less disposed to fulfil the purposes of our being. If fatalism represent the true relations of things, the path of error is then the path of utility and of happiness: truth has a tendency to lead us away from both: and the Creator has formed us full of active powers and principles, and yet with a capacity and a disposition to draw nearer and nearer to that state, which, if we could ever actually reach it, would make all these faculties and principles implanted in us useless, and would reduce us to absolute inactivity."---pp. 18, 19.

Now this reasoning is erroneous, in assuming that a *discovery of the true relations of things* must have the effect of producing fatalism. If by the *true relations of things* is simply meant, what the Necessitarian means, that there is such a necessary connexion among them, as to enable God certainly to fore-know them, but not such a necessary connexion as to destroy their contingency to us, it by no means follows that fatalism is the fair, or even the common, influence upon our nature, of the *discovery of the true relations of things*. But again, the case the Doctor has made out is deceptive in its application, since he has only shown to how great abuse such a knowledge, as he supposes, is liable, in a *depraved and perverted mind*. A progressive

increase of knowledge, in general, in a corrupted being, might only lead to a greater perversion of the active and moral faculties, and confer an ampler power of evil; but this would by no means prove that progression in knowledge were itself an evil, or that he who should maintain its acquisition to be an end of our existence was mistaken in his assertion. We cannot perceive any tendency in mere knowledge to promote in a depraved being moral rectitude; and it might therefore be admitted, without at all invalidating the Calvinistic argument, that such a progression, in the discovery of the true (*that is, the necessary*) relations of things, would lead to all the folly and immorality of the Fatalist. But it by no means follows, that such results as those described by Dr. Copleston would ensue, in the case of a holy and perfect being. In such a being, a progression towards a perfect *discovery of the TRUE relations of things*, that is to the relations they are perceived to have by the supreme Intelligence, would be accompanied by such a perception of the relation of cause and effect, means and end, as greatly to strengthen the suggestions of conscience, and confirm the moral and active principles of our nature. But why should Dr. C. make this supposition point at all against the Calvinists? If it have any weight, it has it equally against all who, with the fatalist, hold the doctrine of the divine perfect fore-knowledge. The Calvinist pretends not that the divine fore-knowledge is imparted to him; he attempts not to unveil futurity, or to derange the order of means and ends; but though he believes in such a connexion among events as renders the divine knowledge infallible, he yet believes that the rule of human duty is, not that which is unknown, but that which is revealed; and that it is his duty

to act precisely as if there were no such thing as foreknowledge in God, and no such thing as necessity of any kind, in the volition of active and accountable creatures.

The same remarks apply to the second branch of the reasoning of the *first* sermon; in which he comes to show how the supposed knowledge of the relations of things would influence the moral powers. The whole of this argument might be admitted, in relation to a *perverted* nature, but denied where the moral sense is not perverted, or the bias of the soul to holiness restored by divine grace.

But it surprises us not a little, that Dr. C. should have indulged in this speculation, without perceiving that in heaven the very thing supposed must take place, in the case of the spirits of just men, one part of whose happiness will, doubtless, arise from a progressive knowledge of the *true relations* of things, and yet no such results can flow from their knowledge. If an approximation towards God, in one attribute, must necessarily imply a departure from him in another—then we infer those attributes themselves to be antagonist, and mutually destructive—and the reasoning would prove, that God's perfect knowledge of the true, that is necessary, relations of things, must have the same tendency to paralyse or destroy his active, and his moral attributes. But surely Dr. C. is here at open war with facts—and those of the highest order. We might quote his own words against him, even if his reasoning were unanswerable; "difficulties can never be listened to against the evidence of facts." p. 53. The whole effort of this *first* sermon appears to us to have failed, through the eagerness of Dr. C. to transfer to the Calvinist, what has been observed to be the process of reasoning—or rather, the perversion of all reasoning, in the case of the fatalist. A bad

man may reason so; a weak man may reason so; but does it follow, that every Calvinist *must* reason so? His attempt, moreover, to involve the controversy in the question of moral results is, like many speculative reasonings, made in the teeth of facts. It is vain and weak to attempt to argue what moral results *must* follow; Calvinism has been too long, and too extensively, embraced, not to supply a better criterion, if any such were needed. The doctrine of *necessity* may be held in theology, as well as in philosophy, and is so held, without either making us stoics or fatalists.—It is not so held by the Calvinist as to supersede human agency, or dissolve the sacred bonds of moral obligation. Upon this subject, we are the less concerned to answer, as a vindication has recently been supplied, which is as undeniable and just in itself, as it was unexpected from such a quarter. The *Edinburgh Reviewers*, incidentally noticing Dr. Copleston's work, say, "Let us, therefore, appeal to experience, on the moral influence of Necessarian opinions in their theological form. By doing so, we shall have an opportunity of contemplating the principle, in its most active state, operating upon the greatest masses, and for the longest time. Predestination, or doctrines much inclining towards it, have, on the whole, prevailed in the Christian churches of the West, since the days of Augustine and Aquinas. Who were the first formidable opponents of these doctrines in the Church of Rome? The Jesuits,—the contrivers of courtly casuistry, and the founders of lax morality. Who, in the same church, inclined to the stern theology of Augustine? The Jansenists—the teachers and the models of austere morals. What are we to think of the morality of Calvinistic nations, especially of the most numerous classes of them, who seem, beyond all other men,

to be most zealously attached to their religion, and most deeply penetrated with its spirit? Here, if any where, we have a practical and a decisive test of the moral influence of a belief in Necessarian opinions. In Protestant Switzerland, in Holland, in Scotland, among the English Non-conformists, and the Protestants of the North of Ireland, in the New England States, Calvinism long was the prevalent faith, and is probably still the faith of a considerable majority. Their moral education was at least completed, and their collective character formed, during the prevalence of Calvinistic opinions. Yet, where are communities to be found of a more pure and active virtue. Perhaps these, and other very striking facts, might justify speculations of a somewhat singular nature, and even authorize a retort upon our respectable antagonists."\*

Dr. Copleston's second discourse is intended to deprive the Calvinist of all the support which his system derives from the doctrine of a universal providence. And this design the author attempts to carry into effect, by a very laboured display of the difficulty of reconciling such a providence with the free agency of man. But, after all, this is a difficulty, which is felt only in theory, and not at all in practice. No good man, whether Calvinist or otherwise, is conscious of any of those embarrassments and perplexities, which learned metaphysicians feel: and yet every good man admits the two things—a providence, and a free human agency. There are some things, however, in Dr. C.'s second discourse, which appear to us likely to have a much more pernicious influence, than any of his strictures upon the moral results of Calvinism; because they are calculated

to shake the faith of the humble Christian, and to generate something not very much unlike those vague notions of Providence entertained by Deists. We scarcely know whether Dr. Copleston's views upon Providence are decided; sure we are, they are not consistent, either among themselves, or with Scripture. That power, which we denominate *Providence*, may, he thinks, "be kept in reserve, to act upon occasion: it may form the *plan* and the *outline*, and delegate the subordinate parts to minor agents." In several other places, he seems to proscribe all interpretation of providential occurrences, and to forbid us to believe, that the Divine Being interferes on our behalf in any particular case. We may believe his hand is over the whole, but we must not trace that hand in any insulated fact for ourselves. Now, really, a providence, which is so general as to admit of no particulars, is very much like an absurdity;—it might, with very little labour, be demonstrated to be no providence at all;—it is void of all practical and religious value;—and though such a scheme of providence may serve the purpose of evading the point of the Calvinistic argument, Dr. C. must permit us, with all due respect, to tell him, it is neither a philosophical nor a scriptural view of the doctrine in question. We are, indeed, quite at a loss to understand what he means, either to affirm or deny, with respect to an over-ruling Providence, and our maintenance of a sense of dependence upon God. In one place he admits, that God *knows all things—that he made all things—that he governs all things*; and again, that "it is an undeniable fact, that serious and good men have regarded the events of their life as subject to the control of Divine Providence—that they have talked of the folly and conceit of mankind, in supposing that

\* *Edinburgh Review*, No. 71. Article, *Stewart's Introduction to the Encyclopedia*.



their wisdom—foresight—power—and contrivance brought about the great or good things which happen;—that it is God's will alone to which the whole is owing," &c., and yet, in another place, he talks of the scheme being carried on, "*not by single and insulated acts, but by general laws*—of temporary deviations, (on the part of God's providence,) from the general law of equity, as essential to the discipline and probation of a being constituted as man is;" of prayer "implying a belief that the Deity is not inflexible;" that "ignorant or sanguine people are perpetually interpreting the occurrences of life as special marks of divine favour or displeasure;" yet this "breeds a narrow notion of God's providence, and borders close both upon presumption and superstition; and that there is "a settled order of things by which these events may be accounted for, without the aid of any particular interference of divine power." And yet, in spite of all this inconsistency, he states, with great precision and elegance, all the principal views which we entertain upon this interesting subject, and in a manner most completely to our mind.

"If that God made every thing, knowing before-hand all that would come to pass, and all that men would do, be an undeniable truth—if nevertheless he deals with man as if he were free to act, and rewards and punishes him according to this trial—and we cannot comprehend how both these things should be true together, we yet can believe them both to be true, and so believing, we may well conclude that many of our occasional reasonings concerning these things must be infected with the same apparent incongruity that strikes us in the enunciation of those first principles. We ought not to wonder at these difficulties; we ought rather to expect them. Strife must be endless, if we are not to rest till they are all explained and harmonized: and error, not truth, will prevail, if either position be so established as to exclude the other. Let us, however, carefully bear in mind, that these are not contradictions but apparent incongruities—and the same answer which

we give to those who press us with the *main* difficulty, must in all reason be allowed to cover these also."—pp. 69, 70.

We subscribe most cordially to this; and only ask to be allowed to follow out foreknowledge into the particulars, and the certainty of the particulars comprehended in it; to be permitted to apply the doctrine of a particular providence to the regulation of those events which bring a sinner to repentance—that lead the Christian through this mortal life—till he who was *foreknown* is also *glorified*. Less than this, we conceive, would be inconsistent in any one who professes to believe both in divine prescience and divine providence, and more we do not conceive to be essentially involved in Calvinism.

Dr. Copleston's *third* discourse is devoted to the statement and application of the opinions of Archbishop King, upon the use of terms by which the attributes and acts of God are represented. The Archbishop remarks, that all such terms are *analogical*—they represent what God is relatively to us, and not what he is in himself. "It is to teach us how to feel and act towards God, not to explain his nature, that such words are chosen." There is certainly a salutary caution requisite in the use of human language, upon every topic relating to the Deity, and many divines have, doubtless, been too peremptory and presumptuous in reasoning upon the nature and perfections of God; but we are not aware that this failing has characterized the Calvinistic divines more than their opponents. There is, however, a refinement and a fastidiousness upon this subject, which can only serve the purpose of beclouding the word of God, and introducing doubt and scepticism into the minds of Christians. The tendency of much that Archbishop King has written upon this subject, and which Dr. C. has

quoted, with warm approbation, seems to us to be, to set aside the plain declarations of Scripture, and to produce the effect of obliterating from our minds the belief that there are any such things in the Deity, as those terms represent; and consequently to weaken, or even destroy, those affections in his creatures, which the contemplation of such attributes and acts has been accustomed to excite. We can form no idea of God but *analogically*, and we must either be allowed to retain such a medium of knowledge as the *true*, though imperfect, one, or else we can have no knowledge at all. If this medium is one which God himself has employed to convey to us any notions of his nature and acts, we may infer, that though the knowledge we acquire by it is inadequate in degree, it is yet true in *kind*. Neither can we assent to Dr. C.'s opinion, that all the terms used in Scripture, upon this subject, are employed merely to indicate, not his nature and essence, but the duties which belong to us, arising out of that relation he bears to us. Surely the terms so employed, were designed by God to awaken our affections, and prompt us to our duties, by the representation of such qualities and acts belonging to him, as the terms indicate; and they are calculated and designed to induce us to attribute those very things to the Divine Being. It appears to us, then, to be a very questionable mode of expounding the Scriptures, — to take away the first reference of those analogical terms, and to represent them as possessing no meaning, or none in which we are to have any confidence, in relation to the divine nature. If those terms are intended to convey to us no knowledge of what God is, or of what he does, they have been all along strangely mistaken by prophets, apostles, and evangelists, who have never disclosed their

real import, and by the whole Christian church, which has hitherto gloried in knowing more of the divine attributes, nature, and acts, than the polytheists of antiquity. But even upon Archbishop King's hypothesis, that they are analogical, they must have a *double* reference, and are as *true* in their relation to the supreme Being, as in their relation to us; and they could not be true analogies, unless, upon Dr. C.'s own definition,\* they exhibited *two true relations*. After all, then, it can only be maintained, that such terms, instead of having no meaning in relation to God, do really represent true relations, true acts, true attributes, though *relatively*. We have no need to seek an abstract knowledge of God; perhaps we could never acquire any notion of him but what is relative; perhaps it is equally true of all other objects of human knowledge: we know but their *relations*, yet our knowledge is true. And though, in reference to the Divine Being, the imperfection of this medium may be most sensibly felt, yet it is not on that account to be less trusted, or less confidently employed, while its accuracy rests upon the testimony of *revelation* itself. For all the purposes of theoretical, practical, and devotional religion, those terms must be taken in their obvious import, in relation to God, as attributing knowledge, wisdom, counsel, will, predestination, decree, choice; otherwise we could have *no knowledge* of God, and might write the Athenian inscription over the doors of our temples—*To the unknown God*. So that, after all, the subtlety of Archbishop King appears to be little better than egregious trifling, even to describe it by no worse a name. We do not wonder that his contemporaries charged him with favouring atheism; for his prin-

\* See p. 122.

ciples upon this subject, followed out, would answer no other purpose than to shake the foundations of religion and morality.

The *fourth* discourse proposes to discuss the question—"Are there few that be saved," &c. &c. There is much in this sermon to commend; and we are sure our readers will peruse, with unmingled satisfaction, the following passage, upon the most important of all topics.

"It is not then by the opposition the world offers to an innocent and holy life, it is not by the severe self-denial and oppressive services which the Gospel exacts from us, that the path of life is rendered so narrow, and that man is so reluctant to enter upon it. It is not, I say, so much in the difficulties which lie around him, as in those which spring up within him. It is the pride of his heart which presents the chief obstacle. He cannot bear to be told that his nature is a corrupt, a fallen, a sinful nature: that the carnal, or, in other words, the natural mind, is at enmity with God: that if he seeks to be reconciled with God, he must seek it alone through the merits of a Redeemer. To him, not to his own doings, however diligently he may labour in the regulation of his own mind, or in the service of his fellow-creatures, to his Saviour he must refer the whole merit and the whole efficacy of his salvation. That Saviour hath said, 'that he came to seek and save them that were lost.' And every man who would be his disciple, let him be the wisest and the most virtuous of men, must believe that he himself was one of those lost creatures whom Christ came to save. He must not only acknowledge with his lips, but in his heart he must feel, that in the sight of God his best deeds are nothing worth---that however they may tend, as they certainly will tend, to make him happier upon earth, they have no power whatever to raise him to heaven.

"Nay more than this, if he trust to himself, if he indulge himself in setting a value before God upon any thing that he does, these very deeds will be the instrumental cause of his ruin: they will lead him from that gate through which alone he can enter, and will carry him farther and farther in a wrong direction. His good works will never bring him to Christ; but if he lay hold on Christ, in sincerity of faith, He will easily and quickly bring him to good works. He is the way, the truth, and the life. He

is emphatically called the door of the kingdom of heaven. No man cometh to the Father but by him."---pp. 153---155.

We exceedingly regret to find the learned author attempting to array against the Calvinist, towards the close of this sermon, several classes of scriptures, which enforce upon believers the necessity of watchfulness, diligence, and exertion, with all those which proceed upon the ground of the free agency of man, the connexion of means and ends, and the obligations of all men to the conscientious exercise of their active and moral powers. He seems not at all aware that the Calvinist is as liberal and unfettered in the use and application of such places of scripture as others, and that he feels no more practical difficulty in the use of them, while he holds his predestinarian creed, than any pious and good man does in the daily conduct of the affairs of life, and in the use of prayer, while, at the same time, he believes in a supreme and over-ruling Providence, which foresees the events of each day, and all his own actions, volitions, and thoughts, before they take place.

The notes, in several places, contain some valuable hints, and the *Appendix*, in particular, merits the careful attention of Church-of-England-men. It was our intention to have offered a few strictures upon the attempt made in the *Appendix* to explain away the predestination and election affirmed by the 17th Article of the Establishment. But we have already trespassed beyond our usual bounds, and shall sum up, in three or four particulars, the remarks which we had intended to make, at greater length, upon the whole volume.

*First* of all, the attempt of Dr. Copleston to force the proof of a necessary, or legitimate connexion between Calvinism and the perversion of all the active and moral

faculties of our nature, is highly perverse, glaringly unfair, and utterly futile. Reasonings against *facts* are about as ineffectual as they are unphilosophical; and there is every reason to believe Dr. C. would never have set his hand to this unhallowed work, but for the tempting opportunity of wounding the Calvinist through the sides of the Antinomian.

*Secondly*, The effort of Dr. C. to identify Calvinism with Fatalism, though craftily designed, and, had the parallel been perfect, powerfully calculated to invalidate the Calvinistic hypothesis, is neither fair in point of fact, nor logical in point of argument. The Calvinist holds but *one* principle, in common with the Fatalist, and that not in essentially the same form. Dr. C. himself holds that principle—the divine perfect fore-knowledge, and we should therefore have little difficulty in retorting upon himself all his own reasoning. The Fatalist views a direct, positive decree of God, as the *operative and efficient* cause of all events, good or evil, and from that point proceeds, with this mighty spell, to dissolve all obligations, to abrogate all relations of cause and effect, means and ends. The Calvinist holds no such notion of the divine decrees, nor does he sanction any such outrage on the principles and laws of his nature. If Dr. C. did not know the *practical* character of Calvinists, he was a very unfit person to write upon the controversy; and if he did, he has culpably allowed speculation to carry him out of the region of facts and realities.

*Thirdly*, Throughout his treatise, which is less remarkable for its reasonings against the Calvinist than for its concessions to him; there is a full and unequivocal belief professed in the divine perfect foreknowledge, as extending to the most minute, as well as to the most important, events; and yet there is a denial, equally current

through the work, that any event is in itself, or in the order and purpose of God, or in the connexion of cause and effect, *certain*. Dr. C. appears to us to be involved in the inconsistency of believing an attribute to belong to God, by which he has *certain* knowledge of events which, as far as any power of his is concerned, or any necessary connexion among the events themselves, are altogether *uncertain*—that is to say, these events are by him infallibly foreknown, without any basis, either within or without himself, for such knowledge. The whole series of events in this world, which are represented as all foreseen by the Deity, were just as likely never to have been, as the reverse: the chain of causes and consequences thus becomes, not an adamant chain, but a rope of sand; each link has the power of dissolving the whole concatenation; or rather it is no chain at all; for there is no *necessary* connexion, nor any thing resembling *links*, nor does the Deity exert any thing like a connecting power among causes and effects, so as to make their results *necessary* or *certain*—so that, upon this statement, the whole universe is a *scheme of chance*, (if such terms be not self-destructive) and not only is it such really to us, but to the Deity himself, unless he perceives things otherwise than they are!!

*Fourthly*, Dr. C. professes, in his *Appendix* and elsewhere, a belief in predestination and election, as expressed in the 17th Article, but then, with Drs. Laurence, Winchester, and others, he explains this to be "*in Christ*;" and this is deemed a solvent sufficiently potent for all the knotty matter of the obdurate article. When this phrase, "*elected in Christ*," comes out of the *theological menstruum*, it appears, that it signifies *elected, because it was foreseen we should repent and believe the Gospel*—"God's purpose being founded on his fore-

146 *Review of Books:—Redford's True Age of Reason.* [MARCH, knowledge." But if God perceived our faith and grace, and did not rather bestow them, his election lays us under no obligations.

If God foresaw that I should believe and persevere, and so chose me, then I am not at all indebted to his election for any grace or influence to enable me to believe or persevere to glory. What ends such an election can subserve, or what consolation it can supply in the godly consideration of it, it behoves our adversaries to determine. The question returns upon them with redoubled force, which must be answered before their notion of election can stand with consistency even in their own creed. Whence is the *grace* of faith and repentance? Are not all God's gifts and acts the result of counsel, predetermination, purpose? Yet Dr. Copleston's notion of election makes it subsequent to foreknowledge, even subsequent to our faith, so that this election makes nothing certain, nor is, in any way, the cause to which we are to trace up our salvation, or to feel ourselves indebted. But we must desist. There are many other defects in the reasoning, and inconsistencies in the statements, of Dr. C., which we could point out would our limits permit. We are persuaded he cannot rest satisfied with his own explanations. He appears to be too sincere in his attachment to truth—too candid in his confessions—and too evangelical in his views of the gospel, to remain at the point to which he has conducted his readers. If he will but pursue his own principles—if, as a consistent Protestant, he will but admit that the Scriptures were written for and by plain men, and not designed to represent metaphysical subtleties, but simple, pure, and useful facts; and that their obvious import was that which it was designed should be generally accepted by Christians, we think he will approximate still

more to the Calvinistic opinions, and that, ere long, there will be scarce a shade of difference between his views and our own.

*The True Age of Reason; or, A Fair Challenge to Deists. A Candid Examination of the Claims of of Modern Deism; containing a Demonstration of the Insufficiency of unassisted Reason to lead Mankind to Virtue, to Happiness, and to God. By George Redford, A.M. 12mo. pp. 44. Price 1s. 6d. fine paper; small edition, 1s. London. 1821.*

It must be confessed, that the Spirit of Evil has a deep knowledge of the master-springs of the human heart, and that his dexterity in shifting his modes of application, is not less conspicuous than the awful power with which he controls and directs the miserable beings whom his subtlety and strength have subdued and shackled. Thousands have yielded to the temptations of avarice; tens of thousands have fallen the victims of appetite; but who shall estimate the countless multitudes who have perished, betrayed to the bitter vassalage of "hell's relentless sovereignties," by the pride and perverseness of their hearts. Often, too, does man fall here with scarcely the pretext of a temptation; the reptile cravings of human vanity will ravenously "prey on garbage," where a loftier feeling, even in the entire absence of spiritual elevation, would spurn the coarse refuse with utter loathing. If the mind of man were actuated by a true ambition, where could it find a purer and more congenial aliment than in the high aspirings and celestial grandeurs of that bright course and aim which the Gospel opens wide and glorious before him? What is there more sublime than holiness, more animating and ennobling than the favour of God, more precious than the consciousness, or

more sure than the eternity of his love? And yet this—the grand prospect of evangelical life and liberty—has no attractions for the *serviles* of creation! They grovel in the meanness of their imaginations, and lift up their heads awhile to deride the free and blessed heirs of immortality. We lament their delusion, not on our own accounts, but on their's; we would plead and expostulate; we would exhaust all the intellectual and moral resources within our reach; we would look to a higher energy, in humble prayer and hope; but we would not call in the aid of any other force than that of reason and God's grace: we would not insult the Gospel by the practical admission that it cannot prosper without gyves and gaols. And what have the abettors of these arbitrary appeals to the secular arm achieved by their anti-scriptural interference? They have shewn its entire inefficiency; they have made martyrs to infidelity; they have awakened curiosity and sympathy, and contributed far more to the diffusion of the poison they would counterwork, than a whole legion of Paynes, Webbs, Hones, and Carliles could have done without their aid.

And what, after all, is their principle? Neither more nor less than this,—that the *power* of the state has a simple right to persecute in behalf of the *religion* of the state:—in other words, that the Grand Turk has a right to hang, or, if that be too much, to incarcerate all the Patriarchs and Bishops of Greece; that the Shah of Persia, might, with perfect justice, have shut up Henry Martyn in the dungeons of Ispahan; that the sovereign of the "Celestial Empire" does nothing more than exercise a holy authority, when he inflicts the bamboo on the converts to Christianity; and that Pomarre would have done well to vindi-

cate the majesty of the Eatoos, and the sanctity of the Tahowia, by sacrificing the Missionaries on the stones of the Morai!

The plain question to be asked of these prosecuting gentlemen is this: Did Christianity flourish less when racks and gibbets were arrayed *against* her, than now, when jailors and attorneys plead so *forcibly* in her behalf? Is God—with reverence we speak it—fit to be trusted with his own cause? Or is our glorious faith to be levelled with the ferocious creed of Omar and Khaled, and to be led in abject triumph by the force of persecution. Whatever allowances for difference of opinion we may, on lighter points, be disposed to admit, here, at least, we can make no concession; we can never rank the common law, the statutes at large, or the *dicta* of the Judges, among the evidences of Christianity.

We occupy firm and lofty ground, advantageous equally for attack and for defence; let us, then, not weaken our position, by abandoning it for a lower level and a dubious warfare. For our own parts, we are too confident in our cause, and in our strength, not to reject the alliance of informations and indictments. *These are not our weapons*:—we fight, secure of victory, with the word of the testimony, and the sword of the Spirit.

In this temper, and with learning and eloquence, not crude and vapid, but substantial and mature, has the writer of the present brief, but comprehensive tract, discussed the most important of all questions. Reasons of delicacy, which some of our readers are acquainted with, unfortunately withhold us from saying all that we should, in other circumstances, feel justified in affirming of this admirable essay: we shall therefore adopt a different plan from that which we had at first intended; and in-

stead of analysing the process by which Mr. Redford has reached his conclusions in favour of Christianity, merely quote the heads of his sections, and then suffer two or three extracts to approve their own excellence to the judgments of our readers. This plan is a privation to ourselves; for we have read the tract with more care than usual, as a sort of text-book for a long argumentative article: and now, as we turn over the leaves, and observe the marginal hieroglyphics in which we had traced the outline of our plan, we reluctantly abandon it: but, all things considered, it is best for us, even though Mr. R. be defrauded of part of his just praise, to take a different course.

It has been Mr. Redford's object to give the means of forming what may be termed, in his own emphatic phrase, "an historical estimate of the only age that can be fairly called the AGE OF REASON." He takes up this position, that the modern deist is utterly incapable of forming an accurate notion of the powers of reason; that, when he assumes its capacity of self-regulation, and its power of attaining the true knowledge of God, and when he grounds that presumption on the present state of moral and theosophical science, he is really evading, most weakly, or most disingenuously, the true state of the question, by appealing to the mental and moral illumination diffused by Christianity, and by *Christianity exclusively*, as an evidence of the power and the glory of his vaunted oracle.

"To do justice, then, at once to reason and revelation, we must ascertain to what height the former had raised itself before the latter took it by the hand, and led it up that high and steep ascent, which hitherto its steps had not dared. The only equitable ground upon which this contest can ever be decided, is to go back to the ages which preceded the Christian revelation, and to the nations

which enjoyed not the Jewish. We must contemplate REASON BY ITSELF; we must trace up the course of this boasted, mighty stream, before it met the confluence of the majestic river of the water of life, and mark it, moving on, troubled and slow, through the desert of its own unbroken solitude: there we shall be able to estimate its salubrity, to measure its compass, to sound the depth of its current, and to watch the limits of that fertility, which it is said to be capable of spreading over the human wild.

"Accompany me back, then, to that period in the history of human nature, and of philosophy, in which the mind of man seems to have arrived at the very zenith of its self-sustained glory; when the pure reason was cultivated to its highest pitch; when the judgment was matured to its most sensitive discrimination; when the fancy was indulged in its most lofty and beautiful visions; and when the taste was cultivated to a degree of refinement, an approximation to which has been the highest ambition of modern nations. If the estimate can be taken with more advantage to reason at one period than at another, or in one nation in preference to all others, it must be in that nation in which, for centuries, it had been an object of the most assiduous cultivation, and where it had attained a height and a subtlety which have never been exceeded. I shall, therefore, now bring in review the moral sentiments of the most renowned nations in the history of the world, and exhibit the claims of the pure reason, in the results of the combined genius, and learning, and wisdom of their most admired sages. Nor shall this be done with any view of disparaging the talents, or under-rating the efforts of men, to whom all succeeding generations have paid the deserved meed of intellectual homage; men who, had they lived in the days of inspiration, there is every reason to believe, would have been the first to admit and to advocate its claims; men who unequivocally agreed, that no one truth of vital importance to the interests of virtue and of man, could be ascertained or enforced, until the Deity should grant a revelation; and who, to the utter confusion of modern infidelity, all stood on the utmost confines of reason, sighing over their short-sightedness, and in the attitude of fervent supplication to the Author of their being, entreating that he would impart to them that very gift, which the sons of reason, in our age, are so clamorous to have rejected."—pp. 6--8.

After this passage, which our readers will agree with us in thinking beautiful, both in conception

and composition, Mr. Redford proceeds in his first section to show, that for distinct views of *the Being of a God*, we are indebted to the inspired volume. In this chapter he detects, with admirable acuteness, and triumphantly exhibits, the following finished specimen of an argumentative *felo de se*.

"It is not a little remarkable that Mr. Hume, that able advocate of modern deism, should have clearly admitted the entire process of this reasoning, and thereby, though unconsciously enough, prepared the way for the overthrow of his whole system. His words are these: 'It appears to me, that if we consider the improvements of human society, from rude beginnings to a state of greater perfection, polytheism or idolatry was, and necessarily must have been, the first and most ancient religion of mankind.' (*This, by the way, is supposing that the nearer reason is traced up to its primitive source, its author, the more corrupt and weak it will be found:*) but he proceeds:---' This opinion I shall endeavour to confirm by the following arguments. 'Tis a matter of fact incontestable, that about 1700 years ago' (*observe this—the very date of Christianity*) 'all mankind were idolaters. The doubtful and sceptical principles of a few philosophers, or the theism, and that too not entirely pure, of one or two nations,' (*this is the insidious way in which he gets rid of the awkward case of the Jews,*) 'form no objection worth regarding. Behold then the clear testimony of history. The further we mount up into antiquity, the more do we find mankind plunged into idolatry. No marks, no symptoms of any more perfect religion. The most ancient records of the human race still present us with polytheism as the popular and established system. The north, the south, the east, the west, give their unanimous testimony to the same fact.' Now without stopping to offer any strictures on the disingenuousness, which has thus passed over the long history of the patriarchs, and the unquestionable records of the Jews, who, though occasionally seduced into idolatry, never were systematically and theoretically polytheists, but preserved the worship of one God from the foundation of the world, (evidences of which fact the philosopher might have found both in the East and in the West,) we may remark upon this statement, which is indisputable as it affects all other nations, that the views here exhibited powerfully confirm our previous argument—that human nature did not, and could not, attain to the discovery of pure theism;

neither Hume nor Lord Herbert, nor any of the earlier Deists, obtained their notions of one God from mere reason. Civilization, and refinement, and philosophy do not tend to remove the delusion of polytheism; THEY NEVER DID REMOVE IT; their tendency has been uniformly the reverse. Philosophical advancement in Greece, and Rome, and Egypt, tended but to uphold and ornament polytheism; to multiply, and not to diminish, the number of their deities; to enshrine, and not to desecrate, their images. The influence of superstitious fears was but augmented by the lights of philosophy and the cultivation of the arts; while the highest speculations of a religious kind, in which the concentrated philosophy of Greece ever indulged, embodied themselves at last in the conception of an altar to THE UNKNOWN GOD—an altar which, in reference to the philosophy that dictated it, may be described as the highest, but the expiring effort of its strength—the frightful misgivings of its guilty fear, and the standing memorial of its imbecility. Here, then, you may trace the claims of reason in its master efforts—in its maturest energies. Here you see it endeavouring to erect itself by its own vigour—or rather, I might say, still creeping along the lower region of this dull earth, like some weak and sickly shrub, casting forth its shoots and its tendrils indeed upwards, as if feeling after some sustaining power, by which it might progressively raise itself towards the sky, but lacking the friendly arms and sustaining trunk of the lord of the forest, sinking back again to its mean and earthly level, where it clings more tenaciously than ever to the humblest and vilest brambles. By this very concession, therefore, Hume has subverted all the pretensions of deism; for he has admitted the utter inadequacy of reason to the discovery of a God, and the destruction of idolatry; and by dating the origin of theism, among the Gentile nations, at the precise period of the propagation of Christianity, (*his words are* '1700 years ago,' and he wrote about 1742,) he has unwittingly allowed the advocate of revelation to claim for the word of God, the undisputed honour of being the first and only instructor of the nations, in the doctrine of one infinite, eternal, and perfect Deity, to the utter exclusion of every species and degree of idolatry." --pp.13--16.

*On the worship of a Supreme Being—on the Morals of Unassisted Reason—on the Moral Government of the World—on the Divine Placability—on the Immortality of the*



*Soul*—are the titles of the succeeding sections. We can only make room for his animated and powerful conclusion.

"I have, in these few pages, attempted to present to the reader an historical estimate of the only age that can be fairly called the AGE OF REASON. He has seen the portraiture of its slavish fears; let him say if an emancipation from these was not imperiously required. He has seen the narrow sphere to which the views and the hopes of mere reason were confined; and let him say, if, for answering the dignity of our original constitution—if, for filling the longings of an ambitious intellect—if, for ennobling and perfecting the expansive faculties of the mind,—a sublimer stage of being, and an ampler duration than this life affords, are not necessary?—and if necessary, with what less evidence of their reality would he be satisfied, than—THE AUTHORITY OF GOD?"

"I have only to add, in conclusion, that I have all along forbore to avail myself of the just plea, which deism never can deny, that this estimate has not been taken from an age or a nation in which human reason was entirely unassisted: we have not yet seen that reason utterly solitary in its actings upon the visible world, and its own consciousness. All the philosophers of Greece and Rome had the advantage of patriarchal traditions. Many even of their fables bear the marks of being grounded on facts recorded in the Mosaic record, but garbled and obscured by the mode of transmission. They had mostly sat under the lights of Chaldaic philosophy, which were all trimmed at the lamp of early inspiration; and, in the later periods of Grecian history, their obligations to the Jewish Scriptures, though never acknowledged, become abundantly manifest. So that, after all, the little light they did enjoy sprung not up within themselves, but was derived either from traditional history, or the records of the Jews; and even taking human reason at that most select and chosen period of its development—the best which its patrons and worshippers could ask for it—our argument is abundantly valid.

"Here is the contrast which I ask every reader to make;—the writings of the philosophers are characterized by *doubt, uncertainty, and imbecility*; while revelation is harmonious, clear, decisive, and unambiguous, and what is more—EFFICIENT to lead man to the highest ends of his being.

"These facts will justify me in saying, that, in point of useful, consolatory knowledge, the humblest cottager in a Christian land, stands upon higher

ground, and takes an infinitely wider range, than either Socrates or Plato. The truth, as it stands in the record of the Scriptures, comes not to us in the forms of a contentious and subtle logic, or of an elaborate syllogism, but stamped with the recognisable image of the God-head, which leaves the reason of the humblest, or the highest, no place for objection, and no right of appeal. The Creator's authoritative mandate of prohibition or command, "*Thou shalt,*" or "*thou shalt not,*" uttered by that voice which bids the thunder of heaven awake, or written by that finger which points the lightning to its fated mark, or the genial sun to his rising and his going down, will pierce deeper into our nature than the outward sense through which it enters. This voice finds within a mysterious faculty, a moral sense, or ear of the soul, which he who formed man designed for the transmission of his own voice alone. By means of this faculty, God can effectually touch the secret, mighty spring of all moral action—the human will—that first, most mighty, and most mysterious of all human powers, from which reasoning and philosophy may be effectually excluded, or upon which they may be found wholly inefficient."—pp. 41—44.

We hope that this is only to be considered as the commencement of a series of tracts, by the same hand. Admirably counteractive, as they must be deemed, of the poison of infidelity, we should be sorry that Mr. Redford's efforts stopped here: in five or six of these publications, he might take a compressed, yet popular survey of the evidences, history, and doctrines of Christianity, and if it were executed with the skill and spirit displayed in these *prolegomena*, a most acceptable and effective volume would be sent forth, at a critical and anxious season. The scattered *guerillas* of infidelity have rallied, and are making show of fight; "Constitutional" and "Suppression" Societies, alarmed for the safety of the Bible, are mustering the police in its defence. Here are our tactics; and we thank Mr. R. for this excellent illustration of one important part of a Christian's conflict with the powers of darkness. J.

## **Literaria Rediviva; or, The Book Worm.**

*Religio Medici, (the Religion of a Physician,) with Annotations, also Observations by Sir Kenelm Digby, now newly added. By Sir T. Browne.*

*True Christian, Morals. By Sir Thomas Browne, M.D., published from the original and correct Manuscript of the Author. By John Jeffery, D.D. Archdeacon of Norwich. 1716.*

Among the eminent individuals, who supported and extended the literary glory of our nation in the seventeenth century, the name of Sir Thomas Browne holds a conspicuous place. Distinguished by the most profound and varied learning, and endowed with a genius singularly original and elevated, he raised himself from comparative obscurity, to the highest pinnacle of fame, to honorary distinction in society, and to a degree of opulence, which is not always the reward of literary merit. The two works of this extraordinary individual, which we have placed at the head of this article, had he left no other memorials of his splendid talents, and extensive acquirements, would have placed him among those rare spirits, which the Omnipotent Creator occasionally sends on earth, as well to illustrate his own mysterious power, in the endowments of the human soul, as to instruct and delight mankind, and to adorn human society with ornaments of imperishable beauty and fragrance.

The *Religio Medici* is a book altogether singular in its style, curious and multifarious in the learning it displays, in its subjects, and in its sentiments. In its style, it is eminently expressive and energetic, full of bold and successful combinations of phrase. It is always powerful and often eloquent; generally speaking, simple

and transparent, but full of Latin and Greek words, classical allusions and singular combinations, which sometimes produce obscurity, and impart an appearance of roughness, and want of grace. In this age, an author who should take Browne for his model, would not escape the charge of pedantry, and would justly be reminded, that he had corrupted the simplicity, and added nothing to the beauty, of our pure English, by so large a license of phraseology. Johnson, who was manifestly an ardent admirer of Browne's genius, his versatility, and his originality, has evidently contracted one of the worst vices of his style. Yet we must be allowed to say, that notwithstanding the occasional harshness of his diction, the obscurity and involution into which his redundancy of thought betrays him, his style is eminently adapted to the expression of his thoughts—the dress suits his intellectual features; like the whimsical, but not inelegant robe of some Indian warrior, it befits the robust frame and enterprising countenance of the wearer. Every limb appears to advantage, and every gesture, though not precisely to modern taste, is graceful and dignified. The subjects on which Sir T. Browne chooses to descant, are all interesting and important, and the mode in which he uniformly treats them, is at the greatest possible distance from common place. Of the vast and varied learning displayed in this work, as well as of the singular subjects it brings forward, and the original style of thought and sentiment pervading the whole, our readers will be better able to judge, by one or two extracts, than by any lengthened comments in which we might be indulged. After describing himself

generally as a Christian, and a Protestant, and a Church-of-England man, he comes more particularly to state his views and principles in reference to almost every subject of moral or religious speculation. And this he does, not so much in the way of disclosing, or enforcing by argument, his own opinions upon the question itself, as in the way of general and running comment upon the spirit of the controversy, the uncharitableness of disputants, and the difficulty or hopelessness of deciding many disputes, which divide mankind. He has taken frequent occasion to show the necessity which arises from the diversity of human opinion, for the exercise of mutual candour and charity. We do not accord in many of his sentiments, but we are always amused with his facetiousness, and delighted with his ingenuity and amiableness. Describing himself,—he says,

“It is the method of charity to suffer without re-action: those usual satyrs and invectives of the pulpit may perchance produce a good effect on the vulgar, whose ears are opener to rhetoric than logic; yet do they in no wise confirm the faith of wiser believers, who know that a good cause needs not to be pardon'd by passion, but can sustain itself upon a temperate dispute.

“I could never divide myself from any man upon the difference of an opinion, or be angry with his judgment for not agreeing with me in that, from which within a few days I should dissent myself. I have no genius to disputes in religion, and have often thought it wisdom to decline them, especially upon a disadvantage, or when the cause of truth might suffer in the weakness of my patronage: Where we desire to be informed, 'tis good to contest with men above ourselves; but to confirm and establish our opinions; 'tis best to argue with judgments below our own, that the frequent spoils and victories over their reasons, may settle in ourselves an esteem and confirmed opinion of our own. Every man is not a proper champion for truth, nor fit to take up the gauntlet in the cause of verity: Many from the ignorance of these maxims, and an inconsiderate zeal unto truth, have too rashly charged the troops of error, and remain as trophies unto the enemies of

truth: A man may be as just possession of truth as of a city, and yet be forced to surrender; 'tis therefore far better to enjoy her with peace, than to hazard her on a battle: If therefore there rise any doubts in my way, I do forget them, or at least defer them, till my better settled judgement, and more manly reason be able to resolve them, for I perceive every mans own reason is his best Oedipus, and will upon a reasonable truce, find a way to loose those bonds wherewith the subtleties of error have enchained our more flexible and tender judgements. In philosophy, where truth seems double-fac'd, there is no man more paradoxical than my self; but in divinity I love to keep the road; and though not in an implicate, yet an humble faith, follow the great wheel of the church, by which I move, not reserving any proper poles or motion from the epicycle of my own brain; by this means I have no gap for heresie, schismes, or errors, of which at present I hope I shall not injure truth to say I have no taint or tincture. I must confess my greener studies have been polluted with two or three, not any begotten in the latter centuries, but old and obsolete, such as could never have been revived, but by such extravagant and irregular heads as mine.”—pp. 9--12.

It were well, if all who, in our own day, are ambitious of the name of philosophers, and of men of genius, would imitate Sir T. Browne in the regulation of their minds, and in the solution of their sceptical doubts. Speaking of the perversion of the doctrine of second causes to Atheism, he says,

“I have, therefore, always endeavoured to compose those feuds and angry dissensions between affection, faith, and reason. For there is in our soul a kind of triumvirate, or triple government of three competitors, which distract the peace of this our commonwealth, not less than did that other the state of Rome. As reason is a rebel unto faith, so passion unto reason: As the propositions of faith seem absurd unto reason, so the theorems of reason unto passion, and both unto reason; yet a moderate and peaceable discretion may so state and order the matter, that they may be all kings, and yet make but one monarchy, every one exercising his sovereignty and prerogative in a due time and place, according to the restraint and limit of circumstance. There is, as in philosophy, so in divinity, sturdy doubts, and boisterous objections, wherewith the unhappiness of our knowledge too nearly acquainteth us. More of these

no man hath known than myself, which I confess I conquered, not in a martial posture, but on my knees. For our endeavours are not only to combat with doubts, but always to dispute with the devil: the villany of that spirit takes a hint of infidelity from our studies, and by demonstrating a naturality in one way, makes us mistrust a miracle in another." ---pp. 44, 45.

We could, with pleasure, multiply extracts, but our limits enforce brevity, and we can make room only for the following truly beautiful and animating passage. The author had been just declaring his belief in the separate state of souls, and in the existence of spirits, and had mentioned the victory of the devil over Adam and his race, manifested in the spoils of death.

"This is that dismal conquest we all deplore, that makes us so often cry (O) *Adam quid fecisti?* I thank God I have not those strait ligaments, or narrow obligations to the world, as to dote on life, or be convulsed and tremble at the name of death: Not that I am insensible of the dread and horror thereof, or by raking into the bowels of the deceased, continual sight of anatomies, skeletons, or cadaverous reliques, like vespilloes, or grave-makers, I am become stupid, or have forgot the apprehension of mortality; but that marshalling all the horrors, and contemplating the extremities thereof, I find not any thing therein able to daunt the courage of a man, much less a well-resolved Christian. And therefore am not angry at the error of our first parents, or unwilling to bear a part of this common fate, and like the best of them to dye, that is, to cease to breathe, to take a farewell of the elements, to be a kind of nothing for a moment, to be within one instant of a spirit. When I take a full view and circle of my self, without this reasonable moderator, and equal piece of justice, death, I do conceive my self the miserabest person extant; were there not another life that I hope for, all the vanities of this world should not intreat a moments breath from me: could the devil work my belief to imagine I could never dye, I would not outlive that very thought; I have so abject a conceit of this common way of existence, this retaining to the sun and elements, I cannot think this is to be a man, or to live according to the dignity of humanity: in expectation of a better, I can with patience embrace this life, yet in my best meditations do often desire

death: I honour any man that contemns it, nor can I highly love any that is afraid of it: this makes me naturally love a souldier, and honour those tattered and contemptible regiments, that will dye at the command of a sergeant. For a pagan there may be some motives to be in love with life; but for a Christian to be amazed at death, I see not how he can escape this dilemma, that he is too sensible of this life, or hopeless of the life to come." ---pp. 87--89.

The small posthumous work, which is entitled *Christian Morals*, consists of a great number of apothegms divided into sections, without specific titles, but having a precise subject. They are not altogether unlike Lord Bacon's *Essays*. They are distinguished by much of the eloquence, point, and force, of Lord Bacon, but are composed rather more in the form and style of proverbs. The whole work is full of wisdom, of christian principles, and of discrimination, and well deserves the attention of the curious and inquisitive. It will well repay a careful, or even a frequent perusal. We take the following specimen quite at random, and by no means as the finest passage of the book.

"Carry no careless eye upon the unexpected scenes of things; but ponder the acts of Providence in the publick ends of great and notable men, set out unto the view of all for no common memorandums. The tragical exits and unexpected periods of some eminent persons, cannot but amuse considerate observers; wherein, notwithstanding, most men seem to see by extramission, without reception or self-reflexion, and conceive themselves unconcerned by the fallacy of their own exemption: whereas, the mercy of God hath singled out but few to be the signals of his justice, leaving the generality of mankind to the pedagogy of example. But the inadvertency of our natures not well apprehending this favourable method and merciful decimation, and that he sheweth in some what others also deserve; they entertain no sense of his hand beyond the stroke of themselves. Whereupon the whole becomes necessarily punished, and the contracted hand of God extended unto universal judgments: from whence, nevertheless, the stupidity of our tempers receives but faint impressions, and in the most tragical state of times holds but starts of good motions. So that to con-

tinue us in goodness there must be iterated returns of misery, and a circulation in afflictions is necessary. And since we cannot be wise by warnings; since plagues are insignificant, except we be personally plagued; since also we cannot be punish'd unto amendment by proxy or commutation, nor by vicinity, but contact; there is an unhappy necessity that we must smart in our own skins, and the provoked arm of the Almighty must fall upon ourselves. The capital sufferings of others are rather our monitions than acquitments. There is but one who died salvifically for us, and able to say unto death, hitherto shalt thou go and no farther; only one enlivening death, which makes gardens of graves, and that which was sowed in corruption to arise and flourish in glory: when death itself shall die, and living shall have no period; when the damned shall mourn at the funeral of death; when life not death shall be the wages of sin; when the second death shall prove a miserable life, and destruction shall be courted."---pp. 73---76.

We have been compelled by our limits, on the present occasion, greatly to abridge the remarks we had intended to offer on Sir Thos. Browne's genius and writings, but as some of his most distinguished works have been unavoidably passed over, we design, at some future period, to extend our observations on this interesting, but neglected author.

*Melius Inquirendum; or, A Sober Inquiry into the Reasonings of the Serious Inquiry.* 3d Edition. London. 8vo. 1681.

THE charms of genius, and the playfulness of wit, have so seldom been displayed in the defence of truth, that many have hastily supposed there existed some secret and irreconcilable antipathy between them; but those who have reflected with more mature and masculine judgments, have discovered that truth appears most generally without these ornaments, not because they are beyond her reach, but because she needs not their embellishments: *Nuda, sed magna est veritas, et prævalebit.* While the wrinkles and distor-

tions of falsehood may require the masks and trappings of external pomp, to render her comely to the eye of the unthinking vulgar, truth, who is ever young, shines in unborrowed beauty, and demands but a clear and unbiassed scrutiny from her generous and intrepid admirers. This remark will find ample illustration in the memory of those of our readers who are acquainted with the non-conformist controversy. We might concede to our episcopalian adversaries, in this controversy, the merit of that mode of disputation, which palms "a well-measured sentence, or laboured period, for a syllogism, where two gingling words stand for the propositions, and a decent comely cadence for the conclusion;" in this warfare we are not willing to contend for the victory; let so ignominious a prize belong to those who have little else to boast: we claim a nobler, a more illustrious triumph; a renown which will ever attach to the champions of truth, though they sacrifice all things but truth, liberty, and honour, in a cause so great and ennobling.

Though we are compelled to confess that there have been many instances, in which, according to the words of a celebrated historian, our enemies have acquired as much honour in their defeat, as we have in the victory; when the ability displayed in covering the retreat may have almost snatched the laurel from the victor's brow, yet there are not a few, on the other hand, where the conqueror's car has been decked and embellished by all the graces.

Of this number, the controversy which was decided by the rare and choice volume on whose merits we are now entering, was a splendid instance. The victory was glorious and decisive; but the matchless vigour that achieved the triumph, borrowed increasing lustre from the exquisite adroit-

ness, and inimitable grace, with which the victor's strokes were aimed. Perhaps we should not trespass the bounds of veracity, if we were to assert, that the *Melius Inquirendum* has no equal in our language, for the rare union of the most powerful and acute argumentation, and the most refined and brilliant wit, except in another work by the same author—The *Anti-Sozzo*. The author of both these delightful works was Mr. Vincent Alsop, a Nonconformist divine, and one of those honourable men who left the ranks of the Establishment, on the memorable Bartholomew's day. We must not trust ourselves within the magic circle that the mention of that day ever presents to our mind; it would call up too many of those puritanical principles which lie deep within, and impart too much of the enthusiastic feeling to what ought to be the cool and dispassionate opinions of the critic. We therefore refrain.

The controversy which we have alluded to was altogether a singular one; it was decided by one blow, but that was from a master-arm. Unlike most polemical discussions, which, however ill adapted to impart other salutary lessons, are certainly, by the length and pertinacity of the contest, well calculated to call into exercise the most praiseworthy patience. There was not, in this instance, even an attempt made to parry the well-directed thrust: the puny challenger, having discharged from his nerveless grasp the *telum imbellis sine ictu*, fell under the first onset of the impetuous Presbyterian, and fled, for ever, dishonoured from the field. This doughty hero of Episcopacy, whose hard fate it was to encounter Mr. Alsop, was a certain Dr. Goodman. We know not much of his history; but we believe, that, though he subsequently published several small pieces, he never again adventured to attack Nonconfor-

mity. Unhappy man! well had it been for thy literary reputation, never to have adventured beyond a peaceful *rationale* of the service-book, or a harmless eulogy on the comfortableness of lawn sleeves, and the advantages of tythes; thou mightest then have dreamed away thy days in that *otium cum dignitate*, which is so suitable to the talents as well as to the taste of thy brethren, and never a Nonconformist rod would have disciplined thee into humanity, and a feeling of thine insignificance!

Mr. Alsop is not merely known to the world as the author of the present work: his *Anti-Sozzo*, written in answer to Sherlock, has been considered by Harvey, Toplady, and other excellent judges, as the best polemical piece in our language. Even that implacable enemy to Dissenters, Dr. South, himself an acknowledged wit, allows that Alsop thoroughly defeated his antagonist. The *Mischief of Impositions*, in answer to Stillington's *Mischief of Separation*, is another production of his fertile mind, and carries on its front the same features, though perhaps not distinguished by equal symmetry and proportion, nor impressed with such characteristic force and expression, as either of the two other pieces. In the *Melius Inquirendum*, Mr. Alsop has followed his opponent through all the dubious and winding paths that the nature of the opinions he had to contend against lead him to trace: in each of them he has detected the weakness of the defence that such covert fastnesses offered to him; and, after driving him from these dark ambushes of a weak cause, he forces him to the open field of Scripture. In this sphere, where Nonconformity is in her own dominion, our readers will feel assured of her safety, and will have no other unpleasant feelings than what arise from compassion towards an antagonist, who has adventured to

the combat, without either the nerve or the skill of the warrior.

We shall now hasten to impart to our readers a few specimens of Mr. Alsop's manner: a few they must be, for were we to give all his beauties, we should copy the book. Our readers will see the necessity we are under of compressing, as much as possible, our extracts. In confutation of the inquirer's argument for the moderation of the church in the matter of ceremonies, in which Dr. Goodman has asserted, "though they found some ceremonies then used that were superstitious and dangerous, and thought too many burdensome, yet concluded not all decency in the service of God was popish," Mr. Alsop answers—

"It had been a conclusion wild to *frensie*, to infer that all decency was popish, because some ceremonies were superstitious. nay, though they all were so, and had accordingly been discarded: but this had been a sober and moderate conclusion, that because all popish ceremonies were superstitious and dangerous, the worship of God might be decent without them: God's service was decent before *they were born*, and would be so again, if they were all in *their graves*, as well as *dead and rotten*. And if those decent ceremonies had a *decent burial*, it were an honour as great as those of a nobler extract, I mean divine ceremonies, had bestowed on them: I would seriously enquire of our serious enquirer: 1. If *some* ceremonies were abolished, because they were *superstitious*, and therefore *dangerous*, why all the rest were not served with the same sawce, that were *equally*, or *more* superstitious, and therefore more dangerous. I think its demonstrable, that all the superstition that ever stuck to *holy water, cream, salt, spittle, oyl*, was innocency to that horrid abuse of *the sign of the cross*. But 2. if the superstitions of the remaining ceremonies were capable of separation from them, why might not a little oyl and elbow-grease have been bestowed on the rest, and their lives saved? It seems most of the ceremonies were knock'd oth' head, because they would not go to the charge of rearing them. 3. If many ceremonies were a burden, whether were not *half of that many, half as great a burden*, and so *pro rata*? And if so, where was the churches commission to impose any *unnecessary* burden upon the necks of the disciples? 4. If some of the old superstitious cere-

monies (when well scraped and wiped) were left for decency and comeliness in the worship, why were not the rest scummer'd up, that the worship might be *more decent*? For if *two or three* innocent ceremonies will add a decency, *two or three hundred* would have burnish'd it to such a lustre, as must have either ravish'd or blinded the eyes of all beholders? 5. Who shall infallibly assure us *just how few* will be *no burden*, and the imposing of them *no sin*? and yet *one more* shall make them all *burdensome*, and so the imposition of them to become sinful? or *just how many* to an unite will render the worship *decent*, and the adding of *one more* render all deformed? If the Church, then why might not the Church of Rome in her days have determined the question? Especially seeing that of all pretenders, she alone challenges an infallibility, which is the most considerable thing in this case, when the Church must carry her hand even, and cut by a thred, between decency and indecency; a burden, and no burden? 6. If the Church has a power to impose a *load* (though a *lesser load*), has she a power to communicate *strength*, though it be but *little strength*, to bear that *little*? Especially seeing the burden here must not lie on the *back*, but the *heart*; not on the *shoulders*, but the *conscience*: she that pleads an authority to *institute*, can she produce a power to *bless what she institutes* to any spiritual end? This encouragement we have from Christ, whose prerogative it is to *impose*; that he will give grace to bear what *he imposes*, and thereby make *his yoke easy*, and *his burden light*."---pp. 32, 33.

The Episcopalian, according to the general plan of those who have adventured on the attack against Non-conformity, having proceeded to vilify the name and character of Augustin, and having charged him with not agreeing with himself, our author rejoins—

"A pitiful sorry self-inconsistent scribler he was it seems, that could not make his matters hang together: one that caper'd backwards and forwards; that it was the easiest thing in the world to trip up his heels; such a novice was this *Austin*: all which I could easily believe, when it shall be proved, that he wrote the *first and second part of the serious Enquiry*. Really, that man must have amassed a vast stock of confidence, that shall hope with one puff of contemptuous breath to blow away that fair heap of repute, that that fathers name has gathered in so many centuries. and

he must have an over-weening conceit of his own rhetorick, that can presume to persuade this learned age, that he was so insignificant a ceremony, so great a trifier. The Papists with incredible zeal have struggled for him; the Protestants have tooth and nail wrestled to draw him into their tents; all parties have ambitiously courted his suffrage; at last comes one *Hugh Groot*, and our Enquirer, and they cashier him as an inconsiderable fellow, not worth the whistling."---pp. 48, 49.

In answer to the argument adduced by the learned Doctor, "*that there are oftentimes reasons to make one form necessary in one place or people, and not in another, when its possible they may be both indifferent,*" Mr. A. says—

"They observed without his information, that the circumstances of time and place in general, were indifferent; but they observed not, that new invented rites were necessary in any time or place, to represent the grace and duty of the Gospel; they knew well, that all Christs ordinances were *decently to be administered*: and they knew as well that there was no need to institute *new rites and ceremonies* to create a decency, to conciliate a respect or reverence to any of Christs ordinances: if we must have *new rites*, to render *Christs ceremonies decent and comely*, then we must have *new rites* also invented to render those *humane ceremonies decent and comely*; and so infinitely forwards: others to make those latter *decent and comely*: because we cannot imagine the wisest man on earth able to contrive a *more perfect ceremony* than Christ has done: and thus we must have a *lace* to make the garment *decent*, and then an *edging* to make the *lace decent*; and then we shall make religion a *suit*, as fantastick as that *prince's*, who fitted it with *loop holes*, like Argus his eyes, and then hung a *needle* at every loophole to make all *decent*.

"I have heard of a taylor (from France no doubt) that was sent for to take measure of, and make a corderobe for the moon; she was then very slender, as being in conjunction with the sun; and when at the fortnights end he brought her home her gown, she was grown so corpulent, that it would not meet by a third part of her circumference; the poor man was sadly ashamed, blamed his spectacles, and with more circumspection takes measure of her ladyship, and when he came to *try her stays*, she was grown so slender, that she looked like a shrimp in a lobsters syamar: now the moon is the Church, which according to the mea-

sures which our modish fashion-mongers take of her, must at *every change and full*, appear in new accoutrements: and as nations have differing attires each from other, and the *winters freeze* differs from the *summers stuffe*; so the same Church must have a *mourning worship* and a *wedding worship*, accommodated to her outward accessions or declensions in wealth and riches.

"The *external condition* of the Church does vary, but *her God* is the same; her joy may be turned into sorrow, her sorrow into joy; she has her *fasting*, as well as her *feasting days*; solemn humiliations, solemn thanksgivings; but her *worship* continues still the same: though the *worshippers* may alter their garb, yet the worship which respects the *immutable God* is *immutable* like himself: if *new things* pleased God, it were our duty to study *new things*. If he shall declare for *summer ceremonies* and *winter ceremonies*, we must provide accordingly; but if with him there be *no variableness nor shadow of turning*, that worship and service which we offer to him, ought to observe the same fixedness and stability."---pp. 101, 102.

We are compelled to restrict our further extracts from this admirable work to the following retort to Dr. Goodman's arguments. The passage in italics is quoted from the *Serious Inquiry*, and Mr. Alsop's answer follows immediately.

"As the Children of Israel, even when they had bread from heaven, *angels food*, longed for the onions and garlick of Egypt, remembering how sweet they were to them, under their bitter bondage; so these men retained as long as they lived a lingering after those entertainments which they found then very pleasant, when the other was denied them.—"The foundation of this ingenious illustration lies in these two things. First, That the rites and ceremonies of England were *manna, bread from heaven, angels food*: and secondly, That the worship of the reformed churches without these ceremonies were *onions and garlick*; he must have an ostrich stomach that could concoct them, unless they were first macerated, and dissolved in a menstruum of ceremonies. Now the parallel is so self-evident, that we shall only need to gather what drops of it self, and not to shake the tree; for 1. As the *manna* was of Gods own appointment, so we must not question but the ceremonies also were. 2. The *manna* was *angels food*, and as whenever angels will cloath themselves with a garment, they cannot assume one of more congruity than *light*; so whenever they shall please to condescend to a treat from men, they cannot be



served up with a more agreeable dish than ceremonies. And then 3. As the *manna* was despised and accounted dry meat, so are these ceremonies too; and therefore as wise fathers take away the childrens meat, if they will not eat their bread, so the fathers of the church think it wisdom to deny their children spiritual food, if they will not down with the ceremonies, or let them fast till they have a better stomach; but the parallel comes off very last: for the *manna* lasted only while the church was in the wilderness, and ceased, as soon as they entered the land of *Canaan*; whereas the poor afflicted and persecuted churches knew none of those rites, but forfeited of them in the day of her rest and prosperity: and therefore to have carried on the humour, he might have feigned one thing more as well as all the rest; That those exiled worthies lived all the forty years of their banishment upon nothing but rites and ceremonies, but when they came to the land of promise, the *manna* ceased.---pp. 103, 104.

It is needless for us to inform our readers that Mr. Alsop's work has never been answered. It is very similar, in this respect, to Calderwood's *Altare Damascenum*, of which King James, when replying to the offer of his officious and time-serving bishop, who proffered his assistance to answer it, remarked, "What would ye answer, man; there's nothing in it but scripture and reason." So we are persuaded, every candid reader will think of the *Melius Inquirendum*. Scripture is the only ground upon which controversies relating to church-government, can ever be settled. Upon this ground, even according to the testimony of the ablest Episcopalian writers, Non-conformity has long since been triumphant. Mr. Alsop has well exposed the crafty dealing of the defenders of church-ceremonies in the following passage:

"Though opinion and custom may fight it out for me, yet let the proudest ancient custom bow down to the institutions of Christ. It has ever been as a common, so a successfull policy to clap hoary periwigs upon juvenile innovations, to conciliate some reverence to their antique looks: error has often a more wrinkled face than truth, but truth always carries the graver aspect. They that

imp their pin-feather'd inventions with plumes borrowed from Time's wings, do not teach them to fly, but flutter: Antiquity is like Romulus his assylum, where all pursued corruptions take sanctuary; 'tis the grand burrough and safe retreat of superstition, when ferretted out of her lurking holes of counterfeit reason. He can say very little for his opinion, that cannot plead antiquity, custom, and such like morimo's: thus the *aquarian* hereticks pleaded custom to use water mingled with wine in the Eucharist, whose folly Cyprian thus censures, *Victi ratione, apponunt consuetudinem, quasi consuetudo major esset veritate*: Being beaten at the weapon of reason, they fetch out the old rusty sword of custom; as if such a Bilbao sword durst try its edge against the tried scimiter of truth.---Error is error still, and will be so, of *Plebeian* breed and ignoble parentage, though it hath purchased a coat of arms, scrapes acquaintance with some ancient families, and would make it out, that it came in with the Conquerour."---pp. 244.

There were three editions of this ingenious work published within a very short space; but that of 1681 is by far the best, both as it regards the beauty of the type, and the quantity of matter. All the editions are, however, now become rare. In these days, when so many of the elaborate pieces of our elder Non-conformists are constantly appearing in reprint, we are surprized that neither a respect to literature, nor the prospect of gain, has excited our adventurers in new editions, to send out a modern collection of Mr. Alsop's works. Surely his *Anti-Sozzo*, *Melius Inquirendum*, and *Mischief of Impositions*, would be most acceptable additions to the library of every Dissenter, and to that of any one who has the least relish for the charms of polished and graceful wit, or regard to the unanswerable principles of Non-conformity; a book which, while it would gratify the passion of the mere bibliomaniac, would enrich the libraries of the studious, and afford the most refined mental gratification to the intellectual connoisseur.

ANALYTICAL AND CRITICAL NOTICES OF  
NEW PUBLICATIONS.

*A Vindication of 1 John v. 7. from the Objections of M. Griesbach: in which is given, a New View of the Internal Evidence, with Greek Authorities for the Authenticity of the Verse, not hitherto adduced in its defence. By the Bishop of St. David's.* London: Rivingtons. 3s. 6d.

Few subjects within the range of biblical criticism have occupied so much attention, or engaged so much talent, as that to which the present tract relates. The prevailing tendency, for some time past, has been, even among the friends of the doctrine of the Trinity, to admit the spuriousness of this long disputed passage. The authority of Griesbach, of Porson, and of Marsh, has been esteemed quite sufficient to silence every advocate in its favour, and to establish the opinion of scholars against it. In short, it has almost become a fashion to laugh down every man that should be so simple as to doubt its spuriousness. Some later scholars have, however, again resumed the controversy. Among them are Mr. Nolan, Dr. Hales, and now the Bishop of St. David's. These gentlemen, and particularly the latter, adhere to the opinion of Bengelius and Mill, both of whom may be considered as giving a sanction to the belief of the authenticity of the passage, sufficient to rescue any man that admits it from the scorn of its impugnors. There must be something more than probability or conjecture in favour of that reading, which has been defended by such scholars as Bull, Pearson, Stillingfleet, Grabe, Mills, Bengelius, Ernesti, and Horsley.

The Bishop of St. David's has certainly produced an interesting pamphlet on the subject. He has shown, we think, considerable reason for pausing before the verse be wholly abandoned. We confess, we have never felt that entire readiness to expunge it from our Bibles, which many great and eminent individuals among us have expressed. It is not our intention, however, to attempt to decide, where so many

and so great doctors disagree. We shall content ourselves with giving our readers a brief analysis of the present publication. The Bishop divides his view of the argument into two parts,—the *internal* and the *external*. The pamphlet consists of six sections:

“ 1. Griesbach's judgment, on 1 John v. 7. shown to be precipitate, partial, contrary to his own rules of criticism, and untenable. 2. Bengelius's conviction of the authenticity of the 7th verse, not founded on one argument, but many. 3. Reasons accounting for the loss of the verse in ancient MSS., not incumbent on the defenders of the verse to account for its loss. 4. Absence of the verse from MSS. now extant, no proof of its spuriousness, if it can be shown, that the verse was ever read in the most ancient Greek MSS. Cyprian's testimony—the allegorical interpretation of the 8th verse imputed to Cyprian—a fiction of Facundus. Cyprian's quotation of the verse from Scripture, asserted by Fulgentius—Facundus's fiction maintained, by Griesbach, but not warranted by Cyprian's own words. The eighth verse not allegorically interpreted by the generality of African fathers—the 7th verse extant in Greek, six or seven centuries before the time of the Lateran council. 5. Internal evidence of the verse, a sufficient but not the sole evidence of its authenticity—the external evidence, a secondary consideration. Grounds of the internal evidence—Neapolitan reading of the 6th verse. 6. External evidence, three periods. *First period*, A. D. 101--300. No external evidence against the verse during this period. Rejection of the epistles of St. John, by the Alogi, a probable evidence of the verse. Indirect evidences of the verse. Conclusion from the external evidence of the first period. *Second period*, A. D. 301--900. Only four Greek MSS. extant of this period. Proof from the prologue to the epistles, that the 7th verse was absent from most of the Latin copies, of the 6th or 7th century, and extant in the Greek. Words of the prologue. Probability, that the 7th verse was extant in Greek in the 4th century, from Epiphanius's testimony, to the agreement of St. John's epistles with his Gospel. Testimony of the African Church. The African Church the depository of the most ancient Latin version—possessed also of the Greek original—Augustine's mystical interpretation

of the 8th verse, not adopted by Marcus Celedensis, Vigilus Tapensis, Cassiodorus, or Fulgentius. Fulgentius's testimony to Cyprian's quotation from Scripture. Greisbach's testimony to Fulgentius's. Fulgentius quotes directly from St. John. The 8th verse not allegorically explained by Eucherius. Augustin, the first of the African fathers who interpreted the verse mystically. Followed by none but Facundus. Why Augustin had recourse to allegory in explaining the 8th verse. The 7th verse known to Augustin. *Third period*, A. D. 901--1522. Evidence against the 7th verse derived chiefly from this period. Evidence of this period superseded by the evidences of the two former periods. A Greek MSS. containing the 7th verse, extant in this period, more ancient than Michaelis, Greisbach, and Mr. Porson supposed. Indirect evidences from the first and second period. Conclusion of the whole inquiry."

Five interesting appendices close the volume.

We certainly think, upon a candid examination of the Bishop's performance, that he has thrown considerable light upon some parts of this important and perplexing controversy, and that if his work is not altogether conclusive, as to the removal of objections, it yet has undeniably invalidated much that has been urged against the passage, and has exposed the inconsistency of Greisbach and others, upon their own principles. The work is deserving of the careful attention of scholars, and offers ample reasons why the passage should not yet be abandoned by the friends of sound doctrine.

*A Sermon, preached in Ebenezer Chapel, Birmingham, September the 30th, 1821; on the lamented Death of John Dickinson, Gent. By T. East.*

MR. DICKINSON was a pious tradesman, of Birmingham, who, in 1792, joined the church worshipping at Carr's Lane Meeting, then under the pastoral charge of the late Rev. Dr. Williams. There he remained without exciting much attention, until the old meeting was taken down, and a new one erected, when he stepped forward as a strenuous supporter of the measure. An occurrence having taken place, which divided the congregation, then

under the late Mr. Brewer, this worthy gentleman followed him to Livery Street, became his able advocate, and remained his steady friend. Mr. Dickinson acquired considerable wealth and influence in Birmingham, and distributed, with a liberal hand, no small portion of his income in acts of charity. "When in business, he regularly devoted a tenth of his income to the cause of the Redeemer; and when he retired, he lived in the most economical manner, that he might have the luxury of doing good. He subscribed to every local institution of the town, which tended to ameliorate the distresses of the people; but his benevolence was most profuse when co-operating with others in advancing the spiritual and eternal felicity of men." In improving the death of this exemplary Christian, his pastor, the Rev. Mr. East, from Psalm xii. 1, shews that we ought to be deeply affected by the loss of eminently good men, especially as they are so few in number, and the loss sustained so great; and that we ought to pray that the Lord would raise up others to supply their place, since he is able to do it, and has ordained prayer as the means of perpetuating a succession of godly and faithful men in the visible church. The sermon concludes with an interesting sketch of the life and character of the deceased. It is a publication we most cordially recommend, and hope it will be extensively useful.

*Anecdotes, accompanied with Observations, designed to furnish Entertainment and Instruction for Leisure Hours; selected and compiled by J. Thornton. 2 vols. Baynes, 1821. 8vo. 8s.*

WE are not quite disposed to agree with the worthy compiler of these volumes, in the sentiments of the apologies he has offered, for those masses of heterogeneous and ill-concocted matter that pass in the reading world, under the designation of *collections of anecdotes*. Nor do we feel at all inclined to recant this opinion, on account of the formidable authority of Dr. Johnson, which Mr. Thornton has alleged for

this species of works; for the Doctor was too inveterate and confirmed a gossip himself to be received as a sufficient testimony in this disputation. Our objections are not confined to the tendency they have of inducing too great a relaxation of the intellectual powers, and in consequence to the gradual formation of a mental habit, unfit for more serious and powerful application; (though that is a weighty objection,) but we fear, that the constant demand for anecdote has often caused a colouring and exaggeration to be given to events, which possessed but little that was extraordinary in themselves, or that was worthy of record; but which have been gradually heightened by the wit and the inventive powers of the different retailers, through whose refining crucibles they have past, till they were at length wrought up to tolerable consistency, rendered saleable, and fit for introduction into the popular vehicles of amusement.

We would not be understood to apply these remarks to the volumes under consideration; they are a happy and conspicuous exception: we have observed many excellent, and some original anecdotes in them, and they possess one quality that is, indeed, unusual; they contain no story which might endanger the moral principles, while it administered delight to the mind. The pages of these volumes are calculated to lead the young to admire and practice what is excellent, and to shun the paths of vice. As books of this kind will never be popular among a great proportion of readers, it is surely right to turn their taste into a better channel, than that in which it has most commonly run. Mr. T. has attempted this, and has succeeded to admiration. We have no doubt his volumes will meet with very general approbation. Independently of the religious nature of the anecdotes, there is in them much more of an intellectual character than is usually found in similar productions; and the author's judicious reflections prefixed to the different articles, are equally calculated to instruct and edify, as the facts themselves are to interest and amuse.

*The Great Period, or the Time of actual Justification considered, in Dialogues and Letters, &c. by Rev. T. Young, of Margate.*—London, Burton, 1821.

THE subject of this volume is of great importance. Upon its proper adjustment, depend many leading points in the Antinomian controversy. We do not, however, conceive, that the manner in which Mr. Young has treated the argument, is the best that might have been selected. There is no reason to quit that open and manly mode of discussion, which the strength of the cause permits, to have recourse to so weak, and unfair a method as that of *dialogue*, where, of course, the victory is easily disposed of, and no stronger objections are put into the adversary's mouth, than admit of an easy and immediate answer. There are, however, many readers to whom Mr. Young's book may be useful. He has made many excellent extracts from authors of established character, though occasionally he has referred to works, whose tendency is very questionable, and which we should be sorry to see in the hands of either the young, or the feeble-minded Christian. The following are a few of the more material oversights, which the author will, no doubt, amend in his next edition: Messrs. Samuel Bolton, William Gouge, and John Preston, are mentioned as belonging to the Church of England; when Sibbs, and Ball, and Bains, are numbered among the Dissenters. They were all of the same class, the old race of Nonconformists, then called Puritans. We are perfectly ignorant what pretensions John Wiclif has to be numbered with the Establishment, who lived almost two hundred years before the Protestant Church of England existed. Dr. Lightfoot, who lived and died in the Establishment, is styled the Rev. Alexander Cruden, M. A.—he continued to his death a layman; Mr. Marshall, the author of the *Gospel Mystery of Sanctification*, is quoted as a celebrated Scotch author, whereas, he was one of the two thousand English ejected ministers; and Dr. Ames, (an English Independent, though living abroad) is mentioned in the list of illustrious foreign divines.

## RELIGIOUS INTELLIGENCE.

## I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

## CUMBERLAND.

THE ecclesiastical history of this county, is, perhaps, second to none, in point of real interest, and importance. If we refer to its earlier periods, this county boasts of the venerable names of BERNARD GILPIN, the puritan, and the great USHER; and, in more modern periods, of LAW, PALEY, CARLYLE, and MILNER, as having, for longer or shorter periods, been enrolled among her clergy. The import of its name, CYMBRI-LAND, proves that it was one of those provinces into which the ancient Britons retired after the conquest of the greater portion of their country by the Saxons, and where, in all probability, the Christian religion, which was generally professed by the Britons, flourished, while their Saxon neighbours were immersed in paganism and barbarity. In our notices of this district, which must generally be confined to the three denominations of dissent, though we may be allowed to diverge occasionally into some notice of the labours of our brethren, we have the advantage of some manuscripts written by the excellent Mr. GEORGE LARKHAM, the ejected minister of Cockermouth, and of some ancient church-registers, besides the incidental notices supplied by CALAMY, BROOKS, NEAL, BOGUE, and BENNETT, and HUTCHINSON'S History of the County.

ADDINGHAM.---Calamy mentions that Mr. DANIEL BROADLY was ejected from this parish in 1662. We learn from the "Register of the Church at Huddlescough, first gathered in 1653," that many Non-conformists lived here about that period; and to this day, though there is no dissenting church in the parish, there are many of its inhabitants who are members of the church at *Parkhead*.

AINSTABLE.---In this village the learned JOHN AGLIONBY, one of the translators of King James's edition of the Bible, was born. (*Wood's Athenæ*). Of late years it has been favoured with the preaching of the Gospel by the means of Mr. JAMES SCOTT, of *Parkhead*.

ALLONBY.---In addition to an old meeting-house belonging to the Society of Friends, the independent form of worship was introduced here about five years ago, by Mr. WHITRIDGE, of *Carlisle*; public service is still occasionally carried

on by the neighbouring ministers. As this village, which is situated on the sea-coast, is a place of considerable resort in the summer, it has often been contemplated to erect a permanent place of worship. The services are now held in a room, which is generally used for the tuition of children, on the plan of the "British and Foreign School Society."

ALSTON MOOR.---This church arose out of the ancient one at GARRIGILL, in which place there has been a congregation of dissenters ever since the ejection of the two thousand ministers. The succession of the ministers of this united congregation is as follows:---THOMAS DAWES; DICKINSON; TURNER; ADAM WILSON; JAMES RICHIE, M.D.; THOMAS SMITH; JOHN DEAN; TIMOTHY NELSON; WILLIAM NORRIS, sen. (*Rotherham Academy*); JOHN HARPER, from *Idle Academy*, was ordained here, Aug. 21, 1816. Mr. Dawes, the first minister of whom we have any account, and who was settled here about the end of the seventeenth century, preached in the times of persecution at different houses in the neighbourhood, and towards the close of his life in a newly-erected meeting-house at Garrigill. By his last will, dated Kirkcaldy, April, 1793, he bequeathed £30. to be lent out upon interest; and the said interest to be given annually to his successors in office, who (as he expressed himself) shall preach at the meeting-house lately erected at the *Loonning-head*, on the east side of Tyne, near Garrigill-gate. His books also, with a few exceptions, were included in the same bequest; and, when the congregation should be destitute of a pastor, were to be lent to the different members. His labours were extended to many hamlets and private houses in the immediate vicinity. Messrs. TURNER and DICKINSON succeeded him: the former removed to *Berwick-upon-Tweed*, and the latter to *Fisher Street, Carlisle*. Mr. ADAM WILSON, from Gallowshields, N. B. was the next minister in succession, and preached alternately at Garrigill and *Irrhope Burn*, upwards of twenty years, and then returned to Scotland. JAMES RICHIE, M. D. from N. B. officiated alternately at the places before alluded to, for about twelve or thirteen years. At the expiration of that time, (about 1751 or 2,) he took the pastoral

charge of the united congregations of *Garrigill* and *Plumpton*, between which he divided his labours for a few years, and then removed to *Misenden, Yorkshire*. Mr. THOMAS SMITH, from *Hunter Hall, N. B.* then succeeded, and continued here about six or seven years. During his residence in *Redwin*, a new meeting-house for the church, was erected in that village, about the year 1754. Mr. Smith left *Garrigill* on a presentation to the church of *Cumkerrow, near Annan*. The next minister was Mr. JOHN DEAN, son of Mr. ADAM DEAN, of *Huddlescough*. He remained here about three years, and then removed to *North Shields*. In the year 1763, Mr. TIMOTHY WILSON, then preaching at *Pewraddock, near Penrith*, was invited to take the charge of the church at *Garrigill*, where he continued almost 34 years. In the year 1800, he resigned, and returned to his native place. When Mr. Wilson left *Garrigill*, the cause had almost dwindled away, and would in all probability have been entirely lost, had it not been for the disinterested and benevolent exertions of Mr. John Dickinson, of *Alston*, who was formerly of *Garrigill*. He took a lively concern in the declining cause, and engaged Mr. Wm. NORRIS, senior, to preach in *Alston* and the neighbourhood. Under Mr. NORRIS, a church was formed at *Alston*, and received into union with itself the remains of the old church of *Garrigill*. The meeting-house at *Alston* was erected in the year 1804, shortly after Mr. NORRIS was settled over the congregation, and opened on February 13, 1805. The causes that led to the settlement of Mr. Norris, at *Alston*, have been recorded, and we shall accordingly detail them here. In October 1796, he was deputed by the SOCIETAS EVANGELICA, to proceed from London, to the north of Yorkshire, to attempt the introduction of the Gospel into destitute places, and his ministry was eminently successful in raising several congregations which remain, and prosper to the present day. He thus writes: "After the removal of Mr. Wilson from *Garrigill*, I think in 1803, I received a very pressing invitation to visit *Alston-moor*, which I complied with from no further design than an itinerant excursion, for a fortnight, during which interval, I preached at *Garrigill*, *Alston town*, and several adjacent places, the result of which visit was, an independent interest was raised at *Alston*, and a student from *Hoxton Academy* was engaged to supply them; but not liking the country, he staid but a short time there, and on his leaving them, they applied to me again, requesting that I would go and take the pastoral charge of the newly raised congregation, in connexion with the vacancy at *Garrigill*.

This, after earnest prayer, much deliberation, and the advice of candid disinterested friends, I complied with. For some time we carried on regular worship at *Alston* in the room of an inn; but the use of a more convenient apartment at a spinning manufactory being offered us by a friend, we removed to it; and I continued to preach three times every Lord's-day, and on one evening in the week, until the encouraging prospects of religious matters, induced us to erect a chapel, which, together with the burying ground, is vested in the hands of trustees, according to the usual mode of Independent churches. The whole of the ground was given by Mr. WILLIAM TODD, the friend before alluded to; about half the expense for building the chapel was raised by the friends at *Alston*, and the remainder I got in London, in the usual way of begging, including a small sum, which I collected among my friends in Yorkshire and Durham." Mr. N. continued here about five or six years, and then removed to *Burroughbridge, in Yorkshire*, where he still remains. His son Mr. NORRIS, jun. (from *Rotherham Academy*), succeeded him at *Alston*, but died in the prime of his usefulness, on Feb. 9, 1814, aged 29 years. He was a youth of uncommon memory, and called, when a student, the *Walking Concordance*. He possessed respectable classical attainments, and evinced superior skill in biblical criticism, and sacred literature, to which he joined the most unassuming modesty, and the most exalted spirituality. Mr. JOHN HARPER, (from the Academy at *Idle*), took the pastoral charge of the united congregations in the year 1816, in which situation he still continues. The number of hearers at *Alston* are about 400, of whom 36 are communicants. At *Garrigill*, there are about 60 hearers, and nine communicants. The meeting-house was considerably enlarged in the course of the last summer. Mr. HARPER preaches occasionally in the neighbouring villages of *Mutsberry, Hayes, &c.*

BEUCASTE.—A Presbyterian meeting-house was erected here about 30 years ago, the minister of which, Mr. LAUDER, belongs to the Established Church of Scotland. To him it was principally owing that the place of worship was built. For a considerable time his ministry was much attended; but some unpleasant circumstances having caused his temporary removal, the congregation decreased. During Mr. Lauder's absence, which was for about the space of seven years; the services were principally carried on by Messrs. ANDERSON and WRIGHT. Mr. LAUDER has since returned to BEUCASTE, as the pastor of the church. The immediate neighbourhood is highly in-

debted to the enlightened exertions of a worthy curate of the Episcopal Church.

BLENNERHASSET.---The succession of the ministers belonging to this ancient church is, as far as we can ascertain, as follows: JAMES MALLISON--JOHN SEYER--JAMES SAUNDERS--JACOB DIXON--ADAM IRWIN--FRANCIS RATTRAY. Mr. JAMES MALLISON, was minister in 1715, but probably removed soon after. Mr. SAUNDERS is stated to have remained in his pastoral charge of this church for 34 years. It is certain, that he was in that situation in the years 1739, and 1766. His successor Mr. DIXON is stated to have been a worthy man; his name occurs as pastor of this church in the year 1773. His successor, Mr. IRWIN, died in 1794, and Mr. Rattray in 1806. These four last gentlemen were all Scotsmen. Mr. RATTRAY fell into the most extreme poverty before his death, and increased his misfortunes by an imprudent marriage in his old age. Since his decease, there has been no resident minister, the chapel was for some time deserted, till supplied once a month by the late Mr. ANDERSON, of Wigton. After his removal into Scotland in 1813, or 1814, it was again closed. The report of the *Northern Congregational Union* for 1815, states, "Lately one of the associated ministers, has commenced preaching in the old chapel at *Blennerhasset*, a very central village, and, from its local situation, it is not improbable, that the chapel was erected when the *Five-mile Act* was rigorously enforced: the Lord appears to be reviving his work, by the number that assemble, and their serious attention to hearing." It has ever since been supplied once on the Lord's day by Mr. Walton, (late of Hackney Academy,) the present minister of Wigton, and Blennerhasset.

BOOTLE.---The dissenting congregation in this place is supposed to have originated in the preaching of Messrs. *Romaine* and *De Courcy*, who were introduced into the parish church at the recommendation of Messrs. Parke and Whitridge, both natives of this parish. Those faithful ministers were, however, not often allowed to officiate in that depository of orthodoxy, nor scarcely ever without interruption. The friends of the Gospel, however, provided themselves with another place of religious worship. At first a dwelling-house was registered for the purpose, and then a barn, in which Mr. G. Gibbon, of Ulverstone, and Mr. G. Burder, then of Lancaster, occasionally officiated. Their exertions happily terminated in the erection of a very commodious meeting-house, in 1780, at the expense of the above Mr. Whitridge, who, at his death, endowed it with the interest of £1000. One of the first ser-

mons preached in the meeting-house was by Mr. Gibbons, of Ulverstone, July 30, 1780, and was published under the title of "*A True Guide to Happiness*." As the dedication is in some degree connected with the history of the dissenting cause in this place, we shall subjoin it. "To Joseph Whitridge, Esq.---Sir, The sermon which here claims your patronage and protection, was preached in a place which, under God, owes its existence to your generosity. As the *cross of Christ* is the believer's glory in earth and heaven, I trust, Sir, you will ever esteem it your highest honour to countenance and encourage a work which, in any measure, recommends *this* to lost sinners. Had this sermon contained any thing repugnant to the plain revealed word of God, or contrary to the doctrinal articles of the Church of England, it would have been highly criminal in me to offer it to your protection. The degeneracy of the present age, from the doctrinal articles of the Church, is truly deplorable, and loudly calls upon all lovers of our Lord Jesus in sincerity, to endeavour the extirpation of those Arian, Socinian, and Pelagian tenets, which have been substituted in their stead. The world can testify, that you, Sir, have not been backward in seeking these valuable ends. May the Father of Mercies crown all your pious endeavours with abundant success; and that you may evermore rejoice in that adorable Saviour, in whom all fulness dwells, is the desire of, Sir, your most obedient humble servant, D. Gibbons."---The name of the first minister settled over this congregation is uncertain; but a Mr. DERBYSHIRE is the first of whom we have heard. The following extraordinary circular note was printed, and circulated through the parish by the Rector, about this time, and proves that the *new heresy* caused no small stir.---"Mr. ---, Provided you, and your dependents, pay a regular attendance at your *parish church*, which is founded upon the purest establishment in the world, and of which I am bound to be the faithful guardian, as well as a sincere preacher of the word; provided also, that your life and conversation be such as is consistent with your christian profession, with the welfare of society in general, and with the peace and happiness of your own parish in particular---you may have, for --- years, the tythes of such lands as you now occupy, at the underwritten annual price; otherwise, they are to be drawn. Yours. Thomas Smith. Bootle, January 1, 1784."---Mr. DANIEL GRAY, from Trevecca College, was minister of this congregation in 1795. He died in that office, and was succeeded by his son Mr. WILLIAM GRAY, who preached to the people about twice or

three years; but, having been charged with some irregularities of conduct, he was dismissed, and has since taken orders in the Establishment. The church is now without a settled pastor. A flourishing Sunday school, commenced about two years ago is held at the meeting-house.

**BORROWDALE.**---There is occasional preaching in many hamlets of this dale, by Mr. GRITTON, of *Kerwick*. This place gave birth to Dr. *Thomas Wren*, who was the dissenting minister of Portsmouth; he died October 30, 1787. (*Gent. Mag. Nov. 1787.*) The family of *John Fisher*, Esq. of *Seatoller*, in this vicinity, deserves particular and grateful notice for their long and active friendship to religion and Nonconformity.

**BOWNESS.**---Mr. JOHN SAXTON is stated by Palmer to have been ejected from this place in 1662. We have, however, no account of the existence of Non-conformity here, prior to 1815, when, by the united exertions of Mr. *John Dunn*, of *Dumfries*, and Mr. *Whitbridge*, of *Carlisle*, the Gospel was introduced into this populous but profligate parish. A congregation of from fifty to a hundred was usually collected, who manifested their liberality by unsolicited contributions to the missionary cause, and by the support of a numerous Sabbath school at *Glasson*.

**BRAMPTON.**---(*Presbyterian.*)---The succession of ministers, as far as known, is, W. BURRAND, ROBERT WIGHT, — HERRIS, J. BENNETT, JOHN ALLAN, JOHN JOHNSTONE, ROBT. POTTO, ROBT. HOOD, ROBERT CORRIE, — WRIGHTMAN. Mr. BURRAND is recorded by Palmer to have been ejected from this place, but he is not mentioned by Hutchinson. There appears, however, to have been a respectable body of Presbyterians here about the close of the 17th century; but where they worshipped, or what were the names of their ministers, we have no means of ascertaining. The present meeting-house was erected about the year 1712. Lysons says, that there has been a Presbyterian congregation here since 1672, and that the present meeting-house was built by subscription in 1722. ROBERT WIGHT was the minister of this congregation in 1715, and is said to have continued his labours here upwards of twenty years, when he returned to his native country, Scotland, in 1734. Mr. HERRIS then succeeded to the charge, and continued till 1742. About that time Mr. ISRAEL BENNETT succeeded, who is spoken of, to this day, as a man distinguished by his benevolent exertions, particularly by his kind attentions to the prisoners at *Carlisle*, who were implicated in the rebellion of 1745. He removed from here to *Carlisle*, and was followed in his pastoral functions by

Mr. JOHN ALLAN, from *Dumfries*, in 1746. His stay was protracted to 1783, when Mr. JOHN JOHNSTONE undertook the pastoral charge, which he kept till the year 1752. In that year Mr. ROBERT POTTS, successor to the celebrated *Boston*, of *Etterick*. Mr. Potts remained here till the year 1772, and was subsequently settled at *Penriddock*, in this county. Mr. afterwards Dr. ROBERT HOOD, followed, and continued here till the year 1789, when he removed to Newcastle, and shortly after died, aged 61. Mr. ROBERT CORRIE, was their next minister, and died here about 1783. It is generally supposed, that during the residence of several of these ministers, there was a flourishing and respectable congregation. In 1783, Mr. WIGHTMAN took the charge of the church, under his ministry the attendance decreased considerably. On his death in 1819, Mr. LAURIE, of *Adrie*, North Britain, succeeded, and considerably meliorated the state of the church. The congregation amounts to about 140 persons, and the communicants to about 40.

*Independent.*---(*Zion Chapel.*)---The Independent cause in this town originated with the late Mr. *James Scott*, of *Parkhead*, who, with other neighbouring ministers, preached occasionally in a room hired for the purpose. The cause became at length regularly supported by the County Association; and the congregation chose Mr. IVY, of *Hackney Academy*, to become their stated minister, whose active exertions were very extensively blessed. In October 1818, a commodious meeting-house was erected for the increasing congregation, which is still considerable. The members of the church have increased to 34, and the attendants generally amount to 150. The neighbouring villages are occasionally visited by Mr. IVY.

**BRIDEKIRK.**---Mr. GEORGE BENSON was ejected from this parish in 1662. The register of the church of *Cockermouth*, contains the following interesting particulars respecting this worthy man: "January 28, 1651. They did by praler, and all the other like solemnities, except imposition of hands, receive and admitt George Brown to the office of a teaching elder among them. The reason why the said G. B. was not ordained, was, because he had been before ordained by the Bishops; and the church was fearfull of iterating his ordination, least they should have offended, though they, in their judgments, were satisfied they might. In 1662, the 13th of the third month, Brother Benson went from this part into his own country of *Westmoreland*, to live for a season, in regard of the difficulty of the times, that soe he might provide for his family---the church not being in a capacity to make provision for him, as



they gladly would." This was, in old time, one of the alternate places of meeting, for the church of Cockermouth.

**BRIGHAM.**—This place is consecrated in the annals of Non-conformity, for having furnished in the times of fiery persecution, a "publicke meeting-place,"

for the church of Cockermouth, and participated with that church in all her tribulations and joys. The late Mr. JAMES MUSCUTT, of Cockermouth, used to preach in this village with much acceptance, and apparent success.

## II. MISCELLANEOUS.

**Pembrokeshire Itinerant Society.**—The Annual Meeting of the Society was held at Heullan, on the 30th of January, 1822. It appeared from the report, that Mr. D. Phillips, who was appointed in January 1821, as an itinerant in the English parts of the county, had been well received in about fifty places, which he had repeatedly visited. It was stated, that some persons, who have recently united themselves to Christian churches, were first awakened under his ministry: that, by his instrumentality, a small church has been formed in the village of Marloes, which stately assembles in a place fitted up for public worship; at the expense of one of its members: and that he has assisted the Rev. Mr. Evans, of St. Florence, in the measures taken for the erection of a meeting-house at Tenby, which will be opened in the ensuing spring. The members of the Society were also glad to hear, that there is a prospect of some good being done in the village of Manorbier Newton, where a place of worship will probably soon be opened at a very moderate expense. The liberality of the churches has been more than sufficient to meet the disbursements of the past year, while assurances are made of further co-operation. It was, therefore, unanimously resolved, "that the Society considers itself called upon to bless God for the degree of success vouchsafed to their exertions during the past year: and that Mr. Phillips be encouraged to go on in humble dependance on the divine blessing."

**Naval and Military Bible Society.**—From the last report of this Society, which has just come to our hands, we learn, that large demands continue to be made upon the Institution for the holy Scriptures. During the last year 10,142 copies of the word of God have been supplied, chiefly to individual sailors and soldiers in his Majesty's service;—which, with the exception of the years 1816, 1817, when the British army in France was so amply furnished with the Holy Scriptures, exceeds the issue of any former year since the formation of the Society in 1780. At the last audit of the Society's accounts, there were claims upon the Society unpaid to the amount of £1,996. 9s. 4d. to meet which, the balance in the hands of the Treasurer, was stated to be £56. 5s. 9d. The Committee report, on the 1st of Fe-

bruary, 1822, that though this debt has been considerably reduced, unless timely resources are afforded, they will be unable to provide supplies of the sacred volume, in answer to the numerous urgent applications from several home and foreign stations, which have not been complied with.

**Liberal Bequests.**—Benjamin Hawes, Esq. of Worthing, and brother to Dr. William Hawes, founder of the Royal Humane Society, lately deceased, who had been for many years, the warm and liberal promoter of the abolition of the Slave Trade, has left the following liberal bequests: £1000 3½ per cent. stock to EACH of the following Institutions, making in all £24,000 stock.

Royal Humane Society, Refuge for the Destitute, Foreigners in Distress, Philanthropic Society, St. Luke's Hospital, Magdalen Hospital, Ditto Asylum, Indigent Blind, Society for Relief of Small Debtors, Jews' Poor, Mile-end, City of London Truss Society, General Penitentiary, London Hibernian Society, London Hospital, the Missionary Society, British and Foreign Bible Society, Religious Tract Society, Quakers' Poor House, Methodist Preachers, Presbyterian ditto, Baptist ditto, Independent ditto, Roman Catholic ditto, Quakers' ditto.

[In some of the latter articles there appears to be an inaccuracy. The Quakers (or Friends) have no distinct order of preachers, nor do their preachers receive salaries; nor do we know to what funds the three or four preceding legacies can be attached.]

**Home Missionary Society.**—At the commencement of another year the Committee would raise their Ebenezer, in grateful review of all the occurrences of the past, the support they have received, the evidences of the Divine blessing which have descended on the Society's Missionaries, and the cheering prospects which are now before them,—at once so animating to their hopes, so encouraging to their perseverance.

Amidst hundreds of villages, where previously all was moral desolation, the standard of the cross has been erected, and in the centre of Satan's territories "fifteen thousand of our immortal countrymen have been attracted to a regular attendance thereon, and their grateful at-

tention to the joyful sound, justifies the anticipation, that the word of the Lord will have free course amongst them, will run and be glorified."

In addition thereto, "one hundred and fifty thousand tracts have been circulated, upwards of two thousand children, the rising hopes of Britain, have been collected into our Sabbath sanctuaries, and twenty-three Missionaries are now continually directing our villagers to Him who alone can save."

Since the establishment of the Society in August, 1819, the Committee have been favoured with the cordial support of all classes of the Christian community, and their exertions have corresponded therewith; but such is the magnitude of our country's moral wants, that we appear only as having entered on the margin of its dreary wastes, and many hundreds of thousands of Britons are still unblest with the light of life. We would, therefore, renew our requests to the Ministers and members of our Christian churches, the tutors and students of our academies, the conductors of boarding schools, pious females and others, to afford us their influence, exertions, and prayers, on a scale commensurate with the work we have undertaken, that encouraged thereby, we may proceed in our course in all the might of a holy resolve, girding up ourselves to the battle, keeping the honour of our adorable Master in view as a polar star to guide our path, to conquer his foes and ours, and to ensure our success; nor even to stay our hands, till every village be possessed, every cottage visited, and every inhabitant of Britain, our much loved Isle, shall have been directed to Him who is the King of kings, and Lord of lords.

The Society being now considerably in debt, subscriptions and donations will be thankfully received at the Rooms, 18, Aldermanbury.

*Port of London Society.*—The Annual Meeting of this Society was held on February 12th, at the Freemason's Tavern, James Steven, Esq. in the Chair. The report of the Committee was read, and gave a very gratifying account of the extension of religious knowledge among mariners in almost all quarters of the world: but it was also stated, that the Society was considerably in debt, and without the liberal aid of the public, its exertions must in future be more limited. The Earl of Rocksavage, in proposing the first resolution, addressed the meeting in terms of eulogy of the Institution, and strongly urged the necessity of increased exertions.

*Bedfordshire Missionary Society.*—The First Anniversary of this Society will be held at Luton, on Wednesday, April 3,

when the Rev. Robert Hall, of Leicester, and the Rev. T. Bull, of Newport Pagnel, are expected to preach.

**DEATHS.**—*Horton Academy.*—This Institution has recently sustained a loss by the decease of a young minister of the name of Griffin, the son of the Rev. J. Griffin, of Portsea, who had just quitted it, and settled at Exeter, in the centre of an extensive sphere of action, and with promises of great usefulness. It has since suffered a loss nearer home, by the death of Mr. Farmer Keigwin, who was one of the students in the house. By his tutors and fellow students, as well as by those friends to whom had been committed in providence the charge of his education, he was highly esteemed, on account of the amiable dispositions which he manifested. From a very early age he had devoted himself to the work of the ministry. Being of a delicate constitution, he had frequently suffered in the course of his short life, from bodily indisposition, and had as frequently been restored to apparent health, by the timely application of remedies. But a decline overtook him in August last, which gaining ground from that time, till the 7th of February, he then expired, leaving a testimony behind him, that he died in the faith and hope of the gospel. On the Thursday following, his remains were deposited in Bunhill Fields, whither they were attended by all the tutors, and by Thomas Wilson, Esq., the Treasurer of the Institution, as well as by the students, who, at their own instance, united themselves, with the melancholy procession in testimony of their affection towards the deceased. An address was delivered at the grave, by one of the tutors, the Rev. H. P. Burder; and a funeral sermon was preached in the evening in the Academy chapel, by the classical tutor, the Rev. J. Hooper. The event was further improved at the request of the Church, on the following Sabbath evening, by the Rev. Mr. Scott; we expect to have it in our power to lay before our readers a short memoir of this youth in some future number.

On Lord's-day evening, Jan. 6th, died suddenly, by a violent fit of spasms, in the 71st year of his age, the Rev. Stephen Chester, who had sustained with great respectability the office of pastor, 25 years, in the Independent Church at Uttoxeter, Staffordshire. This excellent man has long been held in high and deserved esteem, (not only by the Church and Congregation over which he presided,) but by an extensive circle of ministers and other friends, who deeply lament their loss. He was a useful and active member of the Staffordshire Independent Association.

*Rare and Select Historical and Theological Tracts connected with Nonconformity.*

The Rev. Mr. Redford, of Uxbridge, proposes to publish, by subscription, an octavo volume of about 600 or 700 pages, containing a selection of very choice, rare, and interesting tracts, connected with the History of Nonconformity. At present, it is intended to include, in the volume, *The Discourse of the Troubles at Frankfurt, &c. 1577*; several of the celebrated *Mar-Prelate* tracts; a few tracts by the early *Independents*, or *Brownists*; Vincent Alsop's *Mischief of Impositions*; Marvel's *Rehearsal Transposed*, and *Answer to Danson*; Palmer's *Vindication of the Dissenting Academies* against Wesley, 1706; Clegg's *Life of Ashe*; Defoe's satirical tract, called *The Shortest Way with Dissenters*, &c. &c. &c. As the object in this publication is not gain, but the preservation of works deeply interesting to every dissenter, though nearly extinct, it will not be undertaken unless a sufficient number of names be transmitted to cover the expense; which it is supposed will not exceed twelve or fourteen shillings. The tracts contained in the volume will be a *literal reprint* from the earliest and best editions, and without abridgment. The names of persons disposed to encourage

this undertaking, should be transmitted without delay (post paid) to the publisher of this Magazine.

#### WORKS RECENTLY PUBLISHED.

The Reformation from Popery vindicated. A Sermon preached at Preston, by the Rev. J. Fletcher, M.A. of Blackburn.

Hall's (Rev. Robt.) Reply to the Christian Guardian; with an Appendix, containing the Review itself. 8vo. Price 6d.

The Second Edition of the Rev. John Leifchild's Lectures on the Beatitudes.

A Third Edition of the First Volume of Sketches (100) of Sermons.

A Treatise on the Gospel Constitution, by the late Rev. Wm. Bennet. To which is prefixed, a short Account of the Life and Writings of the Author, by N. K. Pugsley. Containing Correspondence with the Rev. Robert Hall, of Leicester, the late Andrew Fuller, of Kettering, and other distinguished Authors. In 1 vol. 8vo. Price 8s. boards.

Life of Captain James Neil, by the Rev. Geo. Barclay Kilwenning. Boards, 1s. 6d.

The Lives of the Rev. Dr. Doddridge and Rev. President Edwards, abridged. 1s. 6d. boards.

#### ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have been received this month from the Rev. Messrs. W. Nutcutt—J. Bulmer—J. Townley—J. Ryle—W. Scott—T. Finch—T. S. Gayer—J. W. West—J. Blackburn—J. Fletcher.

Also from Horatio—T. J. Kilpin—A. Allan—K. C. Vowles—S. Whiteford—J. Rogers—Paul—R. Simpson—W. M'Gavin—A. J. Woodford—M. Miles.

The evil complained of by \*\*\*\*\* has, on several occasions come under discussion in our work. We think it by no means so general as he seems to suppose, and we recommend him to seek from the parties who maintain the practice he condemns, a vindication of their conduct.

A Correspondent promises us a copy of an unpublished sermon, by the celebrated Dr. Bates.

A Correspondent proposes a query on the lawfulness of usury; see Prov. xxviii. 8.

K. is informed that no such persons as he characterizes have any control over this work. We saw a paper in the first year of our labours, which we suppose was the one he claims. We can assure him, it was excluded, not on account of the subject, but the execution. The second paper he refers to, consisting of extracts, was not admitted, simply because it was taken from a book, well and generally known among Dissenters. To the general charge of *deficiency* of attachment to dissenting principles, we plead not guilty, and refer him to our pages for a vindication. We must look below the gown and the cassock for the true principles of dissent; and were we even to discuss all the subjects he has so kindly pointed out, we should but tithe the mint, and the cummin, and the annise, while we neglected the weightier matters. We most cordially agree with him in attachment to dissenting principles, and as long as our work exists, we trust it will be found devoted to that good and great cause, which the unequalled men he mentions, have handed down to us.

Horatio is informed that we are as grieved as he is at the trouble we took. He, indeed, because he deems it to have been unnecessary—but We, because it appears to have been lost upon him. We should, as he justly observes, find it no easy matter to get through our monthly labours, if we had many such correspondents; and lest his last communication should occasion a recurrence of those mutual regrets above alluded to, we have left his paper at our publisher's.

#### NOTICE TO THE COMPETITORS FOR THE PRIZE ESSAYS.

Our next number will contain the Essay on the Present State of Popery in England, &c. signed *Mercator*.

#### Errata in present Number.

Page 130, col. 2, line 2 from the bottom, for RUFFINA read RUFINA; for *edita* read *Edita*, and insert inverted commas before and after the Latin extract.

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[Vol. V.]

MEMOIR OF FATHER PAUL SARPI, THE VENETIAN.

(*Concluded from page 118.*)

THE prudence of Father Paul now united with his natural disposition to confine him entirely to his cloister. Here his leisure was employed in various learned pursuits, in which he did not forget the interests of mankind at large, while he ministered to his own intellectual gratification. His publications in defence of the republic of Venice, were not, indeed, altogether local in their application, since in them the great principles of civil and religious liberty were discussed by the hand of a master; but in his retirement, he composed various other treatises of sterling value, on subjects of general utility. It does not appear that an accurate account of the number and order of his works has been preserved. It is known, however, that he was the author of three invaluable treatises, on the Medicine of the Mind, on the Rising and Ceasing of our Opinions, and on the Repugnancy of Atheism to our very Nature. He was engaged in the famous controversy respecting the efficacy of grace, upon which he wrote several letters, at the request of a certain prelate. He published also a work on the Rights of Sovereigns; and another on the Inquisition. But his Treatise on Ecclesiastical Benefices and Revenues, and his History of the Council of Trent, are standard works, which will long remain as monuments of his great erudition and impartiality.

The Treatise on Ecclesiastical Benefices is a most ingenious and

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learned production. It treats, as the title imports, on the temporal emoluments of the clergy, which it traces, with great simplicity and exactness, from the voluntary contributions of the faithful in primitive times, through all the intermediate steps, up to the astonishing impositions practised in the church of Rome, when in the plenitude of her usurped dominion. It shows how closely connected all the changes in the external polity of that church have been with the practices of a corrupt priesthood, aiming to secure to themselves power and riches. This is the pivot, as Father Paul abundantly proves, on which the whole ecclesiastical establishment of Rome has turned, in all its movements and variations from primitive simplicity. The reader is led to wonder by what magic it is that all the corruptions and changes in the christian church become so intelligible, when viewed in connexion with a subject of such apparently subordinate interest. But a little acquaintance with Scripture prophecies and ecclesiastical history, will subdue his astonishment. No sooner did the "mystery of iniquity" begin to work, than religion was made the instrument of ungodly men, and especially of ungodly ministers, in promoting their own sordid and avaricious views. Each succeeding race of depraved ecclesiastics improved upon the plans of their predecessors with such success, that all the possessions of the christian world have been, more than once, in dan-

ger of being entirely engrossed by the Roman hierarchy. It is but justice, however, to observe, that no age was entirely destitute of such men as Father Paul, who sighed for the revival of "pure and undefiled religion," lamenting the progress of corruption, and striving to counteract it; but, in those times, they were few in number, and of very limited influence. Such persons were not often elevated to places of power; but they shall, nevertheless, be "had in everlasting remembrance."

The Treatise on Ecclesiastical Benefices is peculiarly valuable, as containing the author's views of the primitive form and discipline of the christian church; in unfolding which, his integrity and love of truth are remarkably triumphant over all the prejudices of education and party. His statements on this subject are such as may not be most acceptable to the advocates of the prevailing and established methods of church-government; but, in general, they are, we believe, quite incontrovertible. "It is plain (says he,) the government of the church, in its beginning, was entirely democratical, all the faithful having a share in all deliberations of moment. Thus we find them all assisting at the election of Matthias to the apostleship, and at that of the seven deacons: and when St. Peter had received the centurion Cornelius, who was a Gentile, into the number of believers, he gave an account of it to the whole church. Thus the famous council at Jerusalem was composed of the apostles, the priests, and other brethren in the faith; and the letters which were written from that assembly, went in the name of those three orders. But as the church increased in numbers, the faithful neglecting to assist any longer in those public assemblies, and withdrawing themselves to the care of their own families, the government rested

solely in the ministers of the church, and so insensibly became aristocratical; which brought all affairs to have their determinations by councils, excepting as to elections, which continued popular still." In another place, he says, "The order of admitting none to any ecclesiastical function, but by election of all the faithful in a general assembly, was inviolably observed, and so continued for about two hundred years: the ministers of the church and the poor subsisting, all that while, out of the common stock, which had no other fund than the offerings of the faithful at their devotions: but they were so abundant, that the charity of those times had no other bounds, than what every one could spare from his necessities. So that when the ability of one city was more than sufficient to supply the necessities of its own church, collections were there made also for other churches that were poor. Thus we find St. James, St. Peter, and St. John, when they received St. Paul and St. Barnabas as companions in the evangelic ministry, recommended to them a gathering for the poor church of Jerusalem; St. Paul himself telling us, he went through all the churches of Macedonia, Achaia, Galatia, and Corinth, to solicit their charity: and this was observed even after the death of the apostles."

Such was primitive Christianity, according to the unexceptionable testimony of Father Paul. Converts to the christian faith were united together in the fellowship of the gospel; each individual had a voice in the management of all the concerns of their religious community; their ministers and deacons were chosen by the suffrages of the whole body; who maintained, by their voluntary contributions, the pastors whom they had elected; and made it an important part of their church polity to relieve the wants of the poor.

In those ages, the spirit which prevailed in the church, and the methods of conducting its affairs, were most simple, and yet did not fail to promote the great ends of religion, in a degree which has not been witnessed in any later times. The pastor loved his flock, and from the fulness of his heart, which was deeply imbued with the truth as it is in Jesus, he administered to their spiritual necessities; the people "esteemed him highly in love for his work's sake," and, according to their ability, did not forget to "minister to him of their carnal things." *Heu pietas! heu prisca fides!*"\*

The History of the Council of Trent is, however, the best known, as well as the most extensive and useful, of all Father Paul's literary productions. Such excellent judges as Sir H. Wotton, Bishop Burnet, and Dr. Johnson, have commended it in the strongest terms, as "a work equivalent to any production of antiquity; in which the reader finds "liberty without licentiousness, piety without hypocrisy, freedom of speech without neglect of decency, severity without rigour, and extensive learning without ostentation." Father Paul appears to have made it a principal object of his life to give to the world a faithful narrative of the proceedings of that famous council. It is probable that he began to collect his materials for this purpose very early in life; and he enjoyed opportunities of obtaining the most extensive and authentic information, particularly by means of his intimacy with several persons who were present at the Council of Trent, in high official situations, and who indulged him in free access to many important documents. It is known, also, that he spared neither pains nor expense in procuring from every

quarter the most authentic information. And he has, indeed, laid "naked and bare" all the chicanery of the emissaries of Rome, practised in that memorable and long-protracted ecclesiastical assembly.\* It is impossible to give the reader an adequate notion of the gratification which he has in reserve, if he has yet to peruse the History of the Council of Trent.

It is remarkable that England, in the reign of James the First, (a period not the most celebrated in our history for the prevalence of liberal views,) was the only country, among the subjugated nations of Europe, in which Father Paul's work could, with safety, be ushered into the world. It was, therefore, brought from Italy in manuscript, and first published in London about the year 1619, as the work of *Pietro Soave Polano*, which mysterious words were afterwards found to be an anagram of *Paolo Sarpio Veneto*. It is not certain who was the intrepid individual that had the courage to convey the work to England. The merit of the action is attributed to different persons. But all accounts agree, that it was done by stealth, and not without eminent danger. Du Pin remarks, that, "having fallen into the hands of Antonio de Dominis, Archbishop of Spalatro, it was published in London, without the author's knowledge, with an epistle dedicatory to James King

\* The Council of Trent was first assembled in 1545, and continued until 1563, in the course of which time twenty-five sessions were held. The occasion of it was the reformation in Germany, by Luther and others, and its professed object was, to "correct, illustrate, and fix with perspicuity, the doctrine of the church, to restore the vigour of its discipline, and to reform the lives of its ministers. But it has been a matter of complaint by many, both in and out of the communion of the church of Rome, that this assembly, instead of reforming ancient abuses, rather gave rise to new enormities."

\* O for the faith and piety of primitive times!

*Rees's Cyclopædia, article, Trent.*

of England, after the manner of Antonio de Dominis, which was disavowed by Father Paul, and left out in the edition which was published in 1629, at Geneva, in less beautiful characters, but with the corrections of the author." Some relate, that the sheets, as they were composed, were sent over by Mr. (afterwards bishop) Bedell, who then resided in Italy, as chaplain to Sir H. Wotton, the English Ambassador. The great intimacy of Mr. Bedell with Father Paul, makes this account probable; yet Anthony Wood and others make "honourable mention" of Sir Nathaniel Brent, who "underwent dangerous adventures in Italy, to procure the history of the Council of Trent, which he also translated into English." Such is the strain in which the writers of that time speak of it as an act of unparalleled heroism, to have carried, from one country to another, an authentic piece of ecclesiastical history!

Very soon after its appearance, the history of the Council of Trent was translated into both the Latin and French languages, and excited so much attention, that the best efforts of the adherents of Rome became necessary to counteract its influence. Several answers were published, the principal of which was the rival history of Cardinal Palavicini. Three Cardinals had appeared among the opponents of Father Paul, while living, but Palavicini had all the advantages of a controvertist the object of whose attack is dead. The errors in Father Paul's history, which, with much ostentatious parade, he professes to detect, are indeed very numerous; but, upon close examination, they are found to approximate, in their character and importance, to the *varix lectiones* of our minutest critics. The candid Du Pin, though himself a Catholic, says, "Father Paul disentangles perfectly well the true state of the

questions agitated in the council, and the different interests of the princes, nations, and bishops, of which it was composed; so that he writes his history as a divine and a politician. The truth of the greater part of the facts he has produced, is not denied by the history of Cardinal Palavicini, who having taken pains to refute it, agrees nevertheless well with him in the accounts of the principal facts, and differs little but in things of no moment: so that the 360 faults, or falsehoods, which he has imputed to Father Paul, make little or no alteration in the substance of the history." The same judicious author observes, that the real fault of Father Paul, in which he transgressed the laws of history, lies in the satirical strokes in which he has indulged himself upon many subjects connected with his narration; and it must be confessed, that if in any thing he be not the perfect model of historical writing, which he has been represented to be, it is in this. His satire, however, which, in many instances, is the most delicate and pungent imaginable, consisting often in the dexterous choice or position of a single word, is seldom misplaced, and has the merit of being dealt out very impartially. Papists and protestants, laymen and divines, ambassadors, legates, kings, emperors, and popes, are alike assailed by this galling artillery, as they unhappily place themselves within its formidable range. Besides, it must be allowed, that many of the proceedings of the council were such as scarcely admitted of a grave relation; so that Father Paul was almost reduced to the necessity of using either the language of satire, or that of perfect inanity.

Soon after the appearance of the history of the Council of Trent, its author, who had contributed so largely to the public benefit, by his life and writings, was called to

exemplify the graces of Christianity in the awful scenes of sickness and death. In 1619, when he was in his 69th year, his health visibly began to decline. He continued, however, in a debilitated state, until the winter of 1622, when it was evident to all, that his end was fast approaching. During this long period of weakness, he retained, to the last, full possession of his admirable mental faculties. He redoubled his attention to religious exercises, and meddled with public affairs as little as his official connexion with the republic would possibly admit. He spoke of his death with all the humility and fortitude of a sincere Christian; and, among other passages of Scripture, he often repeated those words, "Lord, now lettest thou thy servant depart in peace," &c. On the Christmas-day, in reply to the customary compliment of wishing him many more such seasons, he said, with a seriousness which deeply affected his friends, that that Christmas would be his last. On the day of his death, January 14th, 1622, he desired, as he had frequently done before, that the chapter in St. John's Gospel, containing the narrative of our Saviour's passion, might be read to him. He then repeated, frequently, that passage of Scripture, "Whom God hath set forth to be a propitiation through faith in his blood;" and protested, that "he had nothing to present to God, which he could properly call his own, but miseries and sins, and that he desired to be drowned in the abyss of divine mercy." One of his physicians having warned him, that he had but a few hours to live, he replied, with a cheerful countenance, "God be praised; what pleases him pleases me: with his aid, we shall acquit ourselves well of this last action." At intervals, he also often exclaimed, "Come, let us go where God calls us." His last words, after

which he resigned his spirit, with a smile, into the hands of his Creator, were, *Esto perpetua, Mayst thou last for ever*, which have been usually interpreted as his dying prayer for the republic of Venice. They are, however, evidently capable of a different application; and it is not improbable, that they related to the happy state of his own mind, and were a prayer for its continuance, throughout all eternity. Thus terminated\* the course of Father Paul, of whom we may say, in the words of one of the senators of Venice on the occasion.—"Is this the man whom the prelates of Holy Church have inveighed against so much? Shall he be looked upon as a wicked man, and they pass for the imitators of Christ and his apostles?"

It is related, by Father Paul's biographers, that when the news of his death arrived at Rome, there was the most indecent rejoicing on the occasion. Even the Pope himself is said to have remarked, that the hand of God was very visible in taking him out of the world—as if there were any thing extraordinary in the death of a studious man, at seventy one, whose health had been long in a declining state. A report was also circulated, that he had died in the greatest mental horror, to contradict which, the

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\* Dr. Campbell states, in his Lectures on Ecclesiastical History, that Father Paul "fell a sacrifice to the enemies, which his inviolable regard to truth, in his conversations and writings, had procured him," and that "he was privately assassinated by a friar, an emissary of the holy see." This is contrary to the account given by all Father Paul's biographers, and we have not been able to discover upon what grounds the Doctor asserts it. Probably it arose from some imperfect recollection of the attempts actually made upon Father Paul's life. Had he been thus assassinated, we cannot suppose, that it could have been hid from the senate of Venice, or that it would have failed to excite in them such horror, as would have led to a full exposure of so foul a transaction.



particulars of his happy departure out of the world were drawn up, and published by order of the senate, with the solemn attestation of the whole College of Servites. It was noised abroad, too, probably to intimidate the living, as much as to punish the dead, that if Father Paul had written as ably for the Court of Rome, as he had written against it, he would infallibly have been canonized. To such distinction as this, whether living or dead, the good Father was alike indifferent. The origin of canonization, and the uses to which it had been perverted, were among the subjects of ecclesiastical history, with which he was too well acquainted to admit of his placing the least value upon it.

The senate of Venice honoured him with a magnificent funeral, and he was attended to the grave by a vast concourse of persons of distinction. The republic, also, reserved to itself the honour of raising, at the public expense, a suitable monument to his memory. This last duty, Fulgentio had desired to perform for his departed friend, but was not permitted. The monument, however, was never erected.\* "But Father Paul (says Fulgentio) will live eternally in God, which is the only desirable blessing. He also will live in the memory of men, on account of his heroic virtues; a remembrance that will outlast the strongest monuments of brass or marble."

At this distant period, the character of Father Paul can only be collected from his works, and from what his friends, or his foes, have left upon record respecting him. Indeed, after the particulars of his life, which have now been related,

a laboured delineation of it is quite unnecessary. The leading feature of it, in subordination to his general piety, doubtless is his ardent love of truth and liberty. This appears in all his literary productions, in which an attachment to liberal principles, chastened by a proper caution against the abuse of them, is prominent in almost every page. "One knows not (Dr. Campbell observes) whether to admire most the erudition and the penetration, or the noble spirit of freedom every where displayed in his works." This was, also, in a great degree, the standard of his attachment, or dislike, to all other persons and things. It is probable, that from this principle arose his great disapprobation of the Jesuits, of whose tenets and practices he expresses his detestation in one of his letters, in the following strong language: "There is nothing more essential than to ruin the reputation of the Jesuits: by the ruin of the Jesuits, Rome will be ruined; and if Rome be ruined, religion will reform of itself."—He was a universal scholar, his discursive mind having left no branch of knowledge unexplored; and being favoured with a most capacious memory, his acquaintance with the sciences was as profound as it was general. His works which are known, treat principally of ecclesiastical history and theology, both which subjects, it is evident, he had studied with conscientious diligence, and with the nicest discrimination. Dr. Campbell is of opinion, that "he understood more of the liberal spirit of the gospel, and the genuine character of the christian institution, than any writer of his age." What were his theological sentiments, particularly on certain important questions, much agitated in his own day, and which have continued to be contested among divines down to our own times, perhaps it is not easy to decide.

\* Dr. Johnson says, that "a magnificent monument was erected to Father Paul's memory." His more accurate, though less elegant, biographers, however, state the contrary, upon authority which is unquestionable.

Bossuet calls him "a Protestant and a Calvinist under a friar's frock," and what that author counted his reproach, some Calvinists have been anxious to attribute to him as his honour. Dr. Campbell, however, says, "that he was no Calvinist, is evident from several parts of his writings." We know not to what part of his works the Doctor alludes, but it is certain, that in his treatise on the Efficacy of Grace, he defends the opinions of Aquinas on that subject; and it is not, perhaps, unreasonable to infer, that he who did this, was not, in reality, far removed from Calvinism. It may be observed also, that the Servites, to whom he united himself, were a religious order, who conformed to the sentiments and rules of Augustine. His attention to the devotional parts of religion was most exemplary, and mixed with much less superstition than might have been expected from his education and connexions. The worship of saints, and of the virgin, he utterly renounced. The whole of his life was spent in three things; the worship of God, his study, and learned or religious conversation. To study, he dedicated his mornings, after his retirement from prayer, which always began before sun-rise. His indifference to the world, and his contempt of riches, were very remarkable. He was appointed to offices which were scarcely ever held by other persons without becoming the sources of abundant riches, and corrupt persons did not fail to point out to him his opportunities of gain; but he firmly resisted the abuses, in the profit of which he was expected to share, and chose rather to make his advisers his enemies, than either to imitate or countenance their practices. Though he had a considerable pension granted to him by the senate, for his eminent services to the republic, he spent it all in works of charity

and public utility; so that he died poor. Shortly before his death, he told the friar of the monastery, "that he had always lived in the poverty of his order, and did not pretend to any property; he, therefore, desired him to dispose of whatever he should find in his chambers."—His humility was deep and sincere; yet his enemies endeavoured to find him vulnerable in this point, and charged him with an excessive love of fame. And when it is considered, that many noble and royal persons visited Venice exclusively to see him, that kings corresponded with him, and invited him into their dominions, it is matter of surprise, that no decisive instances of vanity could be mentioned to his disadvantage. Many well authenticated proofs of his great humility, are, however, on record. He was known to listen to his friends with the greatest meekness and candour, when they pointed out to him any thing in which he appeared to them to have erred. He had resolved never to publish any of his writings, until circumstances rendered it impossible to abide by his determination. So modest was he, that he refused to sit for his likeness, though requested to do so by several persons of high rank and station. On the subject of popular applause, he used to say, "He who walks on stilts, or sits aloft, undergoes no less fatigue than those who stand below; but he is, at the same time, exposed to much greater danger." In fact, the excellence of his religious and moral character was acknowledged by several of his adversaries, among whom Bellarmine, in particular, often spoke of him in the most respectful terms, and once prevented the publication of a libel upon him, which the Cardinal well knew was altogether undeserved.

The part of Father Paul's life and character, which is perhaps

least capable of defence, is his continuance in communion with the Church of Rome, notwithstanding the conviction which he doubtless had of her many and great corruptions, and her wide departures from the form and spirit of primitive Christianity. His warmest friends and admirers are strangely perplexed and divided in their methods of accounting for this glaring inconsistency. Dr. Campbell, who was well acquainted with his writings, thinks it fairly deducible from them, that "there was no Protestant sect then in existence with whose doctrines his principles would have entirely coincided," and that a "sense of this, as much as any thing, contributed to make him remain in the communion to which he originally belonged." Some have suspected, that, in these remarks, the Doctor intended an indirect vindication of other authors, who have also remained in connexion with churches, whose polity they had demonstrated to be unscriptural. Fulgentio would have us to believe, that, after all he had written and published, Father Paul was really attached to the Church of Rome, and remained a member of it, as a matter of preference and choice. But Fulgentio gives many other indications of his desire not to offend the court of Rome too much, particularly when he affects to leave it doubtful, who was the real author of the History of the Council of Trent. We are, therefore, disposed to prefer the testimony of learned Protestants, who inform us, that they actually conversed with Father Paul upon the subject. It is stated by Burnet, on the authority of Bishop Bedell, that when the reconciliation between the Court of Rome, and the Venetians was concluded, Father Paul, having lost all hopes of effecting a reformation which he had contemplated, wished "to leave Venice, and come over to England with Bedell; but he

was so esteemed by the senate for his great wisdom, that he was consulted by them as an oracle, and trusted with their most important secrets; so that he saw it was impossible for him to obtain his *congè*; and, therefore, he made a shift to comply, as far as he could, with the established way of worship; but he had, in many things, particular methods by which he rather quieted, than satisfied his conscience." Mr. Diodati says, "that, observing in his conversations with Father Paul, that in many opinions he agreed with the Protestants; he said, that he was overjoyed to find him not far from the kingdom of heaven; and, therefore, he strongly exhorted him to profess the Protestant religion publicly; but Father Paul answered, that it was better for him, like St. Paul, to be anathema for his brethren; and that he did more service to the Protestant religion in wearing that habit, than he could do, should he lay it aside." It is stated also, both by Bishop Bedell and Mr. Jurieu, that when the Father was pressed to leave the Church of Rome, he sometimes said, "That God had not given him the spirit of a Luther."

The reason here conjectured by Dr. Campbell, for his continuing in a church confessedly unscriptural, and those others said to have been assigned by Father Paul himself, ought not perhaps to be passed over by us without a few observations. We may perceive in them the germ of that subtle and sophistical reasoning, which has prevailed, not only with mere time-servers, but with good and eminent men, to spend their lives in churches, where many things are established and practised, which they themselves have owned to be grossly anti-christian. We shall, therefore, briefly notice them in the order in which they are here presented before us.

Dr. Campbell's conjecture seems to imply, that Father Paul was re-

duced to the dilemma of either continuing in an unscriptural church, or of renouncing the benefits of christian communion altogether, since there was no other sect with whom he could have entirely coincided. It will be readily admitted, that if an intelligent and pious man must be of no church, until he have found a people among whom there is nothing to disapprove, the enjoyment of christian fellowship would be next to impossible in the present imperfect state of things. Yet, it is presumed, a pretext will not be drawn from this fact for conformity to any thing, or every thing. The latitudinarian license, which it is supposed to justify, will surely be subjected to some limitations. What, then, are these limitations? This is the question—a question of unspeakable importance, and with which no conscientious man will trifle. We cannot enter upon the field of discussion, which here opens before us: nor can we pretend even to state all the canons which may be necessary to decide this question, but shall content ourselves with one, immediately applicable to the case of Father Paul. We are decidedly of opinion, that every principle of his religion forbids the conscientious Christian to remain in “fellowship with them, who establish iniquity by a law.” Now, Father Paul had shown, in his writings, that in the church to which he belonged, (we say nothing, at present, of any other,) many things, not only unknown to the sacred Scriptures, but flatly contrary to what they teach, were established, and upheld both by the civil and ecclesiastical power. For instance, he had proved, that a church patronage employed for every political, corrupt, and selfish purpose, had usurped the right exercised during the two or three first centuries, by the people, in the choice of their ministers; and had become the cause of simony,

perjury, and various other crimes, to the great detriment of religion and morality. He had detected many other abuses of religion, which were in themselves plainly sinful, which, while they continued, could not but expose Christianity to reproach, and which were the parents of vice and infidelity. Such a man as Father Paul would have renounced the society of any individual guilty of a thousandth part of the iniquity which his church daily and systematically committed. Could he, then, have found no community purer than this? If the opportunity was afforded him of approaching some degrees nearer to the purity of the original christian institutions, was he to be justified in neglecting to embrace it? Christian forbearance, we believe, will be found necessary in every community, and, therefore, it has been enjoined as a christian duty; but we are quite of opinion, that the scope of its operation is confined, by the law of Christ, to individual infirmity; and that he deceives himself, or ensnares his conscience, who applies it to corrupt principles, or to public and established abuses.

But Father Paul is said to have pleaded, “that he did more service to the Protestant religion, by wearing the friar’s habit, than he could do, if he laid it aside.” This plea of *greater usefulness* has been urged on many similar occasions. The politician has used it in justification of his doctrine of expediency, which allows him to prefer utility to morality. The Jesuit has pleaded it in defence of actions intrinsically evil, when performed for the purpose of promoting some good and desirable end. “Let us do evil, that good may come,” is, however, no christian principle, but is mentioned in the New Testament only to be treated with the utmost abhorrence. To countenance what is evil, is virtually to commit it. To prefer, in these matters,

the worse to the better, in any degree, or for any imaginary useful purpose, is, we think, immoral, and, therefore, highly dangerous. Besides, short-sighted man is a very imperfect judge of his own usefulness, or of the course in which it is most likley to be the greatest. It is to be feared, that much of the good, which is thought to be done by methods of a questionable nature, will not bear the final test. Those are no scriptural modes of usefulness, which make the path of self-denial more easy, or which excuse a man from bearing his testimony in the world against any glaring and extensive abuse of religion; and we cannot allow ourselves to think, that, when the chaff and the wheat shall be finally separated, such methods will be found to have been honoured by greater usefulness, than others of a purer character, which may have been less splendid, or less acceptable, "in this present evil world." Besides, there was one important particular, which Father Paul should have introduced into his calculation, of which we hear nothing from himself, though it was suggested to him by some of his Protestant friends. It is probable, that the example of a person of his influence has furnished multitudes with an excuse for conformity to the same, or even greater abuses:—and who can sum up the amount of the evil which he might thus do, or occasion, by continuing to countenance a wicked and corrupt perversion of the christian religion? And let it be remembered, that the example of every man has its effect in the world, in proportion to the consideration in which he is held by those around him. It is a consideration which, we have often feared, will be found just, that when the evil and the good, of which men have been the instruments in the world, are finally balanced, the supposed great usefulness of many will be more than

neutralized by the evil which they have otherwise occasioned. The rigid path of "integrity and uprightness," is, therefore, in every sense, the path of wisdom. The good which is produced by legitimate means is unmixed with alloy, and, therefore, to adopt such means alone, will, in the end, be found most useful, and to the individual assuredly most safe.

We are no more satisfied than in the former instances, when Father Paul assigns it as a reason for adhering to popery, "That God had not given him the spirit of a Luther." Considered as a man's apology for lending his personal support to error, such a reason (if reason it may be called) is highly dangerous. If he have not a spirit to renounce what is evil, we think it becomes his *sin*, and not his justification. That a man may calculate, in some cases, how far the spirit which he constitutionally possesses, is a disability or a qualification for certain public situations and duties, cannot perhaps be denied; though it is clear, that few men have a sufficient knowledge and mastery of their own spirits, to profit much by such a guide. All such calculations must, however, be confined to the sphere of such things as are unquestionably lawful; if carried further, they are employed in defence of a pusillanimity of the worst description. Father Paul was, doubtless, a modest man, and towards such men we are disposed to show all tenderness; but even they are not allowed to be "ashamed of Christ, or of his words, in an adulterous and sinful generation." We consider it, therefore, a blot on the otherwise fair tablet of his memory, that, upon such insufficient grounds as those now stated, he chose to remain in connexion with a church which, as is abundantly proved in his own works, was unscriptural and corrupt, superstitious and idolatrous; and we con-

cede thus much to his disadvantage, with all the reluctance of friendship, which is obliged to admit what is too evident to be controverted.

Upon the whole, we cannot but count the man happy, who not only embraces, with a lively faith, the gospel doctrine of salvation, but who spends his few mortal days with a conscientious persuasion, that his life and actions tend to countenance and perpetuate no contradiction to the truth, and to uphold no great public evil; who allies himself to nothing but what he honestly believes is capable of a sound defence; who rightly distinguishes between the respective claims of "the things which are temporal," and those which "are eternal," and renders "to Cæsar the things

which are Cæsar's, and to God the things which are God's;" who patiently endures the inconveniences to which this course may subject him; is gratified to see any of his own mind, and not impatient when others prefer a somewhat different way; but waits, with confident expectation, for "the righteous judgment of the great day," when each "to his own Master must stand or fall." And we entertain not a doubt, that, at that decisive hour, his testimony borne in the world against every thing antichristian, as well as the fruits of his faith in general, will be greeted with that approving sentence of his divine Master and Judge,—“Well done, good and faithful servant, enter thou into the joy of thy Lord.”

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## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

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### *Prize Essay.*

#### ON THE PRESENT STATE OF POPERY IN ENGLAND, WITH THE BEST MEANS OF COUNTERACTING ITS GROWTH.

By "the present state of popery," as stated in the title of this essay, I do not suppose is meant the principles at present maintained by persons of that communion; for, in this respect, the Church of Rome is always the same. She has no past or future tense, as to her doctrines or dogmas. She is now what she always has been, and hopes always to be; and though a glimmering of light will now and then force itself into the mind of an English papist, who lives among an enlightened people, whenever he is called back to attend to any of the sacraments, or confess to his priest, or do penance, or make a particular profession of his faith, he submits implicitly to profess his belief in that which the church believes, and always has believed.

I may suppose, then, that this essay is expected to contain an

account of the present state of popery, viewed politically and statistically. With regard to the former, I remark, that there are, notwithstanding very great concessions made to the papists, during the late reign, several political disabilities to which they are subjected, in common with others who dissent from the Established Church; and some which attach to them exclusively. Protestant Dissenters have access to certain places and privileges, under the shelter of an Act of Indemnity; but the Act which requires persons to swear that there is no transubstantiation of the elements in the Eucharist, and that the invocation of the Virgin Mary, and other saints, is idolatrous, effectually shuts the door against papists. Yet there is no legal obstruction to the public exercise of their religion.

It was only of late, that we began to know any thing of the *statistics* of our popish neighbours.

While the penal statutes remained in force, they were induced, from a fear of exciting jealousy, to represent their number and importance as very trifling. It is now thirty years since these statutes were repealed; and from that period, there appears to have been a great increase in their number: not that they have had many conversions to boast of; but because they could, without fear of consequences, tell the world what their numbers were; and no doubt also, because many who did not choose to avow their religion, when it was proscribed by law, now allowed themselves to be classed with the adherents of Rome. And as, before the repeal of the statutes, they were induced to give diminutive representations of their numbers, there is reason to think, that now they are as much disposed to exaggerate them.

But all accounts agree, that they have increased during the last twenty years, especially in the northern counties of England, and in the manufacturing districts of Scotland, especially about Glasgow. In *Lancashire* their increase has been most considerable; and yet it is a fact, that this increase has not been occasioned by the conversion of adult Protestants, so much as by the inter-marriage of protestants with papists, the consequence of which, generally, is, that the children are brought up in the faith of the latter, which, in the course of twenty years, must tell prodigiously upon their proportion of the population. Such is the fact; and it is not difficult to account for it. A vast multitude of our protestants have no real religion. This may be predicated of almost all those who marry papists, especially of the hundreds of untaught young women, who take up with the shoals of Irish papists, who come over for employment. But every papist is devoted, in heart and soul, to his

religion and his priest; and he finds no difficulty in persuading his spouse to have his children baptised, by his priest; and this makes them all members of the "Catholic Church." These grow up and have families in their turn; and this is the principal cause of the increase of our popish population.

In *Glasgow* and the west of Scotland, it is well known, that the increase of late years has been very great; but not from conversions of adults, of which there is not an instance known to the public; not even from inter-marriages, at least, not in any great degree; but almost entirely from the influx of persons from Ireland, who came in search of employment as labourers, during the recent prosperity and increase of that city.

A late writer, quoted by "The Protestant" of Glasgow, in his third volume, page 85, gives the total number of "Catholics" in England and Wales at 300,000, which does not appear to me an exaggerated statement. At that time their chapels were about 900; of which, about 20 were in and near London, and about 100 in Lancashire; and since that statement was written, large chapels have been erected in Manchester, Wigan, and Preston, all in Lancashire; and one in Moorfields, London, which excels all the rest in size and splendour.

In England, there are eight popish Peers; the Duke of Norfolk, Earl Shrewsbury, Viscount Fauconberg, Barons Stourton, Petre, Arundell, Dormer, and Clifford. In Scotland, two Earls, Traquair and Newburgh. In England, seventeen Baronets, and a great number of gentry, some of whom boast, that they have Plantagenet blood in their veins, and who possess very ample estates in land.

There are no diocesan popish bishops in England; but the government of the church here is vested in four superiors, called

vicars apostolic, who are appointed by the Pope, and hold their places at his pleasure. These vicars hold the rank of bishops in the Church of Rome; but their sees are nominal, or *in partibus*, as they call it. In Scotland, the bishop, who resides in Edinburgh, is diocesan of the lowlands of that kingdom; and the Bishop of Lismore is diocesan of the Highlands. These have episcopal authority over their respective dioceses, insomuch, that a Catholic priest, coming from England or Ireland, has no right to preach in them without their permission.

Popish seminaries of education are more numerous in England than your readers are aware of. At least, I had no idea of their number, till I lately met with a Catholic almanack, which, besides a list of their principal chapels, in and about London, contains an account of the principal of their colleges, in the whole kingdom. For young gentlemen, they have ST. EDMOND'S College, in Hertfordshire; USHAW College, near Durham; ST. MARY'S College, Oscott; STONYHURST College, in Lancashire, an establishment of great wealth and rising fame; *Sedgely Park* seminary, Staffordshire; *Ampleworth Lodge* seminary, near York; *Actonburnal* seminary, near Shrewsbury; *Baddesly Green* academy, Warwickshire; *Boverham House* academy, near Croydon, Surry; *Kensington House* academy; *Southall Park* academy, near London; and *Gastonhall* academy, West Ham, Essex.

In Scotland, they have two colleges; one at Aquherties, Aberdeenshire, for the Lowlands; and one in the Highlands, I believe in the northern district of Inverness-shire, but the station is not mentioned in the almanack; and I am afraid few of your readers would be able to pronounce, or spell it, though it were told them.

FOR YOUNG LADIES, there is a

seminary, called the *Barr*, at York. The English Benedictine *nuns*, late of Dunkirk, have a seminary at Hammersmith. The same sisterhood have another seminary at Bishopshouse, Winchester. The *nuns* from Princehoff, Bruges, have a seminary at Taunton, Somerset. The *nuns* from Liege have a seminary at Newhall, near Chelmsford, Essex. The *nuns* of the order of St. Augustin, formerly of Louvain, have a seminary at Spetesbury House, near Blandford, Dorset. At Salford, there is a seminary kept by the Benedictine *nuns*, late of Cambray. The Benedictine *nuns* from Ghent have a seminary in Chapel Street, Preston. The *nuns* of the same order from Montargis, have a seminary near Brandon, Norfolk. The *nuns* of the same order from Paris, have a seminary at Court House, Cannington. The *nuns* of the Dominican order from Brussels, have a seminary at Harping-Court, near Gloucester. The *nuns* of Rouen have opened a seminary in Scorton, Yorkshire. Add to these a great number of private schools, three of which are by the *nuns* of the order of St. Theresa, from Antwerp and elsewhere; and three by the "*poor Clares*," as they call themselves, from Dunkirk, Gravelines, and Aire; besides a number of ladies' schools not marked as belonging to any order of *nuns*.

It is right to inform you, that the above list is taken from the Almanack of 1810. I cannot tell whether the schools have increased since that time. Perhaps they have not, in consequence of the rage for sending children to France for education since the peace; of the results of which highly unjustifiable practice the public have recently had several instructive specimens.

In some of the schools above enumerated, it is held out as an indispensable rule, that the "Catholic religion" is taught. Perhaps, indeed I may say, no doubt



it is the case in them all, though they are not all so announced in the almanack. Of one it is stated in the following decisive terms ;—“ Religion being the first object of education, the history, principles, and moral duties of the Catholic religion will be regularly explained three times a week, and particular attention paid to the practice of them.”

By means of such seminaries, hundreds, perhaps thousands, of young persons in England are confirmed papists, even before they receive the rite of confirmation. Their minds are pre-occupied by the dogmas of popery; they are taught to believe, that it is not necessary that they should read the Bible; but they get the lives of saints, and other romances, to amuse them; and there is nothing under heaven which they are taught to abhor so much as the religion of protestants. They have histories of this kingdom, composed for the use of schools, in which they are taught to believe, that since the reign of Henry VIII. the true religion has been proscribed and persecuted; and they have their lists of holy martyrs who have suffered in England since that period; and they will not believe a word of what has been written by the most respectable protestant historians, who show that these martyrs of theirs were convicted of treason and other crimes against the state, as was notoriously the case, particularly in the reign of Elizabeth.

From what I have here brought to view, your readers will be confirmed in the prevalent opinion, that popery is on the increase; and they will, perhaps, agree with me, that there is a probability of its increasing much more. There are some who think this is impossible; and this incredulity on the subject is one of the causes why it has gained so much ground, unobserved and unsuspected. Popery

has been sowing its tares, and is sowing them, while we have been asleep; and it can scarcely be said that we are yet awake, or aware of the evil.

I proceed to offer a few words on the second branch of the subject—the best means of counteracting its growth. There are, perhaps, some who would recommend the revival of the penal statutes; but this would not do. Error has its seat in the mind, and cannot be touched by civil or military power, or by any material weapon. Besides, though it may seem a paradox, it is a fact, that the civil power cannot oppose popery without serving the cause of popery. The civil power cannot touch religion, even in the way of opposing error, without adopting the principle by which popery has done most of its mischief; and, therefore, suppose that, by the exercise of the civil power, all the papists in England were banished and extirpated, the power that had performed the achievement, would be found nothing else than popery under another name. The head of the serpent might seem for a moment to be crushed, but another head would arise, as formidable and malignant as the former. May the government of England never have any thing to do with a work of this kind!

But the question is not how the *civil power* may best counteract the growth of popery, but how popery *may be best counteracted*? And I think this is best done, or likely to be best done, when the civil power lets it alone, and leaves it to the operation of a rational and spiritual opposition by the friends of the truth. It is the duty of every christian church, and every individual Christian, to oppose and counteract the growth of popery, by instruction, by argument, by a clear and affectionate exhibition of genuine Christianity; by making known the love of God, as manifested in the Gospel of his Son;

by exhibiting the influence of that word in our own lives; and by earnest private and public united prayer to God, that he would maintain his own cause, and make the truth prevail over all the earth.

Popery has its origin in the depraved principles of our fallen nature. I have all along taken it for granted, that your readers are acquainted with the system, at least that they are so generally, tho' few of them may be aware of its extensive and multifarious ramifications. The essence of it is a disinclination to submit to God's word and God's righteousness, and a preference of man's word and righteousness, which papists have presented to them in the traditions and rites of their church. It is the old error of the men who did not like to retain God in their knowledge, and who received not the love of the truth; and as that error was combated by the apostles of Christ, so ought we to oppose and endeavour to counteract the growth of popery. This, however, is not, properly speaking, the *best* way, it is the *only* way by which it can be successfully counteracted.

Some of our essayists have recommended, as a rule for good writing, to think how Milton, or some other great man, would have expressed himself on such and such subjects. I shall go a step higher, or rather step into a higher region, and suggest to your christian readers, especially christian ministers, to think not only what apostles would have done, but to imitate what they actually did, in opposition to such a system as popery. They perceived the latent poison insinuating itself into the churches in their day; they portrayed the character of the monster that was about to arise under the christian name, which they called the mystery of iniquity; and they counteracted it by the manifestation of the truth, by the armour of righteousness, on the right hand

and on the left; by holding fast, and preaching, and exhorting all Christians to hold fast, the faithful word. Let all Gospel ministers do as they did. Let them not satisfy themselves with the ordinary ministrations of the Sabbath; but be instant in season and out of season. Let them visit the streets and lanes, and even the hovels of the poor, in such towns as Manchester, Glasgow, and Preston, in St. Giles's, and other parts of London, in which the ignorant papists reside. Let them tell the untaught and the perishing, of the almighty and gracious Saviour, and of their need of him. Make them acquainted with the doctrine of the *cross*, which will wean them from the worship of the *crucifix*; and let us labour, by means of the press, to give universal circulation to the truths which we preach. If by these means, the growth of popery cannot be counteracted, it must then grow; for there is no other method which, as Christians, we can adopt. But there is no room for despondency. Faith, and prayer, and preaching, have done wonders, and will do so again. "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

You have seen how zealous papists are in giving religion a prominent place in the business of their schools. Let us imitate them in this. Let evangelical protestants, of every name, unite to institute and support schools, under the charge of persons of true piety, in which the word of God shall be read daily; to which ministers and other pious persons shall have access, at suitable times, to communicate evangelical instruction. In short, let our schools for early education become christian families, by which means a godly seed will be raised up and preserved in the land, and the Lord may increase their number beyond all expectation.

MERCATOR.

ORIGINAL LETTERS OF  
DR. DODDRIDGE.

## No. IV.

(To the Rev. R. Frost, of Yarmouth.)

Northampton, June 6, 1749.

My dear and excellent Friend,—It gave me great pleasure and satisfaction to receive your last letter, though, indeed, it gave me great shame, that I had not answered your former. I could hardly believe, that I had not wrote to you since I saw you in London, and I am heartily concerned that I have delayed so long; but I am in such a *perpetual wood* of business, that I am oftentimes in a manner lost, and have so many letters to write, that I can do little else in the time I spend in my study. But I now think it my duty to free you from the anxiety you express, on account of the strange story you heard, as to the impression made upon my mind, relating to my own approaching death. It was entirely owing to the mistake of a very good and worthy man, who wrote me a very affectionate letter on the occasion; but all that I said, amounted to no more than an expression of the deep sense I really had of the uncertainty of life, and how little I could depend upon resuming those lectures at Michaelmas, which I laid down at Lady-day. If there was any thing in my expression that amounted to more, I did not intend it, and I was not conscious of it; and on consulting others who heard me, I find, that they did not understand me as Mr. Shepherd did. I never felt a sense of the uncertainty of life stronger upon my own mind than I did then, and some others observed, that it was pathetically expressed; but I should have thought it very unwarrantable to have hinted any thing like a prediction, nor did I apprehend the least ground for it. My dear friend, methinks we are never happier than when we have the most affectionate apprehension of the vanity of every thing here,

and break through these shadows, to those substantial blessings, which God has laid up for us above, and can feel our hearts disentangled from the world, and fixed upon God and our blessed Redeemer; something of this kind I have lately felt, perhaps more than usual, and which God has graciously communicated to me, to support me under the troubles which have arisen from various circumstances, and particularly from the prevalency of Moravianism amongst us, which has indeed separated from amongst us six members, and it is remarkable, that some of these are persons who were once most warmly attached to me and my ministry, and some of them were undoubtedly amongst the souls that God had given me. Besides these, two or three have turned aside into other paths, and we have now before us an instance of some degree of apostacy in one very eminent for his profession. You will judge how these things wound my heart. But blessed be God, I am not left unsupported under my burdens; I have heard much more of the acceptance of my works abroad, since I saw you, than I ever did, and letters from Holland, Germany, and almost all the Provinces abroad, confirm my hope, that God is owning them to some important purposes. A gentleman of New England has published, at his own expense, an edition of my *Rise and Progress*, as I understand it, to disperse in charity, and the French translation of it, which is publishing by subscription, meets with very good encouragement, the Prince of Orange having subscribed himself for two dozen, and I am told, that the second edition of the Dutch translation of that book, and likewise of my sermons on Regeneration, goes off apace. The sad state of religion in Holland, of which Mr. Sowden sends me an affecting account, needs all methods to revive it, and I heartily

pray God may bless my poor attempts to answer these valuable ends. I was providentially led into an acquaintance with one M. Nilbaum, once a Privy Councillor in the Saxon Court, when I was last in London. His heart was, I know not how, wonderfully cemented to me upon that short interview, and he has engaged a very eminent divine in Germany to translate great part of my works into that language. I suppose my *Rise and Progress*, with which he seemed very well pleased, will be amongst them. If you will please to send a present of it to the gentleman you mentioned, and whose name, by the way, is the only word I have not thoroughly decyphered in your last, I shall be very well pleased with it, and will order Mr. Waugh to deliver it wherever you please. I have now the great satisfaction of having Mr. Crutenden and his lady with me, who join with me and my wife, in the most affectionate services to you, and your good lady, and your dear family. I rejoice in your health and comfort, and theirs, and it would have been a most sensible pleasure to me, to have been able to spend a part of this vacation with my friends in Norfolk, as I intended, but I am prevented by reasons, which I think cannot be withstood, but I fully purpose seeing Norfolk next year, if God spare life and health. Excuse the broken manner in which I write, being obliged to dictate, without any manner of preparation; but I know you will take all candidly, and that you will rejoice to hear, though something out of place, that, notwithstanding the breaches God has made upon us, by which more than 500, (including infants,) have been removed from amongst us since the year 1741, the auditory is still in a flourishing state, and the desolation is repaired by a new accession of church members, and there is

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such a spirit of prayer amongst us, that I still will believe God will be with us: on God let our hopes be fixed, and to him let our labours and hearts be devoted. I desire his church may be built up, by my means, if that may seem good in his sight, but much more, that it may be built up, one way or another, by such instruments as he shall appoint. And such wishes, Sir, as I form for my own usefulness, I form for your's, and there never is a season in which I set myself to solemn intercession with God for a blessing on my dearest friends, in which your name is forgotten. And I do really feel that cordial affection for you, that though I know my letter is already too long, I find it very difficult to contract it, and I beg, that if a crowd of business should prevent me from telling it you again, for some time, you will believe that I retain on my heart a most tender remembrance of your friendship, and a most cordial esteem of your great worth; that I rejoice in your eminent usefulness in the church of Christ, and that I am, with the greatest fidelity, dear Sir, your most affectionate brother, and faithful humble servant,

P. DODDRIDGE.

I have not time to read this.\*

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A REPLY TO SOME REMARKS
ON EVANGELICAL MISSIONS,
CONTAINED IN No. 50 OF THE
QUARTERLY REVIEW.

(To the Editors.)

THE writer of this article is not prepared to contend that modern evangelical missions are susceptible of no improvement—that their plans are all wise—their missionaries all men possessed of a right spirit, and of every necessary qualification for their office—or their proceedings among the heathen all deserving of unqualified approbation.

* This, with the signature, is in the Doctor's own hand.

tion. These most interesting efforts of christian benevolence are as yet in their infancy. Considerable time must elapse, and many trials must be made, before experience can be acquired; and, no doubt, in the acquisition of experience, many mistakes will be committed, and many disappointments sustained. But these things are the price at which valuable practical knowledge must be purchased. It cannot otherwise be obtained, and will amply compensate for the cost at which it may be acquired. Future missionaries may profit as much by the mistakes of their predecessors as by their wisdom. And as there may, doubtless, be many defects in the plans on which our present missions are conducted, the best friends of those missions will rejoice to see those errors pointed out; they will rejoice to remove or correct whatever might lessen that success in doing good, which it is their honest and anxious desire to see resulting from their labours. Nor would they reject advice, or scorn correction, because offered by men of unfriendly minds, and in an unfriendly spirit; they would be thankful for the advice, though not to the giver of it. Whoever would feel otherwise, may be a very zealous, but is a very unwise, friend of missions.

But though we do not defend evangelical missions, as conducted with perfect wisdom, or perfect agents; we do contend for them as among the noblest efforts of christian benevolence the world has ever witnessed, and as conducted on the principles of the word of God, which, although condemned by some men as foolishness, we rejoice to say, are the "foolishness of God," which is "wiser than men." And we should feel guilty of a most serious neglect of duty, if we suffered such institutions to be attacked without coming forward to their defence.

A writer in the Quarterly Re-

view, No. 50, in an article On the recent Colonization of the country round Algoa Bay, expresses himself in these words:—"We have ourselves, indeed, frequently expressed our doubts of the benefits conferred on uncivilized nations by evangelical missionaries of this description: at the same time, we think some of them have been incidentally useful in making geographical discoveries; and we are not sure that we may not hereafter be indebted to them for a further knowledge of South Africa." And can this writer really entertain doubts, whether the labours of evangelical missionaries have conferred any benefits on the savages of Greenland, of South America, of South Africa, and of the South Sea Islands? One naturally hopes, for the honour both of his understanding and his heart, that he does not really doubt upon the subject, but that the sentence was penned in a moment of inadvertence. But if he really doubts whether the noble missionaries, who have laboured among these barbarous tribes, have dispensed any benefits among the objects of their compassion, he must be left to indulge, and to publish his scepticism—he is not a person likely to be reasoned into a contrary conviction. Were it, indeed, doubtful, whether the labours of evangelical missionaries are likely to meet with the approval and blessing of God, and so to become successful, the prospects, both of the christian church and of the heathen world, would be most sad and dreary. For where but among evangelical Christians, are to be found that compassion for perishing souls—that zeal for the divine glory—that stirring principle of benevolent exertion, without which no missions will ever be undertaken, much less persevered in, till crowned with success? Woe to the world, if our Reviewer's doubts be well founded! What, too, shall we say

to persons who can thus calmly express their doubts of the success of such efforts; who can censure freely the errors of those who engage in them; who can give abundant advice as to the best mode of conducting them; who can profess themselves charmed with the spirit of those who go forth in this work of active pity, and yet never think of exerting themselves either to give or to do in the noble cause? They surely cannot deem it either a useful or an honourable employ to be the indolent censors of other men's labours. The strictures of our Reviewer, even supposing them founded on truth, would have come with a much better grace from some labourer long experienced in missionary efforts abroad, or direction at home. If that numerous and wealthy body of men, who conduct and support the *Quarterly Review*, anticipate so little good from evangelical missions, perceive so clearly the errors of those engaged in them, and are so sincerely anxious for the conversion of the heathen as they profess to be, why are not they putting into immediate and active operation their own wiser and more efficacious plans? Nothing will so decidedly prove, whether their plans or ours are the better, as a fair trial of their efficacy. Let them then subscribe their money, equip their agents, and send them forth among idolaters, both civilized and savage; and if we perceive a more decided manifestation of the divine approbation attending upon their labours, we will abandon our own methods and adopt theirs. But it is hardly probable we shall be convinced by the abstract reasonings of men who have not the smallest portion of the zeal necessary for acquiring any practical knowledge of the subject. Yet, while this writer mourns over the wasted efforts and unproductive zeal of our missionaries, he consoles himself by the thought, "that they have been incidentally useful

in making geographical discoveries, and he is not sure that we may not hereafter be indebted to them for a further knowledge of South Africa." No liberal man will regret that missionaries should advance the interests of science, or enlarge the boundaries of useful knowledge, but will, on the contrary, wish them to be men qualified for such pursuits, and devoting to them whatever leisure may be enjoyed from more weighty and important duties. But there is something so cold and heartless in the language of this Reviewer, he displays such indifference and unconcern while representing the whole advantage resulting from so much zeal, privation, and labour, on behalf of the poor heathen, as consisting, not in saving their souls, but in gratifying the learned at home, that we cannot avoid the suspicion that he deems the extension of Christ's kingdom, and of geographical knowledge, as of about equal importance. It is not too much to ask of such men, that they would be silent upon such subjects.

But it is in an article on the life of Henry Martyn, in the same number of the *Quarterly*, that a more extended attack is made on modern evangelical missions. The article is commenced by a most unfair representation of missionaries in general, as men "whose piety is their only recommendation"—men "who triumph in their own indifference" to subjects of useful or scientific knowledge—men who, when favourable opportunities for doing good occur, "superstitiously wait for some preternatural intimation, or some internal experience," before they will avail themselves of such occasions of usefulness. It might have occurred to a person of candid feelings, that it is rare, indeed, to find a man of liberal education combined with so much zeal and self-devotedness as to offer himself as a missionary labourer among the heathen, and that con-

sequently, the conductors of missionary societies must either send but men of inferior qualifications, or leave their noble work unattempted. And a man acquainted with the subject would have known, that "no young enthusiasts are sent out whose piety is their only recommendation," but that of all who offer themselves, those best qualified are selected, and that as much education is afforded them, as the limited funds and pressing demands for labourers will allow. The writer is challenged to produce a single instance of missionaries waiting for preternatural intimations or internal experiences, in order to decide whether they shall avail themselves of favourable opportunities of doing good; or if some solitary instance of such folly can be produced, he *must know* that such is not the practice of missionaries in general. And as to missionaries triumphing in their indifference to subjects of scientific or useful knowledge, they may have so expressed themselves, when bringing such things into comparison with the great object of their labours and calling, but not as despising them in themselves, or for their own sakes:—and the man is not worthy the name of a missionary who would not so feel and so speak. Higher attainments in science and general knowledge are what the best friends of missionaries wish them to possess; but they, at the same time, entertain no doubt that there will be a gradual improvement, in this respect, among these worthy, self-devoted men. The conductors of missionary societies are become more sensible of the importance of such qualifications, and will, of course, seek for them and cultivate them with more diligence. But to represent evangelical missionaries as "young enthusiasts, whose only recommendation is their piety, triumphing in their indifference to science, waiting for preternatural

intimations, and acting on internal impressions," evinces a most reprehensible disregard of fairness and of truth.

Not content with this injurious misrepresentation of the attainments of missionaries, the Reviewer next impeaches their motives. He says, "that having no opportunity of rising into notice at home, they are the more inclined to forsake a country which holds out few hopes to them; and to embrace a mode of life, which, though it be one of toil and self-denial, is probably not much more so to many of them, than that with which they would have to struggle upon their native soil. It may be that this ambition, this desire of notice, or some other unworthy motive, has urged some to embark in this great and benevolent undertaking; but if this writer means to insinuate, that this is a general, or a common case, charity, truth, and justice alike demand, that he should meet with a public reproof for his unmerited, injurious slander. Does he know their hearts? Where is the evidence on which he grounds so heavy a charge against men, whose conduct deserves far other treatment, until some unworthy actions of their own shall have rendered it just?"

The Reviewer, moreover, complains, that Evangelical Missionaries aim at too much. They are not, it seems, content with making the heathen professedly and nominally Christians, but are anxious to make them really so—and they are very reluctant to administer baptism, till, in the judgment of charity, they hope that those who wish to partake of that ordinance, are truly converted. The Reviewer, too, thinks they materially lessen their success among the heathen, by thus injudiciously attempting too much—he conceives their converts would be far more numerous, if they required less of them—he argues, that much would be gained by

bringing over the heathen from their frightful superstitions, to even an imperfect reception of Christianity. The truth is, the Christianity which men of his sentiments would carry to the heathen, is a widely different thing from that which Evangelical Missionaries are labouring to propagate, and of a far lower character. But the aim to convert men to a true heartfelt acquaintance with the power of the Gospel, includes in itself a tendency to accomplish all inferior degrees of good in the characters of the heathen, as the greater always includes the less—while a lower aim can never effect a higher good. And this reluctance to administer baptism on slight grounds—these strong representations of the holy spiritual nature of the Gospel, tend, with submission to this writer, to give heathens a right conception of the Christian faith; whereas, to administer the rites of Christianity to men, whose hearts were not under the power of grace, and to treat such persons as Christians, could not fail to produce an idea, that, to become a Christian, nothing more is necessary, than to adopt certain opinions, and submit to certain ceremonies. There seem to be but two ways of bringing Gospel truth before the attention of the heathen—either it must be urged at once, in all the spirituality of its doctrines, with a view to the saving conversion of their souls; or it must be introduced more cautiously, with the intention of gradually enlightening their minds on other points, before its peculiar doctrines are disclosed, of avoiding any excitement of their prejudices, and of bringing them by degrees to forsake their idolatries, and embrace the christian faith. This latter mode appears the more plausible and rational, and our Reviewer recommends it. But they have been both tried, and the seal of God's approbation has been set to the former method. And, if the

success of the Gospel do entirely depend on the divine blessing, nothing can be more clear, than that the most rational hope of success must be grounded on that mode of administering it, which is most likely to meet with the favour of God, and not on the mode which human reason might deem most likely to succeed. This writer appears to suppose, that if those who manifest some favourable dispositions towards the Gospel were immediately baptized, their numbers would greatly increase; but this is a mere assumption—there is no charm in baptism to multiply converts. And, as for swelling the numbers of apparent conversions by this practice, it would be a mere fraud on the religious public. After all, neither he nor the writer of these remarks is on the spot. We may safely leave the management of the missions to those pious, intelligent men, who are employing themselves in these labours, and whose superior knowledge and experience must qualify them to judge what is best to be done.

It is not a little curious and amusing, to find the writer of this Review gravely recommending evangelical missionaries to carry with them no disputable and non-essential points in their preaching among the heathen; and quoting a passage from Archdeacon Pott to that effect, as a piece of advice greatly needed by them. Has he yet to learn, that among the many delightful features of these labours of love among the heathen, there is none more pleasant than the wonderful, and almost entire absence of all party spirit among the agents employed in them? Is he ignorant how the missionaries of various sects co-operate without jealousy—how they merge with one consent their various peculiarities in one common effort, to propagate the grand truths in which they all agree? Has he never gazed with delight on this

beautiful scene of harmony, as lovely as it is new? Has he never hailed with joy this return of the fair spirit of charity, after her too long absence from earth? Or it may be, he regards those grand and peculiar truths on which they all dwell, as among the *doubtful* points "which stand apart from the foundation of our common faith." If these be doubtful, what is certain? Had they been esteemed doubtful by these holy missionaries they would never have gone forth to their arduous labours. Nor will any thing but a firm conviction of the truth and value of these doctrines, ever induce men to become the self-devoted evangelists of the heathen.

It is to be hoped our Reviewer's recommendation to missionaries, to engage the assistance of kings and governments in their work, will be received with suitable gratitude, especially as we are informed that *no nation was ever yet converted without their help*. Countenance, liberty, and security from governments, missionaries may lawfully seek—but kings can afford no assistance in making such Christians as these faithful men are labouring to produce. And as for *converted nations*, we know not where they are to be found. This advice discloses fully the Reviewer's opinions. He wishes to see the heathen converted into such Christians, as abound in Christendom at large. Literature, baptism, and kings are to be the means employed by his missionaries in their conversion—they are to be changed in their creed, not in their hearts—to be improved in their morals, but not made new creatures in Christ Jesus. It is not to be supposed, that a person entertaining such views should either understand or appreciate the labours of an evangelical missionary—they possess no sentiments or feelings in common—and to see men censure and condemn what they never

understood, is too common to excite surprise. But the friends of evangelical missions feel that reason, experience, and scripture, are with them. They will not relax their efforts, because they do not please men, who find it more congenial with their feelings to censure others, than to labour themselves. If their success has not equalled their wishes, it has encouraged their hearts. Their love to the cause, and their hopes of its triumph, increase as they proceed. Time and experience will correct their errors, and as they hope those errors affect rather the detail and subordinate parts of their proceedings, than the grand principles on which they act, they do not fear, either that God will withhold his approbation on account of these mistakes, or that their success will be materially affected by them.

PAUL.

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ANSWER TO THE QUERY "UPON  
COLLECTING FOR BRIEFS."

THE law for regulating the collecting charity money on Letters Patent, commonly called Briefs, is contained in the statute of 4th Anne, cap. 14, and so far as the same relates to Dissenters, the following is an abridgment of that statute:

"That the number of copies required of the Brief shall be printed by the printer of the Queen, her heirs, or successors, and shall be delivered to such persons only as shall, by consent of a majority of the petitioners, undertake the laying or disposing of them.

"That the undertaker shall, with all convenient speed, send or deliver the Briefs to the churchwardens or chapelwardens, and to the teachers and preachers of every separate congregation, and to any person who hath taught or preached among Quakers, which persons, immediately after receipt, shall indorse the time of receiving, and set their names.

"That the ministers (and teachers respectively), in two months after receipt, shall on some Sunday, immediately before sermon, openly read, or cause them to be read, to the congregation, and shall collect the money that shall be freely given, either in the assembly, or by going from house to house, of the members of their respective congregations, as the Briefs require.

"That the sum collected, the place where, and time when, shall be indorsed, fairly written in words at length, according to the form to be printed on the back of each Brief, and signed by the minister and churchwardens, or by the teacher and two elders, or two other substantial persons of such separate congregation.

"That afterwards, on request of the undertaker, (or other person by him lawfully authorised,) the churchwardens and teachers shall deliver to him the Briefs so indorsed, and the money thereon collected, taking his receipt for the same in some book to be kept for that purpose.

"That every minister, curate, teacher, preacher, churchwarden, chapelwarden, and Quaker, refusing or neglecting to do any thing above required, shall forfeit £20., to be recovered by action of debt, bill, plaint, or information.

"That the undertaker, (by himself or some other person,) shall, within six months after delivering the Brief, demand from churchwardens, &c. and from the preacher and teacher of separate congregations, or from such teaching Quaker, to whom the Briefs shall have been delivered as aforesaid, the printed Briefs so left with him or them respectively, and the monies respectively by them received thereon, and on delivery and payment made, shall give to them respectively as aforesaid, a receipt for the same, on pain to forfeit the sum of £20."

"Armitage, Staffordshire,  
13th Feb. 1822."

CRITICAL REMARKS ON  
PSALM cx. 3.

(To the Editors.)

THE great majority of your readers have, no doubt, often anticipated, with holy and elevated affections, the future triumphs of the blessed Redeemer, whilst in the devotional exercises of the solemn assembly, they have united in singing,

That day shall show thy power is great,  
When saints shall flock with willing minds;  
And sinners crowd thy temple gate,  
Where holiness in beauty shines.

Oh! blessed power! Oh! glorious day!  
What a large victory shall ensue!  
And converts, who thy grace obey,  
Exceed the drops of morning dew.

With a wish to revive the sacred impressions made in the sanctuary, they have, perhaps, on their return home, opened the sacred volume, and turned to the passage, which our unrivalled poet has thus beautifully paraphrased. We can conceive their surprise (for *we* have felt it) on reading, "Thy people shall be willing in the day of thy power, in the beauties of holiness *from the womb of the morning: thou hast the dew of thy youth.*" The Doctor's first stanza, and the former part of the verse, answer as face to face in a glass; but we may defy any one to show the connexion between his second stanza and the remaining clauses: "from the womb of the morning: thou hast the dew of thy youth." We are persuaded, however, that the Doctor has given us the genuine meaning of the passage: he has elicited from the original a sense as noble as it is just; as consonant with the idiom of the language, as it is with the spirit and design of the inspired writer. Our present object is to substantiate this assertion; and to claim, for Dr. Watts, the honour of having first suggested the genuine interpretation of this (as it now stands) *obscure* passage.

The Psalm is indubitably a distinguished prophecy of the exaltation of the Messiah to his mediatorial throne; of the large success and final establishment of

his kingdom in the whole earth. The margins of our Bibles, scanty as they are in references, will afford abundant evidence of its relation to the person and mediatorial character of the Lord Jesus. The interpretation of the Doctor, therefore, is in unison with the principal scope of the prophecy. That his people should be willing; and his converts numerous, as the drops of the morning dew, may be justly considered as worthy of notice in a prophecy of the triumphs of the kingdom of Christ. Still the question recurs—Is the interpretation just? Does the original warrant it? Because, if it does not, however plausible and suitable it may seem, it must be given up as indefensible. Let us then review the passage; it stands thus:

עֹמֵךְ נִרְבַּח בַּיּוֹם חֵילְךָ בַּחֲדָרֵי קֹדֶשׁ  
מִרְחֹם מִשְׁחָר לֶךְ שֶׁל יִלְדֶנָּךְ

The word נִרְבַּח, (or rather נִרְבִּית, as many MSS. read,) rendered "*willing*," literally means, *voluntary or free-will offerings*. Such offerings were frequent under the law; and various provisions respecting them may be seen in Lev. xxii. 18. Deut. xii. 6, and xxiii. 23. To these there is a manifest allusion. Thy people shall willingly offer themselves, Judges v. 2; shall present their bodies a living sacrifice. עֹמֵךְ בַּחֲדָרֵי קֹדֶשׁ "in the beauties of holiness," is an unusual mode of expression. The common form is, בַּחֲדָרֵי קֹדֶשׁ. See 1 Chron. xvi. 29, Psalm xix. 2, Psalm xcvi. 9. If this reading be genuine, it must be considered as having the same meaning with בַּחֲדָרֵי קֹדֶשׁ—"the beauty or glory of holiness," (I quote the words of Parkhurst,) "plainly denoting the *glorious sanctuary* of the Tabernacle or Temple of God with the *splendid* ornaments of the things and persons belonging to it; all of which typified the still *more glorious things* to come."

But as the mere change of ך into ך (a mistake easily, and often made) will convert the word into *one*, which is found in connexion

with עֹמֵךְ in Psalm lxxxvii. 1. (His foundation is on the holy הֲרֵי mountains), we think this preferable to the other unusual form; especially, as the reading בַּחֲדָרֵי is supported by the authority of many MSS., and early printed editions,—and of Symmachus. The first sentence would then read thus—Thy people shall be free will offerings on the holy mountains, viz.: the "*mountains of Zion*," (Psalm cxxxiii. 3.) "where the Lord commands the blessing, even life for evermore." For it is to Zion, as the mount on which the temple of God was raised, that this expression is restricted—Psalm xlviii. 1, 2. Great is the Lord—in the city of our God—the *mountain of his holiness*. Beautiful for situation—is *Mount Zion*. Psalm lxxxvii. 1, 2. His foundation is on the *holy mountains*.—The Lord loveth the *gates of Zion*, &c. Zech. viii. 3. Thus saith the Lord, I am returned unto Zion, &c.—and Jerusalem shall be called, the City of Truth; and the mountain of the Lord of hosts, the *holy mountain*! Whichever reading, however, be adopted, the sense is the same.—Of Zion it shall be said, This and that man were born in her. The triumphs of the Gospel shall be witnessed in his sanctuary—amidst the assemblies of his saints—in Zion, where his glory and grace are manifested, shall his people willingly offer themselves in the day of his power.

The words that remain, though disjoined in our English translation, are certainly to be considered as forming *one* sentence. If a regard to Jewish punctuation induced King James's translators to place a colon after "*morning*"—thus separating it from the remainder of the verse, the same principle should have been extended to the next verse, (the stop being there the same,) which would have then been pointed thus: Thou art a priest for ever: after the order of Melchisedec. Indeed, one would have thought, that the intimate

connexion between "the dew," and "the womb of the morning," would have been sufficient to show the impropriety of so completely disjoining them as in our translation.

The principal difficulty, as Dr. Lowth remarks, in his *Prælectiones de Sacra Poesi*, &c. (p. 88, note,) arises from the word מַרְוֵה, which has been generally translated, "from the womb—מ, may be sometimes translated more than." Deut. xiv. 2, Judges ii. 19. This is evidently its sense here—which our translators, indeed, thought probable, by placing that sense of it in the margin. But it is the ellipsis of the word טל (dew), which has chiefly caused the obscurity:\* supply this, and all is clear. Dr. Lowth thus translates the latter hemistich—*Præ rore, qui ex utero auroræ prodit, vos tibi erit prolis tuæ—copiosior nimirum et numerosior.*—The dew of thy offspring shall exceed the dew which proceeds from the womb of the morning. How beautiful and striking an image! What an idea is conveyed of the countless number of those to whom the rising of the Sun of Righteousness, shall be as life from the dead. How fruitful in dew a summer's morning is even in our higher latitudes, many of our readers, who know the "sweets of morn," can tell;—but how much more prolific is the womb of an eastern morning!—"We were sufficiently instructed, by experience, (says Maundrell, as quoted by Parkhurst, under the word טל,) what the holy Psalmist means by the dew of Hermon, our tents being as wet with it, as if it had rained all night."

\* The Bishop refers to the following passages, as containing a similar ellipsis: Job xxxv. 2. My righteousness is מִלִּי more than (the righteousness) of God. Psalm iv. 8. Thou hast put gladness in my heart מִלֵּל more than (the gladness) of the time, &c.

Isaiah x. 10. Whose graven images were מִדִּירוּשָׁלַם more than (the graven images) of Jerusalem, and מִשְׁמֹרֶן more than (the graven images) of Samaria.

The word ילדות, which Dr. Lowth renders *offspring, progeny*, in other places has the meaning of "the time of youth." The Dr. justifies his translation, by alleging, that the abstract is used instead of the concrete—may it not, however, be taken in its usual acceptation, as referring, not to the *converts*, but to the "early dawn" of the Gospel? Its victories should be not only numerous, but *early*—scarcely should it be promulgated, but it should triumph, and bring thousands to the Redeemer's feet. Thus the authors of the new version,

Thee, in thy power's victorious day,  
The willing nations shall obey;  
And, when thy rising beams they view,  
Shall all (*redeemed from error's night*),  
Appear as numberless and bright,  
As chrystal drops of morning dew.

Sacred, profane, and ecclesiastical history, both illustrate and confirm the truth of this prophecy. The Acts of the Apostles, Pliny's celebrated letter to Trajan, and the writings of the fathers of the first centuries, are all evidences of the early triumphs of the Gospel. Indeed, so indisputable is the fact, that the infidel historian of "the Decline and Fall of the Roman Empire," has not dared to question its accuracy, though he has devoted one whole chapter of his work to the vain attempt of accounting for the fact on other principles than those of the divine nature and origin of Christianity.

In a word then, to Dr. Watts belongs the honour of the prior interpretation of this difficult and obscure text; while to Bishop Lowth is willingly conceded that of its full elucidation. W. N.

P. S.—The writer of these remarks is aware, that an interpretation, in some respects approaching to that given by Watts, had been suggested, about a century before by Dr. Reynolds, in his commentary on the 110th Psalm; but Dr. R.'s comment is sufficiently distinct from that of Watts, to justify the claim of originality on behalf of the latter.

## POETRY.

To the Editors.

My version of the First Canto of Klopstock's Sacred Epic having been inserted in the last volume of your work, (Vol. IV. pp. 248, 249, 300, 361, 416,) I now offer further specimens from two succeeding Cantos, but have not continued to imitate the hexameters of the original, believing that the usual metre, which is almost consecrated by the poems of Milton and Young, will be more generally acceptable. I connect the parts translated by a brief sketch of the intermediate action or argument of the poem.

I am, your's, &amp;c.

A.

## THE MESSIAH.—PART OF CANTO II.\*

(From the German of Klopstock.)

Now morning o'er the cedar forest beam'd :  
Jesus arose :—and from the radiant sun  
The spirits of the Fathers view'd their Lord.  
—There the primæval parents of our race  
Thus sang responsive.—

*Adam.*—Sacred festal day,  
Thee through revolving ages shall the soul  
Of man, and seraph, at thy dawning greet  
With hallelujahs ! thee, immortal day,  
Which to our joyful eyes dost now reveal  
God the Messiah, in his earthly garb  
Of self-abasing love. Oh, glorious son  
Of Adam, how in thine exalted aien  
Shines forth the Godhead !

*Eve.*—Blest and holy thou  
Who gav'st Him birth ! oh, far more blest than Eve,  
Mother of lost mankind. Her sons indeed  
Are numberless, but numberless their sins.  
Thou only *One* and one *divine* alone,  
One pure, one sinless, one eternal Son,  
The Immanuel uncreated, hast brought forth !  
—With fond regret I gaze on earth—but find  
Our paradise no more ! The whelming flood,  
In dreadful judgment, swept thy groves away !  
Thy shadowing cedars, plants of the Most High,  
Thy bowers of peace and innocence are gone !  
Bethlehem, be thou my Eden ! rivulet  
Of David, be to me as that pure stream  
Where first I view'd my form ; thou lowly hut  
Where Mary first the weeping infant clasp'd,  
Be thou my bower of innocence and joy !  
—Oh, had I given thee birth, exalted son,  
While yet in Eden, after that accursed  
Transgression, I had borne thee to my Judge,  
—E'en where the trembling plain, the bending woods,  
The voice of thunder spake our Sovereign's wrath,

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\* For those readers who may not have the translation of the 1st Canto at hand, the following sketch of it is given :

—The Messiah, retiring from Jerusalem to the Mount of Olives, devotes himself to the work of redemption, with a foretaste of its sufferings. Gabriel ascends with the Redeemer's prayer to heaven. As he advances, amidst numberless suns, he hears the celestial song. Eloa, first of the Seraphs, brings him to the mediatorial altar, where he offers incense, and the Messiah's prayer. All heaven awaits the answer of the Supreme. Eloa utters the divine mandates. Gabriel is sent to the guardian spirits of earth, and to Uriel, angel of the sun. The cherubim prepare for the second and greatest Sabbath ; that of Redemption. Gabriel returns and finds Jesus sleeping, then repairs to the guardians of the earth, who are stationed at its centre, to which he penetrates from the north pole. He finds with those spirits, the souls of infants, which are there educated for heaven. Thence he ascends to the sun, where he meets the spirits of the patriarchs assembled with Uriel, and looking towards the scene of Redemption.

And I sank breathless at Jehovah's frown,—  
 E'en thither had I gone embracing *thee*,  
 Had press'd thee weeping to my heart, and cried,  
 Father, forgive; behold the man, the Lord! \*  
*Adam.*—Glory to Thee, First Cause, who didst elect 40  
 Thine image, the beloved Son, to save  
 My lost descendants! God hath seen my tears!  
 Ye, seraphim, and ye, departed souls  
 Of all my mortal race, have number'd them!  
 —Hadst not *Thou* been, oh, Saviour, endless rest  
 Were void of joy, yea bitterness, to *me*!  
 But on thy grace reposing, I have learnt  
 Ev'n in my griefs to find the springs of bliss.  
*Eve.*—Oh Thou that hast assum'd mortality,  
 Divine Redeemer, Thee our souls implore!  
 Perfect that offering to accomplish which,  
 Almighty Judge, thou didst thy heaven forego!  
 Make the earth new, which thou hast long decreed  
 To renovate, *thy* birth place, Lord, and *ours*!  
 Then rise to heaven, triumphant Saviour, rise,  
 And let new songs thy matchless mercies hail! 56  
 Thus swell'd their anthem through the glorious vaults  
 Of that effulgent fane, and Jesus heard  
 The far off sound; as when prophetic souls  
 Deep in some sacred solitude, converse  
 With unborn years, and list the voice of God.

The remainder of this Canto describes the misery of *Samma*, a Demoniac, pursued by Satan, whom Jesus delivers; the blasphemous machinations of Satan and his infernal associates against the Messiah; the repentant yet despairing thoughts of the fallen angel *Abbadona*, and the flight of Satan and *Adramelech* from hell to earth, who alight on the Mount of Olives.

#### PART OF CANTO IHL

Hail native land, maternal earth, all hail!  
 Thee I revisit joyful, who ere long  
 Shalt in thy cool and peaceful bosom hide  
 This mortal frame, with them that softly sleep  
 In Jesus: yet oh Saviour, grant me space  
 To end the strain which I devote to *Thee*!  
 Let not till then the lips which sang thy love,  
 And not till then the eyes which oft have wept  
 With joy o'er my celestial theme, be clos'd!  
 And then let pensive friends, not loud in grief, 10  
 Plant palm and laurel round the silent grave  
 Of him they mourn: that when I wake in light,  
 My new clad form, arrayed for heaven, may rise  
 From forth the shadows of that tranquil bower.  
 —Oh, muse of Sion, who didst guide my flight  
 Through the dark realm of pain, and hast brought back  
 My shuddering spirit hither, cheer me now  
 With heavenly visions, and inspire my soul  
 To paint the Friend of sinners!  
 Jesus still  
 —With the disciple whom he lov'd---remain'd 20  
 Amidst the tombs; and in those gloomy shades  
 Revolv'd his great oblation; view'd the sins  
 Of Adam's vast revolted family,  
 Like pallid ghosts, a dire and countless throng  
 Fast fitting, by the Prince of Darkness driven  
 From their Creator's frown: the ruin'd race  
 Wrapt in his toils, as when the midnight rush  
 Of a fierce whirlpool, on the ocean plains,  
 Attracts and whirls the wanderers of the flood.

\* This is an allusion to Genesis iv. 1, where the words *קניתי איש את ירחי*, are most literally rendered, 'I have gotten a man, the Lord;' from which some infer, that Eve supposed her first born to be the promised Saviour.

— Jesus beheld; then to his Father's face  
Adoring turn'd --- the face of Deity  
Spake awful judgments: all heaven's thunders roll'd.  
Yet midst those terrors, smiles ineffable  
Beam'd on that face of glory.

Seraphs tell,  
That in this doleful hour a second tear  
The 'eternal Father shed: the first had dropt  
When Adam fell.

Before that mutual gaze  
Of Deity, in Sabbath stillness bow'd  
All nature; worlds in awe-struck reverence paus'd;  
And veil'd in clouds the admiring cherub flew.  
Then came Eloa, wrapt in heavenly beams,  
Downward to earth, and face to face beheld  
The friend of man, and counted all his tears  
Of pitying love, and rose again to heaven.  
John saw that rising, for the Saviour op'd  
His wondering eyes, and at the glorious sight  
The rapt disciple clasp'd his Lord, and cried  
In transport---My Redeemer and my God!  
— Meanwhile the 'eleven, now separated long  
From their great teacher, at the mountain's base  
Amid the darkness sought him.

They, save one,  
Whom Jesus as the future traitor knew,  
Were men devoid of guile. A flame divine  
Was in their hearts, albeit unconscious yet  
Of their sublime vocation. Ere their birth  
The will of heaven had fix'd their golden thrones\*  
Beside the elders there;† but one of these  
A cloudy covering veil'd, at length dispers'd,  
And then Eloa cried---It is transferr'd  
To one more worthy!

Of these holy men  
The guardian angels (o'er whom Gabriel rul'd)  
Ascended now the heights of Olivet  
To watch with tender joy their weeping charge,  
Who sought their much lov'd Lord: when swiftly flew  
A seraph from the sun, one of the four  
Subject to Uriel, and beside them stood.  
His name was Selia, and he thus enquir'd;  
Tell me, oh heavenly friends,---where now abides  
The great Messiah?---By the waiting souls  
Of patriarchs sent, I come to mark his path,  
Of each succeeding act his grace achieves,  
Observant:---not one hallow'd word, one sigh  
Of sympathy from his immortal lips  
Shall pass unheard; not one consoling glance  
Or tear of pity, human or divine,  
Shall beam unnotic'd in his sacred eye.  
Too soon, oh earth, thy swift diurnal course  
Has from the patriarchs hid those blessed plains  
Where godhead sojourns in a mortal garb.  
Too soon thou fliest from Uriel's light, which now  
With mournful beams the opposing hemisphere  
Illumines, where no vale, no brightening peak  
Delights them, for no Saviour sojourns there!  
— Thus Selia; and Orion made reply,  
(Guardian of Cephas;)---Yonder where the tombs  
Rest on the dark descent of Olivet,  
May'st thou behold the great Messiah, fix'd  
In solemn thought,---The seraph look'd below  
And gaz'd in rapture long. Two fleeting hours  
Pass'd as he gaz'd, on swift and silent wing.  
— But the last genial slumber on the eyes.

\* Matt. xix. 28.

† Revel. iv. 4.

Of Jesus now descended, gliding down  
 In balmy stillness and refreshing airs  
 From God's own sanctuary.---The Saviour slept.  
 ---Then Selia to the 'assembled guardians turn'd  
 And spake with social freedom.--- Heavenly friends,  
 Say who are those that round the mountain roam,  
 As if forsaken and in sorrow. See  
 What mild and moving sadness clouds their brows,  
 Yet not distraction :---Thus do lofty souls 100  
 Express their grief.---They mourn perhaps a lov'd  
 And lost companion virtuous as themselves.  
 ---Those, oh my Selia, are the holy twelve,  
 (Orion answer'd,) whom the Son of God  
 With nearest friendship honours.---Happy we  
 To be their heaven-sent guardians : to behold  
 How their great Lord and ours with inmost love  
 Instructs them ; now with plain and powerful words  
 Of heavenly truth, and then in earthly guise 110  
 Of parable and emblem, that their souls  
 May be train'd up for blessedness. How much  
 Can we there learn, and how his course divine  
 Invites to follow whom we must adore!  
 My Selia, hadst thou witness'd day by day  
 His miracles of grace, his perfect life  
 ---E'en as his heavenly Father's---thy full heart  
 Had overflow'd with bliss. Most sweet it is,  
 Ev'n to immortal ears, to hear his friends  
 Of him communing. Like our mutual love 120  
 Is theirs to Jesus. Oft have I profess'd  
 In our bright company my earnest wish  
 To be of Adam's race ; yea mortal too  
 With mortals, if mortality could be  
 Without transgression. For I surely then  
 Could honor Jesus more : could love my Lord  
 More fervently because a brother too ;  
 Flesh of my flesh. Oh with what transport then  
 Could I lay down my life for him that died,  
 And died for me ! Yes, while my guiltless blood  
 Flow'd warm, and death was on my fading cheek, 130  
 How would I praise him !---Each departing groan  
 Should like Eloa's harmonies ascend  
 To the Supreme ; while thou, with unseen hand,  
 Shouldst seal my closing eyes, and waft thy friend  
 Up to his native heaven !

A TRIBUTE TO THE MEMORY OF  
 THE REV. J. GRIFFIN, JUN.

*Late Pastor of the Independent Church at  
 Exeter, who died 19th Jan. 1822, in the  
 26th year of his age.*

FRIEND of my youth, a long farewell,  
 I list thy solemn passing knell,  
 And while its mournful tones I hear,  
 I drop the silent, parting tear.

Ah, whither has thy spirit flown ?  
 Say, is it near thy Father's throne ?  
 What visions burst upon thy sight ?  
 What heav'nly glories on thee light ?

Immortal youth, my fancy now  
 Sees a bright crown adorn thy brow ;  
 Beholds thy happy spirit bend ;  
 And hears thy lyre its music lend :—

It seems at once to see thee rove,  
 Through the vast realms of bliss above ;  
 And meeting on that heav'nly shore,  
 Part of thy kindred gone before.

But tell us, dost thou ever see,  
 Those who are weeping here for thee ?  
 Thy church, thy family, thy friends,  
 And him who now in sorrow bends ?

Though from our circle thou art gone,  
 And enter'd on a world unknown,  
 Yet many a pensive hour I spend,  
 In thoughts of thee, my valu'd friend.

O, Griffin ! can I e'er forget,  
 Our moonlight walks, our converse sweet ;  
 Each fav'rite spot where we have been,  
 Recalls thy image back again.

The college room, where once we dwelt,  
 And where in private pray'r we knelt ;  
 The places where I've heard thee preach ;—  
 Thy form seems shadow'd forth in each.

But thou art gone ; the silent tomb  
 Conceals thee in life's early bloom ;  
 Then fare thee well, dear youth, adieu,  
 Till heav'n our friendship shall renew.

*Ryde.*

T. S. G



## REVIEW OF BOOKS.

*A Retrospect of the First Ten Years of the Protestant Mission to China, (now, in connexion with the Malay, denominated the Ultra Ganges Missions,) accompanied with Miscellaneous Remarks on the Literature, History, and Mythology of China, &c. By William Milne. Malacca: printed at the Anglo-Chinese press. London: Nisbet. 6s.*

It has sometimes happened to us, that our path has been crossed by one of those pretenders to a much larger quantum of sagacity than is dispensed to the average of mankind, who are perpetually and restlessly in search of opportunities for cavil and censure, and apparently are never so well satisfied with themselves, as when busily employed in battering, with small shot, some lofty citadel of argument or institution. Among other objects of hostility, these gentry have not unfrequently amused themselves by opening a heavy fire on the Missionary Society; and availing themselves of some of those contingent failures attendant on all great enterprises, have flourished for a long time with infinite acuteness, and unanswerable eloquence, on the evils of mismanagement, and the consequent necessity of superseding an incompetent board, and supplying its place by some such shrewd counsellors and helmsmen as themselves. "A mission to Otaheite, Sir!"—would these men of sinister anticipation, exclaim, with prophetic sneer, while we hung our heads in silent consternation—"why Pythagoras might as well have inculcated temperance in the styes of Circe; or St. Antony preached chastity in the groves of Daphne, or the bowers of Paphos! Then, again, to fix on China, as the sphere of Missionary exertion—to expect

to break up the blockade of that secluded and 'celestial empire,' and bring into subordination and discipline the rabble rout of its radical language!!"—Such, or something like it in sentiment, was the raven-song of these croaking prognosticators; and, though we were enabled, in some small degree, to lift up our heads, by the glorious revolution in Taheite, still the portentous absurdity of the invasion of China, was a ready thrust that we were triumphantly defied to parry. At length, however, we may venture to breathe a freer air, and to look about us with a little more confidence. No trifling portion of the assigned task has been unostentatiously, but effectually achieved; the fallow ground has been broken up; the rudiments of a most complicated dialect have been unravelled and made plain; a dictionary, of which we will venture to affirm, that it is a model of philological composition, has been originated, and pushed fairly and firmly on towards its completion; a number of elementary and hortatory tracts have been disseminated; and, if the main body of the population of China has been found nearly inaccessible, the gospel has been communicated to the tens of thousands of Chinese navigators and settlers in the Malayan States, and the Indian Archipelago, in their own tongue, and by the production of the Missionary press.

When next we are annoyed by the active, but somewhat troublesome, class of persons, to whom we have just alluded, we shall simply state these facts, and request their candid perusal of the comprehensive volume before us. They will find in it, a dispassionate and well-written record of the principal circumstances of the Chinese Mission;

—an undertaking, we would observe, in passing, not less cautiously weighed than prudently pursued; a remarkably intelligent elucidation of many important particulars connected with the habits and superstitions of the natives of China; and an interesting detail of unobtrusive, but exhausting labours.

To the large proportion of heathen lands, though access may be difficult and hazardous, admission, in some way or other, is generally to be procured; the country may be inhospitable, and the inhabitants ferocious; but the frontiers are not hedged and palisaded against intruders. There frequently exists a harking curiosity, an indefinite disposition to ask—*may we know what this new doctrine, whereof thou speakest, is?* Apparent incredulity may have covered secret conviction, and capricious and reluctant permission to reside has been conceded to the preacher of strange doctrines. But around China, on the very edge of her territorial limit, the jealousy of power has thrown an inviolable fence; the decrees of the 'Son of Heaven' have surrounded the farthest provinces of his empire with a mandatory barrier, which it is death to overleap. No actual circumscription would form so effectual a rampart; vainly may the Missionary stand on the threshold of the guarded realm, anxiously exploring every avenue, and essaying every possible disguise; the command of the sovereign repels him, the apathy of the natives gives him no hold on their feelings, the peculiar character of Chinese features, and the minute ramifications of the Chinese police, render it impossible for him to mingle with the population unobserved. It is well known, that Mr Manning tried all means of entrance on different parts of the exterior limits of this extensive country, and that he was provided against and de-

tected, at all the various points. The Parisian police, under de Sartine, had not better information, nor was it more rigorously enforced.

It has been with a view to these peculiarities of this special case, that all the measures of the Ultra Gangetic Mission have been devised and executed. The slightest error, in the way of excess, the first symptom of enthusiasm or extravagance, would have been fatal at the very outset; it would have been well, if the Missionaries could have adopted the suggestion of the poet—to sow fern-seed, and walk invisible. There was a strange mixture of jealousies effervescing around them—the enlightened and mercantile jealousy of the East India Company—the hoodwinked, bigoted, and cowardly jealousy of the Portuguese at Macao—and the supercilious, cat-like jealousy of the Mandarins, the Hong, and the whole catalogue of unpronounceable names at Canton and Peking. On the whole, this strange compound was tolerably quiescent; but it exhibited, at intervals, symptoms of ebullition, and it only required a little stirring to make it burst from the caldron, and sweep away every trace of Missionary exertion. Happily the choice of agents had been providentially directed to men of consummate prudence, gifted with that rare species of zeal which, lofty and intense, but calm, clear-sighted, and persevering, represses all unprofitable exhibition, and husbanding its resources, and concentrating its powers, waits, with unwearied vigilance, for the moment when it may let loose its energies, and press forward for this first prize of its high calling. For a considerable time Mr. Morrison was resident in Macao, in entire separation from those comforts and sympathies which, even with those among ourselves who own the smallest portion of this world's

good, are accounted the only enjoyments which make life worth living for. But this eminent servant of God was content to part from these, to place himself in the hand of his heavenly Master, and to identify his happiness and his ambition, with subserviency to the divine will, and devotedness to the great work of souls. The nation with which he had to deal, was a strange and disgusting compound of insolence and meanness, knavishness and ferocity, affectation of exemption from religious error and the grossest depravations of worship.

"Most of the forms of mythology which make any figure in the page of history, now exist in China; except that their indecent parts, and their direct tendency to injure human life, have been cut off. The idolatry of ancient Canaan, of Egypt, of Greece, of Rome, of Chaldea, and of India; are all to be found here, though with some slight variations. China has her Diana, her Æolus, her Ceres, her Esculapius, her Mars, her Mercury, her Neptune, and her Pluto, as well as the western pagans had. She has gods celestial, terrestrial, and subterraneous---gods of the hills, of the vallies, of the woods, of the districts, of the family, of the shop, and of the kitchen! she adores the gods who are supposed to preside over the thunder, the rain, the fire; over the grain, over births and deaths, and over the small-pox: she worships "the host of heaven, the sun, the moon, and the stars." She also worships the genii of the mountains, rivers, lakes, and seas; together with birds, beasts, and fishes. She addresses prayers and offers sacrifices, to the spirits of departed kings, sages, heroes; and parents, whether good or bad. Her idols are silver and gold, wood and stone, and clay; carved, or molten, the work of men's hands. Her altars are on the high hills, in the groves, under the green trees; she has set up her idols at the corners of the streets, on the sides of the highways, on the banks of canals, in boats, and in ships. Astrology, divination, geomancy, and necromancy, every where prevail. Spells and charms, every one possesses. They are hung about the neck, or stitched up in one's clothes, or tied to the bed-posts, or written on the door; and few men think their persons, children, shops, boats, or goods, safe without them. The Emperors of China, her statesmen, her merchants, her people, and her PHILOSOPHERS also, are all idolaters. For, though many of the learned

affect to despise the popular superstitions, and to deride all worship, except that paid to the great and visible objects of nature, heaven and the earth; yet their own system is incapable of raising them above that which they affect to condemn; and at the hour of death, finding that some god is necessary, and not knowing the true God, they send for the priests of false gods, to pray for their restoration to health, and for the rest of their spirits after dissolution, and a happy return to the world again. It is remarkable that the Yu-keau, or sect of the learned, though in health they laugh at the fooleries of the more idolatrous sects; yet generally in sickness, in the prospect of death, and at funerals, employ the HO-CHANG and TAOU-SZE, to offer masses; recite the king;\* write charms; ring bells; chaunt prayers; and entreat the gods. Admitting the influence which universal custom has over them in these things, we may perhaps also conclude, that they feel their own system uncomfortable to die with. In that awful hour, when "heart and flesh fail," human beings generally feel the necessity of resorting to some system, either true or false, which professes to afford any hope of escaping, or mitigating those evils which a consciousness of sin compels them to fear; and of attaining that happiness, the desire of which is identified with our nature. Where the true source of hope is not known or loved, recourse will be had to the false; this is the case with them."---pp. 29--31.

Encompassed with difficulties, he kept one main object steadily in sight. The mastery of the language was the only avenue to communication with the natives, and the only channel through which the waters of life could be poured for their benefit; and he has not only effected this object for himself---and facilitated it for his successors; but he has, in conjunction with his able and excellent colleague, the author of the present volume, put in action a system of moral machinery, which, under the blessing of God, will, as we firmly trust, ultimately reverse the intellectual and spiritual aspect of the Indo-Chinese races.

It is, however, by no means our intention to write the history of this mission; the ground has been already travelled over in the dif-

\* KING, standard books, of a religious kind, thus denominated.

ferent Missionary reports, and a most able summary, with much important comment, is given in the volume before us. We have indulged ourselves in the preceding remarks—and we really feel it an indulgence to have an opportunity of expressing our fervent admiration of this noble work—in the hope that we might prevail upon our readers to avail themselves of the information compressed into the small and cheap compass of this “Retrospect.” We confess ourselves strongly attached to the Chinese mission, and we are anxious that its nature and peculiar difficulties should be thoroughly understood, in order to counteract the feelings of despondency, which some may be prone to cherish, when they compare the result with the means employed. We regret that we cannot make room for the whole of Mr. Milne’s sensible observations on this subject; but we shall insert a portion of them, and urge the perusal of the rest.

“It is now TWELVE YEARS and several months, since the first of these missions was begun.—For SIX YEARS of that time, the senior missionary laboured alone, and, for the three subsequent years, there were only two labourers. The difficulties at first were very great, in their kind, and the facilities exceedingly few.

“At the present time, things wear a more pleasing aspect than formerly: the difficulties are greatly diminished; and the facilities vastly increased—labourers are more numerous; and new fields are daily inviting cultivation.—On a retrospect of the missions, after what has been spent upon them, and the years they have existed, the view is certainly in some respects DISCOURAGING. Our expenses have been great, considering the resources from which they are drawn; and are likely to be heavy for many years to come. We cannot number many converts—one of those we had, is dead, and the other has lately been imprisoned and beaten for the name of Jesus. We have not any decided native assistants; as catechists, or preachers. We have no large assemblies of people, collecting to hear our discourses; and we see not any sure grounds to affirm that the few persons to whom the truth is preached are cordially attached to it. Our know-

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ledge of the Pagan and Mahometan systems of principle, must yet be pronounced imperfect; and the want of a more intimate acquaintance with their modes of thinking, their national prejudices, their domestic habits, and, consequently, of the avenues to their hearts, no doubt often occasion our shooting beside the mark. We have no materials from which to make up highly animating and interesting statements, which are, in a measure, found to be the life of the public spirit; and, to us who are actually engaged in the field, it seems so long before this can be the case, that we often fear the zeal of our friends at home will cool, their patience tire, and their means fail,—before we can consider ourselves as having done any thing more than made a beginning. The chief language with which we are concerned, is very difficult, and few seem disposed to undertake the labour. In some places about us, the climate is not inviting, and European constitutions do not generally stand it out to old age, or indeed through that time of a man’s life, in which he may be expected to be most active. Some valuable members of the missions have already been called away; and it cannot be expected that the number of us yet alive, will remain long complete. The stern prejudices and persecuting spirit of China continue still unsubdued; and our principal efforts for the conversion of that nation must be made at such a distance as greatly to weaken their effect. Farther, the number of labourers is far from being equal to the fields now open before us; and a full half of the present annual income of our society, if thrown into this channel alone, would hardly be adequate to furnish the labourers necessary, and to establish the missions which could almost immediately be entered upon. This view of the subject (and it is not overcharged) is by no means animating—and were there nothing to counterbalance it, our hearts would fail, and our hands hang down.

“But, while the retrospect shows much that is calculated to damp the mind, it also discovers many things of an ENCOURAGING nature, in the present state of these missions, and in the facilities with which they are furnished. There are, in all, FIVE missionary stations, namely, China, Malacca, Penang, Batavia, and Singapore. In these there are eight\* missionaries, (with the families of six of them) two of whom labour among the Malays, and six among the Chinese—connected with the missions, there are

\* “Since the above was written, the Rev. Mr. Fleming and Mrs. F. have joined the missions, so that there are now NINE missionaries.”

twelve schools for the education of youth; seven for the Chinese, viz. China, one; Batavia, one; Malacca, three; Penang, two; and five for Malays and others, viz. at Malacca, one Malay school, one Malay and English school, and one Malabar school: at Penang, two Malay schools. The public school at Malacca, though not supported by the missions, is under the superintendence of one of their members, so that there are thirteen schools in all under the care of the missionaries. The number of youth in all these taken together is certainly far from being great; but there are about three hundred, which, considering the shortness of the time since some of them were established, and the circumstances under which we labour, is as many as we could reasonably have expected. The Gospel is preached stately and occasionally in Chinese and Malay; in Chinese, in three dialects, viz. the Canton, the Fokien, and Mandarin.--- There are likewise public services conducted in English and Dutch. The number of persons attached to the missions, or to the missionaries, from considerations no doubt of a varied nature, is increasing. The number of emigrations from China is every year greater; and thus a large and growing population is, as it were, thrown in the way of the missions. Besides the *Holy Scriptures*, other Christian publications, of nearly forty different kinds, larger or smaller, to the number of more than ONE HUNDRED AND FIFTY THOUSAND copies, have been printed, and (except a small proportion now in hand,) very extensively spread abroad. Every year fresh demands are made for more, and we have reason to believe, that the number of those who read them is far from being inconsiderable.

"The attention paid to the education of children, begins to secure to us the confidence of their parents."---pp. 293---296.

Let us not forget, that the devoted agents in this arduous work, claim from us our strongest sympathy, and our most effective aid.

*Cain, A Mystery.* By Lord Byron.  
London. 1821.

IN the volume from which we have thought it expedient to select this singular poem, as the motto to a few comments on its apparent design, and a few animadversions on the popular school of poetry, there are two tragedies, "*Sardanapalus*," and "*The two Foscari*,"

but as we feel very little disposition to add the barren, and every way unprofitable domain of the modern drama, to our own peculiar field of criticism, we shall say nothing more of them than that they are heavy, ill constructed, ineffective attempts at dramatic composition. With occasional gleams of fancy and power, they are characterised by a general flatness and monotony, which gratify neither the ear nor the mind; and they are disfigured by an obtrusive affectation of closing the line by a trivial word, connected with the next so intimately, as to neutralise the fine cadence of the tragic rhythm, and to give to the whole very much the air of mere prose, metrically arranged. With much that was objectionable in the subject and sentiment, Lord Byron's *Manfred* was a magnificent production; there was a lofty mysticism, a melancholy, yet elevated abstraction in the conception and expression, which, aided by a versification of exquisite melody and feeling, made that highly-wrought poem more interesting to us than any of his other effusions. Under this impression, we opened *Cain* with great eagerness, expecting to find in the depth, and in the desolate grandeur of that wild and appalling subject, a fit and full scope for the high and ample range of his gloomy, but powerful genius. Our first parents, born for the converse of God and the profuse blessings of the garden of the Lord, "fallen from their high estate," sorrowing for their loss, and yet more deeply sorrowing for their sin, subdued to their abject condition, and resigned to the dispensations of their Maker, inculcating on their children the mournful, yet wholesome lessons of mortality, and holding up to them the dim and distant anticipations of a glorious liberation, accomplished by the woman's divine and triumphant seed. Abel, the meek, the

holy, the servant of God, the darling of his parents, the type of Christ, the victim of fraternal rage and envy. Cain, the first murderer, malignant, infuriated, conscience-struck, starting in horror at the cry of his brother's blood, and sallying forth into the waste wilderness, branded and accursed. Surely in this impressive groupe, and in the fine episodes which connect themselves with it, there was a large and legitimate field for the fair exercise of the deepest knowledge of the human character. The retrospective views of paradise, the striking contrast between its luxuriant beauty, and the dreary barrenness of the young world, the affecting details of the fall, the varieties of domestic feeling and arrangement, the scene and circumstances of the memorable sacrifice, might have called forth the most animated and touching pictures of natural and moral description. And the voice of God, the veiled glories of his awful presence, with the terrible denunciations of his vindictive justice, would, with transcendent effect, have crowned "the height of this great argument." But before we examine how far Lord Byron has availed himself of these grand and impressive lineaments, we shall allow ourselves to make a few prefatory comments on the modern school of poetry.

Lord Byron has somewhere said, and justly said, that this is an "age of cant." Would that it were otherwise; we wish that it could be justly said, that there were none of it, either in science, in politics, in commerce, or in religion. But there is a species of cant, if possible, more loathsome than the most disgusting of these, and that is—the cant of infidelity. The professor of this degraded school, when he vilifies with his miserable slang, what he is pleased to term the fanaticism of the Tabernacle, has a

real meaning very different from his apparent one. When he sneers at the "ranting Calvinism" of Whitfield or Rowland Hill, he aims far beyond the doctrines of those venerable men,—at the very vitals of evangelical truth. The depravity of man's nature—the necessity for moral renovation—the fulness and freeness of divine grace—the atonement—sanctification of the heart—eternal purity, as the essence of eternal life—this is the *cant* against which he declaims with the deep and awful hypocrisy of affected disbelief and scorn, but real consciousness and dread.

The origin of poetry is distinctly assignable to religious worship, and its proper end is the praise of God; but there has started up a new school of poetic aspirants, which would enlist this handmaid of devotion in the service of cold-hearted infidelity and impurity. There is at this moment a conspiracy of highly gifted, but unsanctified and immoral men against not only christian doctrine, but against christian morals. Polygamy and incest have been defended; vice has been recommended in the most glowing strains of poetry. Milton invoked the divine Urania, but the men to whom we have just alluded, call up their inspirations from the infernal depths; lust and impiety have corrupted their hearts, and the tainted source sends forth a rank and infecting stream. We will not name these wretched beings; we will make no specific reference to their works; let it suffice to warn our readers from all contact with "the accursed thing"—*touch not, taste not, handle not*. No one can deliberately read and be innocent. The appeal is to the worst passions of the human breast, to sensuality, to selfishness, to pride; and the spirit which animates the composition, is but the lure to all the present and future

miseries, which are entailed by alienation from God, and attachment to the world.

Against this school, the Laureate has entered his protest; but Mr. Southey's is a feeble voice, and the bungling conception and execution of his 'Vision of Judgment' have subjected him, if not to the fair charge of intentional impiety, yet to the just imputation of absence of right feeling. In that wretched experiment, as well as in another striking instance, he has mingled with the

"Fools who rush in where angels fear to tread."

Nor will the nonsense and blustering compliments, which his craving vanity delights to lavish on himself, enforce the flippancy which confounds its own small award of praise or condemnation, with the sentences of that tribunal from which there is no appeal.

There are, however, men who have not degraded themselves by base compliances with the debauched appetite of the world—who have not, with Shelley, Byron, and Moore, ministered to the vile cravings of the pampered and lecherous imagination. Campbell has never stooped to this ignoble task; and Wordsworth, in his higher moods, has poured forth celestial melodies. Still, however, there is wanting to the literature of the age, a school of poets, who shall redeem their noble art from its slavery to "weak masters;" who shall prove, that the hasty assertion of Boileau, that

De notre religion les mysteres terribles  
D'ornemens egayés ne sont pas suscep-  
tibles,

(unless there lurk some quibble in the word *egayés*), is alike in opposition to taste and fact. We have some bards of genuine excellence—who have chosen the better part, who are treading in the hal-  
lowed footsteps of Herbert, Mil-

ton, Cowper, and consecrating their best powers to the best cause. Montgomery has struck the harp of Sion with a master hand, and Edmeston has given a rich and hopeful pledge of good things to come. But we must pass from this subject, or it will enlarge upon our hands; it requires a distinct consideration, and, perhaps, at some future period, we may give it a more ample place, but now we are restricted, and we must pass on to the poem of which the title stands at the head of this article.

We would not willingly hazard the ascription, even to Lord Byron, of any sinister motive more rancorous than that which is confirmed, beyond error or evasion, by his own act and deed. We will not even now affirm, that "*Cain*" was published with any other than an honest intention; but this we most unhesitatingly assert, that if any enemy to human happiness had been anxious to plant the seeds of distrust and dreary hopelessness in the minds of men; if he had been desirous of loosening the foundations of faith, and substituting, for its tranquillity and its consolations, the restlessness of suspicion, and the misery of doubt, he could not, with respect to sentiment, have done better, or worse—than to publish "*Cain*." The sullen temper, hostile to all that is good, is painted to the life, and yet its wretchedness, its repinings, its rage, are represented rather as the inevitable result of circumstances, than as the effect of depravity. The *evil heart of unbelief*, if not avowedly, is virtually vindicated; and its *departure from the living God* deduced rather from a rational scepticism and ignorance, than from criminal, because wilful, darkness and desperation. Happily there is a good deal of wholesome dullness, and salutary weariness about the "*mystery*," which will contribute much to render it innocuous:

it travels onward through a dead level of flat sentiment and unstimulating wordiness, till the reader becomes nearly insensible to the real beauties, which, at intervals, arise beside his way. If the noble dramatist intend to pursue this plan, and to go on with this hostility to evangelic truth and human peace, we rejoice in these symptoms of exhausted intellect, and point to them as to a painful but useful lesson.

The scenery of this poem is extremely imposing. The earth near paradise—the abyss of space—Hades;—as far as conception and incidental description go, this is grand, and well suited to the canvas of a mystery; but though we have the morning orisons of Adam and his family, the sullen sarcasms of Cain, the gentle fondness of Adah, the passage of Cain and Lucifer through the regions of immensity, the gigantic shadows of ancient and extinguished worlds, the sacrifice, the murder, the doom pronounced by the angel of the Lord, and the exile of Cain,—yet all these fail in producing an adequate effect; the energy of Byron seems to have deserted him, and the few “faint flashes of his spirit,” seem rather the result of effort, than of genuine feeling.

This drama opens with the family of Adam, assembled at sunrise, for the purpose of offering their morning sacrifice to Jehovah; they successively express their grateful adoration till Cain is called upon. He refuses to join their worship, and speaks impiously, and even blasphemously of the Divine Being. Then follows a colloquy between Cain and Lucifer, in which the latter inflames the discontent and curiosity of the former, until he eagerly consents to accompany him in search of that knowledge which shall clear, or rather confirm, his doubts. Were we to attend them on their flight through the immense of space, or

the mighty shadows of Hades, we must make up our minds to a lengthened task, incompatible with our views and present leisure, and we trust quite unnecessary to our readers. Whatever is injurious in unhallowed questioning, or weak in sceptical sophistry, will be found here. As Christians, we are not concerned to answer the disorganizing cavils of Lord Byron, for they bear, not on Christianity, but on the grand problem of moral and accountable existence; nay, they affect the very hypothesis of a prime agent. Now we really feel it quite too much to be called upon, in the present day, to go over this exhausted subject, on the wanton challenge of a voluptuary, trembling at the awful aspect of future retribution. If his Lordship be afraid to meet the Almighty, who gave him cause for that fear? He may vaunt his philosophy, but the converted “cottager, who weaves at her own door,” knows more, *infinitely* more, on these abstruse subjects, than this spoilt child of rank and genius. We say these things “more in sorrow than in anger,” for we have an unfeigned admiration of the transcendent talents which distinguish this gifted man, and we lament the waywardness of spirit that has prompted him to reject his high destinies, and to associate his hopes and prospects with degradation and despair. In what bitterness of spirit are some portions, even of his *Juan*, written,—with what fiendishness of laughter has he mocked and derided the noblest feelings, and the deepest sympathies of our social nature! What dreadful perversion of high intellect blended the frightful compound of that strange work! We felt, when we read the two first cantos, as if we saw some demon sitting, like Milton’s arch-fiend, on a spot of commanding prospect, ranging, with fierce and rejoicing eye, the whole circle of human crime and human



woe, and marking it for the scene of his own destructive agency.

But we are forgetting our immediate object. The extra-mundane scenes, which we have but now described, are succeeded by the sacrifice which leads to the first homicide, the despairing agony of Cain, the curse denounced on him by Eve, the appearance of the angel of the Lord, and the departure of the banished one, attended by his faithful wife.

Such is the general outline of this strange and moody production, and such are some of the feelings which it has suggested to our minds. We shall venture an observation or two on one particular point before we close. The great dilemma in which Lord Byron seems to fancy that the advocates of revelation are entangled, lies in the difficulty of reconciling the Scripture hypothesis of an entailed curse, with the beneficence of God, and the accountability of man. Will his Lordship deign to point out any other theory that takes off the pressure of this embarrassment? The Bible does nothing more than affirm and explain a fact, to which the universal aspect of the mental, moral, and material world bears awful attestation. Man's intellect is weak and wayward—man's nature is corrupt and ferocious—man's structure is the victim of disease and decay—and these realities of sin and misery are not to be evaded by sarcasms and sceptical declamation. It is idle to enact the disciple of Pyrrho, in reply to the appeal to experience. Now, if the Scripture solution of this "great mystery," have no other merit than that of assigning the origin of this state of things to man's abuse of his free agency, and of unfolding to our view a grand work of moral renovation, moving parallel with the progress of sin and misery, and ultimately signalling the triumph of Divine Mercy in the re-establishment of the allegiance

and felicity of man,—if this be all—and it is very far from being all—which is brought to light by the Gospel, we say, that such a revelation entitles that best of books to our heartfelt reverence and acceptance. Let the sceptic evade it as he may, it is a question of fact; and the *onus* of accounting for the actual condition of mankind lies with him whose *evil heart of unbelief* turns from the bright and blessed glory of the *son of righteousness*, to follow its own dim and evanescent meteors.

We thank our God for that firm support of history and argument, which fences round, as with forts and bastions, the structure of our faith; but we bless and praise his holy name, with a yet more fervent gratitude, for that more glorious evidence which visits the renewed heart. Let Lord Byron and his miserable school consult their true wisdom and happiness, and they will seek, in deep humiliation and penitential supplication, this *only* blessing, and finding it, they will be enabled to comprehend how it is, that their scorn and contumely fall harmless from the believer: they too will count the reproach of Jesus unspeakably superior to the highest admiration lavished by a mis-deeming world; they will prize human elevations at their just value, and look for genuine honour and enjoyment to the enduring favour of God alone.

Report of a Trial in the Jury Court, Edinburgh, on the 25th of June, 1821, for an alleged Libel: in the Case, Rev. Andrew Scott, Catholic Priest, Glasgow, versus William M'Gavin, Author of a work entitled the Protestant, and others. Taken in Short-hand. 8vo.—Glasgow, 1821.

We shall restrict ourselves to very little more than the simple announcement of the present work, which, though marked by some peculiarly disadvantageous circum-

stances, is, we conceive, a complete vindication of the conduct of the defendant. We give no opinion whatever on the truth or falsehood of the charges brought against Mr. Scott by Mr. M'Gavin, for really the evidence does not enable us to decide; but it is sufficiently clear, that the information had been so explicitly communicated to the latter gentleman as to justify him in believing it, though he might possibly act somewhat imprudently in publishing it. The facts of the case are substantially, though not minutely, as follows.

Mr. M'Gavin had, in certain periodical publications, affirmed that gross extortions had been practised on the poorer classes of the Romanists, and enforced by menaces of ecclesiastical censure, or, at least, by privation of church privileges, for the purpose of building and decorating a splendid Catholic chapel in Glasgow. These practices, in a very odious form, were, by something more than implication, attributed to the Rev. Andrew Scott, the minister of the new temple. There was no evasion, no trimming, most assuredly, in the mode of putting the matter forward; Mr. M'Gavin gave his facts and his inferences in the most open and straight-forward way imaginable; he called "a spade a spade," and gave chapter and verse in his references. Mr. Scott felt himself aggrieved, and appealed to a Jury for compensation. A verdict was given in his favour; Mr. M'Gavin was amerced in £100. damages; Mr. Sym in £20; and the printers in 1s. This verdict, we think, under all the circumstances, reflected credit on the Jury, since, though the evidence brought forward by Mr. M'Gavin, has certainly left on our minds an impression unfavourable to the prosecutor, it does not appear to have amounted altogether to a complete legal justification. At the same time, no efforts to inflame the minds of the Jurors

against the defendant seem to have been spared. Mr. Jeffrey, if he be truly reported, reached some high and peculiarly happy flights in vituperative eloquence; he designated Mr. M'G. as "a twopenny scribbler, a lay-divine, a would-be theologian, a mercantile polemic;" we regret, with Mr. M'Gavin, that the whole of this splendid effusion could not be preserved, but we congratulate him on having saved the twenty guineas that he vainly offered for a full report of the speech.

In the mean time, the "twopenny scribbler" is going forward with his seasonable and strong-minded attack on popery, and we feel confident, that he will not be deterred, by any circumstances, from continuing his work, avoiding personalities as far as possible. They are too apt to degenerate into abuse, to be safely ventured on without urgent necessity.

The "disadvantageous circumstances" to which we alluded in the first sentence of this article, were, first, the novelty of the judicial forms, which were then, for the first time, introduced into the Scottish courts by the extension of jury trial to civil cases, from which some little embarrassment seems to have arisen. Secondly, the heat and tainted atmosphere of a crowded court affected the shorthand writer so much, that he was obliged to retire long before the close of the business. These circumstances chiefly affect the clearness of the statement, but the main difficulty which pressed on the defendant, and which we really wonder that he could in any degree counteract, lay in the almost impossibility of persuading the parties involved in the transaction to come forward and give evidence, papists against their priest, and in favour of a heretic. And yet Mr. M'Gavin made out a strong case, and the Judge seems to have been of opinion, that it was in great part proved.

## Literaria Rediviva; or, The Book Worm.

*A Vindication of the Learning, Loyalty, Morals, and most Christian Behaviour of the Dissenters towards the Church of England. In answer to Mr. Wesley's Defence of his Letter, concerning the Dissenters' Education in their Private Academies. And to Mr. Sacheverel's injurious Reflections upon them. By Samuel Palmer. Quarto. 1705. pp. 115.*

IN our *Book Worm* for October last, we attempted a brief comparison between the writings of the two most eloquent authors of the seventeenth century—the two individuals who may, without disparagement or injustice to any others, be denominated the *glory* of their respective parties—men who, while on earth, were placed, as well by circumstances as by conviction, at the very antipodes of one another; but whose names England pronounces with honour, and hears with veneration; and whose spirits, delivered from all that was repugnant to purity, or inclined to error, are, we have no doubt, now rejoicing together before the throne of God and the Lamb. It is with no view of reviving the animosities of the christian church, or of renewing hostilities among our contemporaries, that we now propose to enter upon some further comparison of the controvertists on each side of that fatal ecclesiastical dyke, called *Uniformity*, which the Church of England has drawn round herself, but which has so unhappily attached the two names of conformist and non-conformist, to the individuals who stand in the opposite relations of *within* and *without* its boundary.

The points of opposition in which we propose to exhibit those great and good men, will be perfectly peaceful. The contrasts here pour-

trayed shall be literary, not controversial, characteristic, not polemical. It may subserve some useful purposes to bring into more general prominence than can be done in the review of a single book, those sterling and brilliant qualities which belonged not to an individual or two of the age, or of the class, but which formed the substance of that class, and imparted a character to the age in which it existed.

Our estimate of the learning and talents of the puritan and non-conformist writers, must be regulated by comparison and contrast. It would, therefore, perhaps be the most eligible, and certainly the most entertaining method, to sketch a series of comparative portraits, such as Baxter with Hall, or Howe with Hooker:—but as this mode might have some appearance of invidiousness, as well as expose us to the charge of favouritism and partiality, we shall merely speak generally, and endeavour rather to apply our observations to the class, than to the individuals.

It may appear to many of our readers superfluous, if not out of place, to offer any remarks upon the classical attainments of our puritan and non-conformist ancestors. But as nothing is more common in the present day than to represent them as “untaught knaves,” by those whose object is depreciation, and their means slander; we shall not be esteemed wandering from our subject, if we first venture to offer a few remarks upon this point. An acquaintance with the writings of Howe, Bates, Baxter, and Owen, will assuredly convince any one of the extreme folly of those who can characterize these men, and the whole class to which they belonged, as unlettered fanatics. It is clear, that for

their numbers, there was at least as much classical and general learning among the puritans, as among their opponents. They were not merely good scholars in the modern sense of that phrase, but were familiar with the writings of antiquity, and able to refer to them with the greatest facility. Perhaps the character of the learning which distinguished that age was rather wide and comprehensive, than critical and philosophical. The taste of the times, and the state of criticism, did not incline either party to a nice and scrupulous examination of style, or to any thing like that acute, philological disquisition which has been so successfully pursued in modern times. The classical attainments of the puritans, therefore, consisted in an useful practical familiarity with the matter of the Greek and Roman writings; and in every thing that went to make up the character of sound or even eminent scholars, they were not a whit behind their contemporaries. They had been educated in the same schools and colleges, had enjoyed the instruction of the same masters, and were possessed of all the same facilities for acquiring knowledge, as their more fortunate rivals of the conformist party; and were any further vindication of their learning necessary, a large appeal might be made even to their antagonists, and ample concessions adduced from authorities which would utterly shame and confound their modern revilers. If there were one or two individuals in the conformist party that excelled them in depth and refinement of general literature, or classical attainment, yet it is to be remembered, that the non-conformist was the smaller party, and that all the baits and spurs to mere literary acquisition—those rewards and honorary distinctions, which are the most powerful arguments with ambition, and the strongest incentives of

human genius, were exclusively on the side of their opponents. Yet, in point of erudition, they rarely suffer by a comparison with the most distinguished individuals against whom they were matched. By the most competent judges, even among their antagonists, they were accounted equal in learning to any in the nation, and several of them were acknowledged on all hands to be the greatest prodigies of learning that England ever produced. Of the celebrated Hugh Broughton, Lightfoot confessed that he was a mere child to him, and it is certain that many of them were honoured with the friendship and familiar intercourse of the most eminent continental scholars and philosophers.

From the period when their conscientious adherence to evangelical and puritanical opinions brought upon them the Act of Uniformity, they were not only shut out from all the rewards of literature and science, and excluded from those stations in which their talents and attainments would have been brought into full and fair exercise, but were prohibited the enjoyment of those means of acquiring learning which were possessed by their opponents. Thus, like all their successors, they were first cut off from the sources of knowledge, and then reviled for the want of it by those who had made it the exclusive property of a chartered sect.

Some tolerable estimate, however, of the portion of learning generally diffused among non-conforming ministers, may be inferred from the large proportion of theological and general literature which they produced, a portion considerably more than commensurate with their numbers; and, from the eminence of the individuals raised up under their immediate instructions, to supply their churches and congregations with pastors. It is well known, that

when the dissenters were excluded from the universities and other schools of learning, they adopted the plan of private academies, from whence they sent forth many individuals who have contributed largely to the literature of their country, and acquired for themselves the renown of the most eminent scholarship. These facts clearly evince that the tutors of these men had been scholars of no ordinary rank; and when it is known that by far the larger portion of the most elaborate, useful, and learned works in theology and morals, and critical science, now esteemed as standard authorities, were produced by these men, it ought for ever to shield them from the slanders of the ignorant and malicious.

It may be further noticed, that the rise of puritanism was marked by the introduction of an entirely new school of theology, among that eminent class of divines which was attached to the calvinistic opinions—we mean particularly as to their modes of reasoning, and the general character of their theological and literary productions. They assumed a line of study more strictly *protestant* than had yet existed in the protestant church of England. The bold, and inquisitive, and adventurous spirit of many of the continental reformers had diffused itself through a large number of learned and pious men in Great Britain, and had produced an entire dissatisfaction with the semi-protestantism of their church, and with the subtle distinctions and questionable authorities, which, both in theology and morals, had been so long submitted to in colleges and universities. Their puritanism consisted in, and generated, a spirit more free and independent. They entered upon the pursuit of truth in a new field, and with a new apparatus of investigation and argument. They renounced human authorities, stepped back to

the ages that preceded the *fathers*, affirming at once the sufficiency, as well as the pre-eminence, of the sacred oracles, for all purposes of faith and discipline. The opposite party stopped far short of all this. The amount of their zeal and efforts terminated only in pruning popery of its luxuriances, not in destroying it; in removing the excrescences, but retaining the body and the spirit of the system. With them protestantism was a principle embraced for use, not for its own sake; it was appealed to as the vindication of what met their wishes and interests, but abandoned when it would have led to less pleasing issues, and a more general reformation of abuses. Thus, then, they had to seek for support from different principles and a different authority. The contests in which the two parties engaged naturally led them to diverse lines of study, and formed their minds to different habits of thought and reasoning. The mode of controversy which the puritans assumed almost restricted their attention, at least as an authority, to the simple dictates of Scripture; while the opposite party applied themselves to the more diligent study of christian antiquity, and kept their eye steadily fixed on the authority of fathers, and the practice of ages, as the bulwark of the orders, constitution, and discipline of their church. The puritans and non-conformists constantly aimed at the reduction of that authority, which it was the study and policy of their opponents to exalt and enforce. There were, indeed, many among them competently acquainted with all the early fathers, and with christian antiquity in general, nor were they, as a body, in any way deficient in this species of literature; yet it may be reasonably inferred, that when they lost their veneration for the authority, they would lose some of the motives to the

study of christian antiquity. This remark will be powerfully exemplified by the following beautiful passage from Milton's reply to Bishop Hale. We shall be pardoned for the introduction of it in this place, on account of its own excellence, but especially on account of the full elucidation it contains of that feature among the puritans to which we have been referring.

"If others may chance to spend more time with you in canvassing later antiquity, I suppose it is not for that they ground themselves thereon; but that they endeavour, by showing the corruptions, incertainties, and disagreements of those volumes, and the easiness of erring, or overslipping in such a boundless and vast search, if they may not convince those that are so strongly persuaded thereof; yet to free ingenuous minds from an over-awful esteem of those more ancient than trusty fathers, whose custom and fond opinion, weak principles, and the neglect of sounder and superior knowledge, hath exalted so high as to have gained them a blind reverence; whose books, in bigness and number so endless and immeasurable, I cannot think that either God or nature, either divine or human wisdom, did ever mean should be a rule or reliance to us in the decision of any weighty and positive doctrine: for certainly every rule and instrument of necessary knowledge that God hath given us, ought to be so in proportion, as may be wielded and managed by the life of man, without penning him up from the duties of human society: and such a rule and instrument of knowledge perfectly is the Holy Bible. But he that shall bind himself to make antiquity his rule, if he read but part, besides the difficulty of choice, his rule is deficient, and utterly unsatisfying; for there may be other writers of another mind, which he

hath not seen; and if he undertake all, the length of man's life cannot extend to give him a full and requisite knowledge of what was done in antiquity. Why do we, therefore, stand worshipping and admiring this inactive and lifeless Colossus, that, like a carved giant, terribly menacing to children and weaklings, lifts up his club, but strikes not, and is subject to the muting of every sparrow? If you let him rest upon his basis, he may, perhaps, delight the eyes of some with his huge and mountainous bulk, and the quaint workmanship of his massy limbs; but if ye go about to take him in pieces, yemar him; and if you think, like pigmies, to turn and wind him whole as he is, besides your vain toil and sweat, he may chance to fall upon your own heads. Go, therefore, and use all your art; apply your sledges, your levers; and your iron crows, to heave and haul your mighty Polypheme of antiquity, to the delusion of novices and unexperienced Christians. We shall adhere close to the Scriptures of God, which he hath left us, as the just and adequate measure of truth, fitted and proportioned to the diligent study, memory, and use of every faithful man, whose every part consenting, and making up the harmonious symmetry of complete instruction, is able to set out to us a perfect man of God, or bishop, thoroughly furnished to all the good works of his charge: and with this weapon, without stepping a foot further, we shall not doubt to batter and throw down your Nebuchadnezzar's image, and crumble it like the chaff of the summer's threshing floor, as well the gold of those apostolic successors that you boast of as your Constantinian silver; together with the iron, the brass, and the clay of those muddy and strawy ages that follow."

*Animad. on Remonstrant's Defence.*

It was from the line of study

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here referred to, that the conformist divines drew much of their eloquence, and most of their arguments, and from which their writings derived an appearance of research and erudition peculiar to themselves. It was the school in which they had studied their theology, the medium through which they viewed the Scriptures, and the only arena on which, with any prospect of success, they could induce their adversaries to engage. Christian antiquity had been the strong hold of popery, and the half-reformed church wishing to retain its hold on the superstitious prejudices of the people, felt a powerful predilection, almost a religious veneration, for the authority of fathers and saints, and seemed disposed to rival in attachment and homage, the most devoted of their Catholic antagonists. This alone had proved the mighty and mysterious incantation by which the hierarchies of Christendom had spell-bound the understandings of mankind for ten centuries, and held together their own immense and heterogeneous masses. Most of the conformists venerated the authority of councils, and the customs of antiquity. They had been educated in schools, where fathers and saints held a sacred dominion over conscience and reason; and a large portion even of their most learned and eloquent divines, felt but half-weaned from a church in which they were canonized and worshipped. Much of the splendour, and all the secularity of the church had flowed in from this prolific, but poisonous fountain.

This particular study had, therefore, become an object both of policy and ambition. Nor must we omit to remark, that their favourite pursuit possessed the additional incentives of the most powerful literary fascination, as its objects existed in the only two languages, denominated by the common consent of the civilized world, *the classical*. To the classical scholar,

therefore, the writings of the fathers, on subjects more glorious, though in a style less clear and perfect than the true classics, constituted a sort of dying glow of both those languages, the feeble, but yet enchanting rays of their declining sun. These copious and precious relics of christian antiquity, so splendid in themselves, and so immediately associated with the foundation and defence of ecclesiastical establishments, constituted to every churchman, an object of literary gratification, of personal interest, and of religious awe. They were closely associated, and by early habit, with all he had been taught to admire as a scholar, and venerate as a christian.

The puritans, on the other hand, had perceived the depth and extent of the principles of protestantism, if not fully, yet more clearly. And, if they did not push those principles to their full and genuine results, they yet saw their bearing in this direction, as requiring an entire renunciation of the shackles of antiquity, and an unreserved, unambiguous deference to the authority of Scripture. This their opponents accounted not only a sort of gothic insensibility to the charms of genius and eloquence, but as a reprehensible defect of veneration for the martyrs and confessors of the church. Thus, it was often interpreted as a proof of bad taste, and of a rash and undisciplined understanding. There might be some truth in the fact alleged, but there was none in the way of accounting for it. The simplicity and unadornedness of truth, which had become the object of their eager pursuit, and the effort to present it to the minds of others free from all debasing mixture, and detached from all the splendid and imposing appendages with which it had been so long allied, might cast an air of baldness and ungracefulness over most of their writings, when viewed in competition with their polished and

eloquent rivals. Perhaps, too, the newly kindled passion for pure and simple truth, as it stood in the sacred record, had prostrated every inferior feeling, and had made them culpably negligent of inferior graces, or of the beauty and appropriateness of the garb in which truth was to show herself to the world. Perceiving the injury which had resulted to the cause of the Gospel, from its having become secularized, and made a mere matter of interest, or of display for the genius of worldly men; and having themselves but just emerged from the dark and ungenial atmosphere of the schools, they possibly went to an opposite extreme, and contracted a sort of stern disregard or contempt for the opinions of men, and a distaste for those graces and ornaments which others studied with so much care. They would acknowledge no authority in theological controversies, but the sacred Scriptures; and, however, this might expose them to scorn in a profligate and worldly age, it will remain an imperishable monument of the greatness and piety of their minds. Though it brought upon them in this world, the contemptuous epithet of *puritans*, it was the indication of a purity and a glory, which will outlast the world of which they were not worthy. But we fear our readers will charge us with having forgotten the work, whose title stands at the head of this article. We, therefore, turn at once to the subject of it. The exclusion of the non-conformists from the churches, led to the formation of their separate congregations. And after these had been established a few years, it was natural enough for ministers and people to begin to think, how the succession of pastors was to be sustained. Their youth were all excluded from public schools and universities, and their only resource was the establishment of private seminaries. Though these

were conducted in the most quiet and unostentatious manner, they could not escape the notice of that malicious jealousy, which would have denied to those excellent men, all the rights of humanity, and all the comforts of religion. They were represented, as promoting by these institutions, neither religion nor learning, but rebellion and immorality. In these base assaults, Mr. Wesley, a clergyman, who was an apostate from their principles, the infamous Sacheverel, and some unknown and very suspicious authority in the life of Mr. Bonnel, became the distinguished impugnors of the dissenting academies. Mr. Palmer came forward in their defence, and wrote several pamphlets, in which he ably exposed the falsehood and intolerance of those, who would have prejudiced the government against them. The pamphlet now before us, is full of interesting information upon dissenting history, and contains some curious and valuable anecdotes. We can make room only for the two following sections.

“ ‘Tis known to all men, that have observed any thing of the past conduct of our adversaries toward us; that a part of the charge against us has been a defect of learning, and no man of reading can be ignorant, that it has been made use of as an argument against us. ‘That our ignorance led us first into a *schism*, and that, therefore, it was by no means advisable for any persons to trust the conduct of their souls to such, who wanted learning and capacity sufficient to be their guide.’ We knew these insinuations to be false, and had a set of ministers, who have at all times discovered their value for learning, as a proper means to enable ‘em to perform the duties of their sacred office. And as they saw the use and advantage to religion, from a learned education, so they endeavour’d to fix it upon posterity, as a matter of the highest consequence, that whoever undertook this great work, ought to have a liberal education, and in pursuance of this principle; those reverend men have admitted none to *ordination*, or encourag’d them to venture on the publick instructing of others, to *sign and seal the covenant of God, and bless the people in his name*, without a competent degree of all sorts of literature necessary to that sacred character and office.”—pp. 2, 3.



"*'Tis unjust to debar us of a private education, because 'tis the Church of England's own fault, that we stand excluded from the publick schools. 'Tis our desire to draw from these noble fountains, but if we are unreasonably bar'd from 'em, can it be our reproach, that we have such an ardour for learning as to pursue her by all the best methods that we can! And 'tis so easie to cure this part of the schism, that we cannot account for it, that the universities shou'd not desire it; 'twou'd be a thing so much to the honour of that body, and such an addition to her interest, that it must needs be some-what uncommon that prevents our incouragement there, and that forces us either upon an obscure and private, or else a foreign education. 'Tis our ardent desire to spend our fortunes at home, and in community with our brethren, rather than abroad, and why it shou'd not be the church's inclination, that we shou'd, is a mystery! For what shou'd hinder our admission, who have the same faith, doctrines, and essence of worship, who have the same interest and concern to support both the Protestant reli-*

*gion and the government? who have given the same securities, and are yet ready to give greater, if the wisdom of our superiors shall require it? And are ready to submit to any thing that may not violate our consciences in the very points in which we differ.*

"Thus we have long since express'd our desire to be content with some of the more inferior colleges or halls, under the prudent regulation of the law, any civil or moral test, and inspection of the Vice-Chancellors and others. But if this be thought too much, I hope 'tis not unreasonable to ask, why are oaths impos'd upon youth, even at twelve or fourteen years of age? Why must our children be sworn to conform before they can possibly understand what conformity is? And, therefore, we wou'd presume to ask, 1. *That we might not be oblig'd to swear, that we will conform.* 2. *That the laws and statutes of the university may be explain'd and ascertain'd, which are in force and which are not: That we may know what we do in a promissory oath.*"--pp. 11, 12.

## RELIGIOUS INTELLIGENCE.

### I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

#### CUMBERLAND.

(Continued from p. 166.)

BROUGHTON (Baptist). It is believed that the small Baptist church at Broughton has existed ever since the time of the Commonwealth, when the Gospel was introduced there by the preaching of an officer of dragoons in Oliver Cromwell's army, then besieging Cocker-mouth Castle. However this may have been, it is certain that the present meeting-house was built a few years after the restoration, but, about twenty years ago, underwent considerable repairs. The names of the ministers here are, as far as our means of information extend, JOHN WILKINSON, JOHN WARE, SAMUEL BLENKINSOP, RALPH RUSTON, THOS. PALMER, JACOB HULTON, — DAWSON, SAMUEL RUSTON. From the ancient "Register of the church gathered in and about Cocker-mouth," mostly written by that excellent man, Mr. GEORGE LANKHAM, who was ejected from that place in 1662, we learn the following particulars: "The twenty-eighth day of January (or rather of the eleventh month), 1651, the church,

thinking of branching (or rather swarming) forth into two congregations, one of the one side of the water of Derwen, and the other of the other side, they thought it meet to make choice of another deacon who might be ordained; accordingly John Bouman, of Broughton, was unanimously elected. The sixteenth of July, in the year of 1652, there was a solemn meeting of both the churches, (viz. this of Cocker-mouth, and another, called the church of Broughton,) in the publicke meeting-place at Brigham, where they jointly humbly sought the Lord in praier to unite their spirits in love, they differing in judgment in the point of Paedobaptisme.---Which church then (1654) began to be generally shaken, most of them inclining to Quakerisme; as by their longletter to us (kept among other letters by us,) may and doth appear.---The sixteenth day of the fourth month (1654) that deluge of errors that had overflow'd the country, and had quite shattered to pieces the other congregation about Broughton---only some few pieces of the people have come to land, and keep together in communion.---JOHN

WILKINSON, the pastor of that church departed with the most of that people to the Quakers, to his great shame and infamy. The Lord, at last, convince him of his sinne. Amen, Amen, Amen!" William Penn, in alluding to this circumstance, calls him, "*John Wilkinson, of Cockermouth, formerly a very zealous and able Independent minister.*"---Penn's Preface to Barks's works, in Clarkson's Mem. vol. ii. p. 305. The Register continues---"In 1670, Aprill the 26th, the church mett with the people about Broughton at the house of *John Thompson*, in Great Broughton, where the pastour spake from Heb. xi. 13. After that discourse, there was consultation with reference to the way how the worke of God should be carried on. It was agreed that our meetings for the present should not be so popular and publike, because of that act of parliament lately made." The next name that occurs in the list of ministers is Mr. --- WARE; a man much esteemed for his work's sake. He was, according to the report of those who knew him, a very pious man, and a very acceptable preacher. Little of his personal history is known; it is not even certain whether he continued till his decease at Broughton, or removed; but the former opinion is the most probable. Mr. SAMUEL BLENKINSOP, or BLENKINSHIP, is the next minister of whom we have any certain account; from an old manuscript, we find that he was pastor of the church at this place in the year 1715. He died in 1734, as appears from the memorial on his grave-stone, which is yet extant in the meeting-house burial yard. Our correspondent states, "Some of the old people alive when I was a boy, had known him, and spoke highly of him, as an upright conscientious Christian." He was succeeded by Mr. RALPH RUSTON, from *Bridlington*; he died in 1762, aged 78. Some years before his death, he became superannuated, when the church invited Mr. THOMAS PALMER, of *Hull*. The time of his arrival at Broughton is not certain, but he was at Hull in 1747. Mr. PALMER was a native of Broughton, and descended from an ancient and respectable family. He had received his education at one of the Scotch universities, and was reputed a good classical scholar. He wrote his sermons in shorthand at full length, and read them with great solemnity and affection. Of these manuscript sermons he left behind him many volumes, but it is not known that he published any works, except a small treatise, entitled "An Address to Unbaptized Believers." He died in 1773, aged 55, and left behind him an excellent character. On his death, Mr. JACOB HUTTON, from *Totlebach*, accepted the charge of the church, in which situation

he remained till the commencement of the American war, when he emigrated to that country. On his departure, Mr. DAWSON supplied for about twelve months, but not proving acceptable, the congregation was destitute of a settled minister for about two years, when Mr. HUTTON returned from *America*, and re-assumed the pastoral charge till the year 1818, when he again crossed the Atlantic, at the age of seventy-six years. He was a man of very moderate education, by no means of popular abilities, and, till very shortly before his final departure, professed high Calvinistic doctrines. Before Mr. HUTTON's departure, the church was greatly reduced, the old members having gradually died away, and few rising up to occupy their stations, not above twenty members remained. Mr. SAMUEL RUSTON, (a native of this village, and grandson of RALPH RUSTON,) then took the pastoral charge. He had received his preparatory education for the ministry from Mr. *Charles Whitefield*, of *Hamstedley*, in *Durham*. A Sabbath school is taught in the meeting-house on the Lord's-day evening, consisting of about one hundred and forty scholars, and twenty teachers of different religious denominations.

CARLISLE.---The earliest intimation of non-conformity in Carlisle is given by Mr. Brook; (*Lives of Puritans*, vol. iii. p. 505,) who says, that---"Mr. LOWTH was some time minister at Carlisle, but in 1574, was prosecuted in the high commission of York for non-conformity. Having compared the severe proceedings of Archbishop Grindal, and other commissioners to the Spanish Inquisition, he was charged with slander. But the principal crime alleged against him was, that, though he had laboured in the ministry about 16 years, he had never been ordained according to the practice of the Church of England. After receiving the ecclesiastical censure, he made suit to the Queen, and the Archbishop of Canterbury for pardon; which, said Grindal, was intolerant. Grindal, therefore, wrote to his brother of Canterbury, and prayed him, if it were in his power, to stay Mr. Lowth's pardon. This, as might be expected, Archbishop Parker promised to do with all faithfulness."---COMFORT STAR, M.A. is reported (*Palmer*, vol. i. p. 378) to have been the only ejected minister of this city in 1662. His name occurs in the list of fellows of Harvard College, New England, in 1647, (*Mather's Magnalia Christi*.) We have no certain intelligence of a non-conformist congregation being immediately collected after that event. This was done, however, at no distant period; as there is satisfactory evidence of DANIEL JACKSON being the minister in 1692. The follow-

ing notice appears in the very ancient and valuable "Register of the church at Cockermouth."—"January 27, (1692,) the church had a meeting at Cockermouth, where, after a sermon preached by the pastor from 1 Peter ii. 9; there were severall letters from elder Eaglesfield, at Carlisle, giving an account of the scandals of Mr. DANIEL JACKSON, sometime before associated in communion; upon which, a letter was written, and sent by a chosen messenger to the saide Mr. DANIEL JACKSON, at Carlisle." We are not informed of the result of this investigation.

FISHER STREET Meeting-house, was erected about the commencement of the 18th century, and was originally designed for the use of the Church of Scotland, though for some years it has been occupied by a congregation of Seceders, formerly called, *Burghers*, now the *Associate Synod*. There are still existing, the remains of an ancient meeting-house, on the west walls, between the cathedral and court-houses, but the date of its erection is unknown. Mr. MILES BAXTER, one of Mr. Frankland's pupils, is supposed to have officiated in this meeting-house. He removed to Wimburne, in *Dorsetshire*, early in the last century. Mr. DICKINSON is the next minister of whom we have any account. He was settled over the congregation in Fisher Street in the years 1724 and 1734. "*Register of the church at Huddlescough*." In the year 1745, he appears to have been succeeded by Mr. ISRAEL BENNETT. A separation seems to have taken place among this people in 1748, (Jollie's Cumberland Guide, p. 28,) and another house for worship was prepared in the same street. The people assembling here were favoured with the services of Mr. ROBERT HENRY, the historian, for 12 years, when he removed to *Berwick on Tweed*; and the separatists were dispersed, or returned to their old place of meeting. In the year 1748, Mr. ISAAC ROBINSON, from *Dr. Rotherham's Academy*, at *Kendal*, was the minister of this congregation. He removed to North Shields in 1767. ROBERT MYLNE, M.A. of Aberdeen, "performed the duty of this chapel for many years;" and certainly at one period secured a good attendance on his public ministrations: but a departure from the primitive faith was soon accompanied with evident declensions. He was the minister of the meeting in 1772. A number of his hearers disapproving his new opinions, retired to a small building for divine services in Abbey Street, in which they invited Mr. GEORGE THOMSON, a native of Galloway, (Jollie's Cumberland Guide, p. 28,) to administer to them the ordinances of the Gospel. Mr. Mylne published, at Carlisle, "*Lectures on the Antediluvian*

World," and also some "Occasional Sermons;" but we regret to state, that neither his preaching (latterly), nor his publications, indicated that attachment to the cross, which becomes the man, who is "set for the defence of the Gospel." He was called to "give an account of his stewardship" in the year 1800; and was the last minister of the kirk who officiated in this place. The Seceders got possession, and have retained it to this day; but the commencement of their history here was sadly beclouded by the unhappy end of Mr. KYLE, who had officiated to them about nine years. On the morning of a Sabbath in 1809, his body was discovered by the side of the Eden!—a river, which has lamentably furnished an ignoble grave for numerous suicides—the verdict of a Coroner's Inquest was—"Found Drowned." Mr. Thomson deceased in 1810, when his few remaining adherents were distributed among other congregations. His "*Spirit of General History*," and his reply to Archdeacon Paley, on the Contentment of the Poor, clearly evince the exercises of an enlightened and liberal mind; and it would have been a pleasure to have borne a testimony equally creditable to the possession of personal and official piety.—ARCHIBALD HENDERSON, M.A. was ordained to the pastoral office here in 1810; and was enabled, by Christian prudence and exemplary faithfulness, to confer the most eminent service on this drooping cause. Though not distinguished for popular oratorical talents, yet his general literary attainments, together with a spirit of public philanthropy, and his uniform propriety of conduct, secured a weight and influence of character, highly beneficial to the interests of religion. The congregation were deprived of his services in April 1818; as he complied with a pressing call to an important station in Upper Canada, North America. He has been succeeded by Mr. RICHARD HUNTER, late of the University of Edinburgh, who took the oversight of this people on August 31, 1819; and has now the pleasure of ministering to upwards of 300 hearers. This place of worship is enriched with a liberal endowment, (consisting chiefly of houses;) and a Sunday school has occasionally been supported by the gratuitous exertions of some of the members.

ANNETWELL STREET Meeting-house was originally built (in 1780) for the use of the Associate Burghers; and had the honour of having, for its first minister, Mr. (now the venerable Doctor) ALEXANDER WAUGH, (of London.) After the utmost efforts in collecting to defray the expences of the erection, a debt of about £130. remained, which was ge-

nerously discharged by the late eminent Lady Glenorchy, on the recommendation of the Rev. George Burder, then at Lancaster. Her Ladyship then took the management of its concerns into her own hands; and having regularly invested the property in trust, for the use of the congregation, she became a most liberal benefactor. She required a cordial assent to the "Westminster Confession of Faith," in order to an introduction, either into the pulpit or the church. An extract or two from her Ladyship's regulations, may not be unsuitable to the present narrative. In regard to the chapel, it was determined, that---"It shall continue a place of worship for such Protestant Dissenters of the Presbyterian or Independent persuasion, as are willing to submit themselves to the pastoral care of the chaplain, to be appointed by her or her trustees; and who shall signify the same by a call to him, to take the oversight of their spiritual concerns, and to administer the ordinances of Christ to them from time to time." Her views of the importance of the Ministerial character were decidedly evangelical.---"The chaplain or minister shall be one, who answers the description of a good bishop, given in 1 Tim. iii. and Titus i., and other passages of holy writ.---He shall, at his admission to the office of pastor, solemnly renounce all Arian, Antinomian, Socinian, Arminian, and Sandemanian errors; and declare his firm belief of the doctrines of free grace, as explained in the Westminster Confession of Faith and Catechisms thereof." And as to the appointment of *deacons*, she says:

"The deacons shall be godly men, chosen from among the church members. The minister shall mention them to the people, and if they are approved of by the majority of the communicants, they shall be set apart to their office by prayer."

She evinced a becoming concern for the proper qualifications of church members, when she appointed, that,

"None shall be admitted to sealing ordinances in this chapel, but those who give satisfactory evidence of being the disciples of Christ, by a strict adherence to the doctrines of the Gospel, and a walk and conversation agreeable to their profession. It belongs to the minister to examine them with regard to their knowledge and experience, and to the deacons and the church to enquire into their conduct, and to be satisfied that their walk is such as becometh the Gospel. When any are, upon examination, found qualified by grace to join this congregation as stated members, their names shall be enrolled in a book, which shall be kept for this purpose. After which they shall be admitted to all the privileges of church-

fellowship; and shall have a voice in any question that may happen to come before them as a church of Christ."

The exercises of faithful discipline were to be strictly observed.

"In all matters of offence, the great rule of discipline in Matt. xviii. 15--17, shall be strictly observed; and, if after every method therein mentioned has been tried to reclaim the offender, and yet no godly sorrow, nor reformation, does appear; the minister shall then dissolve that person's connexion with the church, blotting his or her name from the communicant's roll. After which they can no longer be admitted to the sealing ordinances dispensed in this chapel."

Her Ladyship's liberality of sentiment was apparent from the following regulation.

"No Protestant minister who preaches the pure doctrines of the Gospel, and whose life is known to be agreeable thereto, shall be excluded from preaching occasionally in the pulpit of this chapel, on account of his being of a different denomination from the minister thereof. And none shall be admitted into it, of whatsoever denomination, who is known to preach another Gospel than that which is declared in the Westminster Confession of Faith, or whose life and conversation are not according to godliness."

It may here be observed, that Lady Glenorchy remained the unaltered friend of this place during her life; and that afterwards, her relation, Lady Maxwell, kindly continued her benefactions until the period of her own decease; but by neither of these eminent christian females was any bequest made for the support of this interest.---Mr. Waugh was on the point of leaving Carlisle for London, when the chapel was transferred into Lady G.'s hands; and there does not appear to be any written record of a permanent minister till the year 1784. In this year Mr. HENRY MUSCHET discharged the ministerial office here, (as appears from the Register of Baptisms); but he departed to Workington in the following year; and was not followed by a settled successor till 1787, when Mr. JOHN HILL became the minister. He continued only about three years, when he removed to a pastoral charge at Ravenstonedale, in Westmorland; at which place he died not many years ago. The vacancy was immediately supplied by Mr. Thomas Kennedy, a native of Scotland; who, however, resigned his ministry here in 1792, to take the charge of a people at Manchester, Mr. GEORGE BENNET, also a North Briton, and educated for the ministry of the Scottish Establishment, was chosen pastor, and continued his services about 16 years. While minister here, he published a small pamphlet, entitled,---"Olam Haneshamoth,

or, a View of the intermediate State, 1800 :"—which is said to have excited some attention among his acquaintance, and to have introduced him to the notice of an Episcopal dignitary in Ireland. Had his spirituality of character borne any proportion to his literary attainments, his ministry might have been extensively successful; but unfortunately the chapel became almost deserted, and "the things which remained, were indeed ready to die." In 1807, he was happily induced to leave, and return to his own country, where he obtained the parochial charge of Strathmiglo, in Fifeshire. It may be observed, by the way, that during this period, the name of SETH KELSO, appears in the list of communicants here: he left Carlisle as a Missionary to the South Seas; but of the fate of the ship Duff and her crew, it is unnecessary here to say any thing.—Mr. K. has for some years since, had a small ministerial charge in the neighbourhood of Kendal.—Immediately on Mr. Bennet's return to Scotland, the congregation applied to the Academy at Rotherham, whence they were acceptably and very profitably supplied with preaching. Among the other students who visited them, they were favoured with the services of Mr. CHRISTOPHER HILL; whom in the course of a short time, they cordially invited to become their minister. After suitable deliberation and prayer, he thought it his duty to accept their call; and accordingly entered on his stated labours among them at the close of his academical studies in July 1808. According to the testimony of his theological tutor, the late celebrated Dr. E. Williams, "he appeared to be a man of real christian experience, fervent in spirit, and diligent in his business as a student; he made a very respectable proficiency in the attainment of useful knowledge, and was qualified above many of equal standing for the ministerial function." (See page 13 of a very interesting memoir of him, by the Rev. James Jackson, of Green Hammerton, Yorkshire.) "He found the congregation small, religion in a languishing state, and the Society not so orderly as could be wished."—A few months after, however, he was enabled to write thus :—"I am happy to inform you, that the attendance at our chapel is remarkably good. Three times every Lord's-day, it is nearly filled: last Sabbath evening, on account of my preaching a funeral sermon, it was crowded more than ordinary. May some precious souls be brought to the dear Lord Jesus! As yet, I have not heard of any one having been converted by our labours here. I have been able to preach in the surrounding villages, which present a very large field, and in which (with the excep-

tion of some little preaching by the Methodists) there is scarcely any effort made for the salvation of the people. I have generally an engagement every evening, with the exception of Saturday." On the 26th of July, 1809, Mr. Hill was set apart to the pastoral office—the old society having been dissolved, and another church being newly formed—and among other resolutions, they agreed to the weekly celebration of the Lord's Supper. His worthy biographer further observes respecting him: "Separated to the Gospel of God, he gave himself wholly to the duties of his office. He was always providing food for his flock, either by meditation and prayer in his study, or in the houses of his friends—the hovels of the poor—the chambers of the sick—in work-houses, or in prisons—if he might confirm the faith of the saints, or convert a sinner from the error of his ways. Beside his personal labours in the villages, which were often beyond his strength, he actively engaged in the formation of an Itinerant Society in Westmorland. He also wrote several religious tracts, which discover considerable ingenuity; and are well adapted for general circulation. "Ten thousand copies of one of them were sold in a short time." But this faithful young minister was repeatedly interrupted by illness in his valuable labours; and during the four years of his residence in this city, he was compelled several times to retire from the scene of his pastoral exertions. "Towards the spring of 1812, his exercises in public exhausted his strength in a truly alarming degree. He continued to struggle with increasing pain and weakness till the month of May, when speaking appeared to be so injurious to his health, as to render it absolutely necessary that he should be in a measure silent, or all hope of recovery, or even life, abandoned. His afflictions very deeply distressed his people, whose sympathy was variously manifested, in visits, enquiries, prayers, and the most assiduous attention to his comfort. But the Lord was pleased to disappoint the ardent wish of seeing their beloved pastor again in the pulpit; for, having taken an affecting leave of them, he returned in the ensuing month to his father's house, at Longthorpe, near Boroughbridge, to finish his course near the spot where he first drew breath, and commenced the journey of spiritual life." He enjoyed the triumph of faith on Wednesday, the 18th of November, 1812; and high testimonies of respect to his memory were given from the pulpits of Green Hammerton, Boroughbridge, and Carlisle. Mr. JOHN WHITRIDGE, also of Rotherham Academy, had supplied the congregation at various times during

the lamented suspension of Mr. Hill's labours; and after his decease, was unanimously requested to succeed him in his pastoral charge. To the repeated solicitations of the people, confirmed by the dying request of their worthy minister, Mr. W. at length acceded: and, after having served them nearly twelve months, and reorganised the church, (and agreed to the monthly observation of the Lord's Supper, according to the general practice of the English Congregational churches), he was solemnly ordained over them by "the laying on of the hands of the Presbytery." His ordination service (at which the late Mr. Rose, of Whitehaven; Mr. Ruston, of Broughton; Mr. Gilbert, then of Rotherham, and now of Hull; the late Mr. Scott, of Parkhead; Mr. Whitridge, of Oswestry; and Mr. Gritton, of Keswick, were engaged,) was published; and contains all the particulars of his introduction and settlement in this city. The congregation shortly began to revive; the increase of hearers was such as to induce the contemplation of a new chapel. After waiting in vain for a new piece of ground for nearly two years, a considerable enlargement and heightening of the old place were made, together

with a school-house for the Sunday school. The improved meeting-house was re-opened in the October of 1816, when an excellent sermon was preached by the Rev. Greville Ewing, of Glasgow. From the number of thirty-one, the members of the church increased to one hundred and fourteen. As there was preaching only in the mornings and evenings of the Sabbaths, the afternoons were usually devoted to the catechising of Sunday schools, or village preaching. Besides the villages of Upperly, Blackhall, Scotby, and Dalston, which had enjoyed the labours of Mr. Hill, his successor also visited Briscoe, Hawksdale, Orton, Woodhouses, Rowcliff, &c. In the spring of 1819, he retired to take the charge of an academical institution about to be formed in Shropshire, and the co-pastorship of the church at Oswestry. Mr. W. has been succeeded by Mr. THOMAS WOODROW, of the Glasgow Theological Academy, who has the pleasure of ministering to an affectionate and increasing people, whose members are about four hundred and upwards. Mr. Woodrow was ordained February 29, 1820.

To be continued.

## II. MISCELLANEOUS.

### PROFANATION OF THE SABBATH.

(The following paper is inserted at the particular desire of the author. Our sentiments, with reference to the subject of it, are well known to be, that an enforced religion is in fact no religion; and, generally, that the less the civil magistrate interferes in affairs strictly religious the better. There are nevertheless points of view in which some order for the external observance of the Sabbath appears to be justifiable.)

(To the Editors.)

By the insertion of the inclosed observations on the profanation of the Sabbath, and on the means proposed to be adopted for its prevention, and now under discussion by the clergy and laity of the Establishment, and the ministers and laity among Dissenters, residing in or near London, you will greatly oblige, Gentlemen,

Your devoted, obedient Servant,  
JOHN WILKS, Junr.

36, New Broad Street,  
March 20, 1822.

### Observations on the Profanation of the Sabbath in England; the present State of the Laws; and on their proposed Alteration.

In every civilized country, especially where the mild and salutary influence of Christianity has been permitted to operate, the observance of the Sabbath-day has been justly deemed of the last importance. The profanation of the Lord's day, therefore, says Judge Blackstone, in his invaluable Commentaries, (vol. 4, p. 63,) "is an offence against God and religion, punished by the municipal law of England. For besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country professing Christianity, and the corruption of morals which usually follows its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to a state, considered merely as a civil institution. It harmonizes, by the help of conversation and society,

the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit; it enables the industrious workman to pursue his occupations in the ensuing week with health and cheerfulness; it implants on the minds of the people that sense of their duty to God so necessary to make them good citizens, but which yet would be worn out and defaced by an unremitted continuance of labour, without any stated times of recalling them to the worship of their Maker."

The remarks of this celebrated man deserve regard, not merely from their intrinsic excellence, but especially from his known probity and wisdom.

Without entering into an historical view of the progress of Christianity in this country, and of the connexion between that progress and the enactment of laws for the regulation of this sacred day, it is necessary to refer to those laws which are now in operation, and to develop their inadequacy.

The laws of *Athelstan* (cap. 24) forbid all merchandizing on the Lord's day, under very severe penalties: It appears, that such restrictions were then peculiarly necessary, and eminently useful.

In the *twenty-seventh* year of the reign of *Henry VI.* an act was passed, declaring, "that all fairs and markets upon feast days, or on Sundays, (the four Sundays in harvest excepted,) should clearly cease, on pain of forfeiture of the goods exposed to sale; and fairs holden theretofore on solemn festivals, should thereafter be holden three days before or three days after such festivals."

In the reign of *Queen Elizabeth*, three statutes were passed, still un repealed, but which are wholly incompatible with those principles of religious liberty, which, happily for this country, all parties unite to recognize, and under whose benignant influence the cause of Christianity has rapidly advanced. Reference is now made to the *first of Elis. c. 2*; *23 Elis. c. 1*. § 5. 8. 11.; and *26 Elis. c. 6*. § 7.

By the first of these acts, it is declared, "that all persons, not having a reasonable excuse, shall resort to their parish church or chapel, (or to some congregation of religious worship allowed

by law,) on every Sunday, on pain of punishment by the censures of the church, or of forfeiting one shilling to the poor for every such offence." By the two last acts, it is declared, "that every person above sixteen years of age, who shall not repair to some church, chapel, or usual place of common prayer, being convicted thereof before the Judges of Assize, or Justices on Sessions, shall forfeit 20*s.* a month; one third to the King; one third to the maintenance of the poor of the parish, and of impotent and maimed soldiers, as the Lord Treasurer, Chancellor, and Chief Baron of the Exchequer shall order; and one third to him who shall sue in any court of record." And the latter statute further declares, "that if the penalty be not paid in three months after judgment, he shall be imprisoned till he pay, or conform himself to go to church."

The penalty imposed by these latter acts did not dispense with the forfeiture of one shilling a Sunday, which was declared to be immediately forfeited upon absence on each particular day.

By the 28th Eliz., and 3d James, c. 4, § 8, 9, the method of levying the payment of the penalties is specified; and the latter statute also declares, "that every person who shall retain in his service, or shall relieve a keep, or harbour in his house, any servant, sojourner, or stranger, who shall not repair to church, but shall forbear for a month together, not having reasonable excuse, shall forfeit 10*s.* for every month he shall continue in his house such person so forbearing."

To these statutes reference is now rarely made. It is rightly admitted, that attendance in a place of religious worship is *solely a religious duty*; and that as on the one hand no service can be acceptable to God which is only performed to avoid the penalties inflicted by human laws; so, on the other hand, no human tribunal has any right to interfere between God and man, and to legislate in matters which are above and beyond all such legislation.

The repeal of these statutes would be important, if bigotry and intolerance should venture to enforce them; but the genius of the age renders it unessential, any further than that all laws which are useless and improper should be repealed.

These, however, appear to be the only statutes which, on this subject, are unnecessary or unwise. Of those which will be hereafter referred to, some are inefficient, while all are in principle correct, though the penalty may be disproportionate to the offence, or the mode of recovery tiresome and vexatious.

As a contrast to the statutes just referred to, King James the First, in his *Book of Sports*, declared to his subjects, "that dancing, archery, leaping, vaulting, May-games, Whittun-ales, and morris-dances, were lawful; and did command that no such honest mirth or recreation should be forbidden to his subjects on Sunday, after evening service."

In the first year of the reign of Charles I. c. 1, such improper and indecent conduct was, however, prohibited; and it was declared, "that every person indulging in such games, should, for every offence, forfeit the sum of 5*s.* 4*d.*, or be set publicly in the stocks for three hours." The inadequacy of this penalty, and the negligence of the police, are, however, at present so lamentable, that, in many places in London, and throughout the country, games of the most improper character are practised with impunity.

In the third year of the reign of this monarch, a beneficial statute was passed, declaring, "that no carrier with any horse or horses, nor waggonmen with any waggon or waggons, nor carmen with any cart or carts, nor wainmen with any wain or wains, nor drovers with any cattle, shall, by themselves, or any other, travel on the Lord's day, on pain of 20*s.*; or if any butcher, by himself, or any other for him, with his privy and consent, shall kill or sell any victual on the Lord's day, he shall forfeit 5*s.* 4*d.*"

Notwithstanding this statute, and another on the same subject, no offences are more frequently committed. Through the whole country cattle are permitted to be driven; and in large towns, and especially in the Metropolis, butchers now regularly open their shops on Sunday morning, and frequently during divine service, in pursuance of their callings, and in violation of the laws of God and of their country.

These penalties were, however, limited to but

a few descriptions of persons, until, by the 29th Charles II. c. 7, it was enacted, that "no drover, horsecourser, waggoner, butcher, higler, or any of their servants, shall travel or come into his inn or lodging on the Lord's day, for any part thereof, on pain of 20*s.*; and, in general, that no tradesman, artificer, workman, labourer, or other person, shall do or exercise any worldly labour, business, or work of their ordinary callings, on the Lord's day, (except works of necessity and charity, and except dressing of meat in families, or dressing or selling of meat at inns, cook shops, or victualling houses, for such as cannot otherwise be provided;)" and, by the 9th Ann. c. 23, § 20, "except licensed hackney-coachmen and chairmen within the bills of mortality," on pain of every offender above fourteen years of age forfeiting 5*s.*; and also, that no person shall publicly cry, shew forth, or expose to sale, any wares, merchandises, fruit, herbs, goods, or chattels whatsoever, on the Lord's day, (except crying and selling of milk before nine in the morning and after four in the afternoon, and except mackerel, which may be sold on Sunday before or after divine service," by the 10th and 11th W. c. 24, § 14,) on pain of forfeiting the same; and also, that no person shall use, employ, or travel on the Lord's day, with any boat, wherry, lighter, or barge, (unless allowed by a justice of peace, &c. on extraordinary occasions, and except forty watermen, who may ply on the Thames on Sundays, between Vauxhall and Limehouse, by the 11th and 12th W. c. 21, § 13,) on pain of 5*s.*; and if any person, offending in any of the premises, shall thereof be convicted in ten days after the offence, before one justice, on view, or confession, or oath of one witness, the justice shall give warrant to the constables or churchwardens to seize the goods cried, shewed forth, or put to sale, and to sell the same, and to levy the other forfeitures by distress, to the use of the poor, except that the justice may out of the same reward the informer with any sum not exceeding one third part; and, for want of distress, the offenders shall be set publicly in the stocks for two hours."

If the penalties thus inflicted be sought for, they are, 1st, very trivial; and, 2d, they are difficult to be recovered. The christian and surnames of the parties must be ascertained, the person who actually buys, the money must be seen to pass, and various other formalities must be attended to, before *five shillings* can be recovered of a man whose profits on a Sunday morning are frequently *five pounds*, or even a larger sum. In one parish in London, the churchwardens, with laudable assiduity, repeated their exertions to recover the penalty, in spite of all the difficulties which presented themselves, till at length, subdued by their energy and perseverance, the butchers requested that the beadle might attend on them every Monday morning for 5*s.* which should be regularly paid, and save themselves the trouble of attending at a police office.

Another example of such flagrant conduct is also worthy of attention. At *Covent Garden*, the fruiterers and *green-grocers* attending the market are equally pernicious. The churchwardens in that parish have also interfered. They have had much trouble, and been put to considerable expense, till at length they succeeded against the legal objections made to the various forms of warrant, convictions, and distress; and when thus defeated, the offenders in this case also directed that the beadle should call on them every Monday for the penalty of *five shillings*.

The only possible method of preventing so shameful a breach of this wholesome statute is, by very considerably increasing the penalty, and by facilitating its recovery. This measure is now in contemplation, and to it the attention of the religious public is thus invited.

But before this measure is more distinctly explained, it is necessary to specify the acts which have been passed explanatory of the above quoted statute.

By the 9th Ann. c. 23, § 20, it has been already stated, that licensed hackney coachmen and chairmen, within the bills of mortality, are allowed to ply.

By the 10th and 11th W. c. 24, § 14, it has also been stated, that the crying and selling of milk before nine in the morning and after four in the afternoon is allowed, and that mackerel are also

permitted to be sold on Sunday, before or after divine service.

By the 34th Geo. III. c. 61, it is declared, "that no baker in the city of London, or within twelve miles thereof, should, on any pretence whatsoever, make, bake, or expose to sale any bread or rolls, or bake any meat, puddings, pies, or tarts, or in any other manner exercise the trade of a baker on the Lord's day, on pain of forfeiting ten shillings," &c. In this act was, however, inserted a salutary proviso, "that meat, puddings, or pies, might be baked between nine in the morning and one in the afternoon, so as the person requiring the baking thereof carry or send the same to and from the place where baked."

By 50 Geo. III. c. 73, further regulations as to the trade of a baker were imposed; but the penalties are, as usual, too small, and too difficult to be recovered. That act declares, that "no person exercising or employed in the trade of a baker, beyond the city of London, or the liberties thereof, or beyond the said ten miles of the Royal Exchange, shall, on the Lord's day, or any part thereof, make or bake any bread or cake of any sort or kind, or shall, on any part of the said day, except between the hours of ten in the forenoon and half-past one in the afternoon, on any pretence whatever, sell, or expose to sale, or suffer to be exposed to sale, any bread or cake of any sort or kind, or bake or deliver, or suffer to be baked or delivered, any meat, pudding, pie, or victuals, at any time after half-past one in the afternoon of that day, or in any other manner exercise the trade of a baker, save and except so far as may be necessary in setting and superintending the sponge to prepare the dough for the following day's baking; and that no meat, pudding, pie, &c. shall be brought to or taken from any bakehouse during divine service in the church of the parish or place where the same is situate, nor within a quarter of an hour of the commencement thereof." Conviction to be before one justice on view, or oath of one witness, or on confession. Penalty for first offence 5s.; for a second offence not exceeding 10s.; and for every subsequent one not exceeding 15s.; with the costs and expenses of prosecution to be assessed by the justice, &c.

By the 55th Geo. III. c. 99, it is further provided, that no baker within the bills of mortality, or ten miles of the Royal Exchange, shall bake bread or rolls on Sundays, nor sell bread, nor bake meat, &c. except from nine till two, under the penalty of 10s. for the first offence, 20s. for the second, and 40s. for the third and every subsequent offence. This statute extends the time of delivering bakings until half-past two o'clock; but which, in London, is often extended till five o'clock.

Notwithstanding the various statutes which have been thus recapitulated, and notwithstanding the 21st Geo. III. c. 49, which declares that no house, room, or other place, shall, on the Lord's day, be open for public entertainment, or for any debating societies; and notwithstanding the 18th Geo. III. c. 80, § 4, which prohibits killing game on that day, it is universally admitted, and by the wise and good it is deeply deplored, that the Lord's day is *grossly profaned*.

The source of such conduct is, a want of moral feeling and of religious principle. But as this defect is only to be remedied by the preaching of the gospel, the diffusion of knowledge, the circulation of the Scripture, by Sabbath schools, and by the dispersion of religious tracts, and all which means must receive the blessing of God before they can be rendered useful, is it not also necessary to inquire, whether it be not the duty of the religious public to endeavour to obtain the enactment of a law, not by which persons shall be compelled to assume the appearance of devotion, or against their consciences, or even inclination, to attend any place of religious worship; but by which the tradesman, the merchant, the artificer, the shopkeeper, shall be prevented, by the laws of his country, from setting at defiance the basis of all the laws by which that country is governed, and from flagitiously trading on a day which the dictates of common sense, the usage of all ages and of all christianized countries, and the laws of God, have required to be observed as a day of abstinence from exertion, and indeed of attention to religion?

How is this object to be effected? This ques-

tion has been variously answered. Some individuals have proposed the establishment of *permanent societies* to enforce the laws as prosecution societies. To such institutions, however, many objections are with propriety urged; and it has been properly said, by a dignitary of the church, "Let laws be powerful, explicit, and intelligible; let the penalties be decided and adequate; and let their recovery be rendered simple; but when such laws are passed, let their enforcement be entrusted to the people whom they are designed to govern; and let the virtuous and the good remember it is their *imperative duty* to enforce them."

By others it has been urged—*shut up all shops, all public houses—prohibit all baking—suppress Sunday newspapers—prevent all travelling—and compel persons to attend at some place of public worship, under a severe penalty.* But such propositions have only been met by reproach or ridicule. By endeavouring to effect too much, no good has resulted; and whilst the evil has been again and again deplored, the remedies proposed have been either hostile to religious liberty, or impracticable and absurd.

Impressed, however, with the propriety of calmly investigating the state of the laws, and of endeavouring to effect, in the first instance, the prevention of trading on a Sunday, without reference to any of the other evils which exist, and which should receive the consideration of the legislature, some benevolent individuals have determined on forming a *temporary association*, and not a permanent society, for the purposes of such investigation, and of obtaining some alterations in the present laws on that subject. Those individuals consist of clergymen of the Church of England, of dissenting ministers, and of lay gentlemen of all religious denominations. Their number at present is twenty five, but they are desirous of increasing it to fifty; and they avail themselves of this opportunity to invite the assistance of all religious denominations, and especially of the clergy and dissenting ministers residing in or near London, to further this important object.

By the measure they propose, no violation of the great principles of *civil and religious liberty* can accrue. Those principles they venerate and love, and would be among the last to curtail. Their object is definite and limited. They are temperate, yet firm; and whilst on the one hand they will endeavour, by every fair and legitimate method, to obtain their object, they respect the constitution and the laws of their country. From the *Bishop of London, Mr. Wileberforce, Mr. Butcher, &c.* and very many other distinguished individuals, they expect to derive the most important assistance; and, thus supported, eventually to conduct to a successful termination, a measure as important and necessary, as to the licentious and the profligate it will be irksome.

From their friends in the country, and especially from ministers resident in large towns or cities, they invite information and assistance; and to them they intimate, that, when the measure shall be introduced to Parliament, *petitions* from all parts of the kingdom will be rendered necessary, and they fully rely on their activity and energy.

All such communications are to be addressed to *Mr. John Wills, jun. Solicitor, 36, New Broad Street*, who will submit them to the Committee; and, it is unnecessary to add, that promises of pecuniary aid will be particularly important.

When a *Public Meeting* of the friends of religion and good order is convened, (and which will probably take place in *May*), the measure will be minutely explained—the probable amount of the expences stated—and every information afforded which can be desired. In the mean time, they entreat their friends throughout the kingdom to implore the blessing of heaven on their efforts, and to afford them all the assistance and encouragement which they so eminently require, and thus earnestly entreat.

36, New Broad Street,  
March 20, 1822.

*Hertfordshire Union.*—The annual meeting of the *Hertfordshire Union* will be held at St. Albans, on Thursday, April 4, 1822. The Rev. Robert Hall, A.M. of Leicester, stands engaged to preach in the chapel,



Spicer Street, in the morning. Service to begin at eleven o'clock. The public meeting for business to be in the Baptist chapel in the afternoon, at three o'clock.

*Sunday School Union.*---On May 7th, Tuesday morning, the annual meeting of this Society will be held at the City of London Tavern, Bishopsgate Street. Breakfast on the table at six o'clock. Chair to be taken at seven o'clock.

*Wilts Association.*---The next half yearly meeting of the Wilts Association will be holden at the Tabernacle, in Trowbridge, on Tuesday, in the Easter week. Mr. Raban, of Westbury, to preach in the morning---subject, "Divine influence essential to ministerial success." Mr. Jay will preach in the evening.

*Presbytery of Hamilton.*---The Presbytery of Hamilton met at Shotts, on the 27th December last, to moderate a call to Mr. John Black, preacher of the Gospel, to be minister of that parish: when the Presbytery also inspected the new church lately built for the parish of Shotts, and observed, that there was no communion table, but only a certain number of pews designed for that service, when it was represented by some members of Presbytery, to the heritors present, that this was an innovation contrary to the purity and uniformity of worship, established in the Presbyterian churches of Scotland, and that a communion table should be provided for the communicants, where they could sit face to face. The heritors present stated, that they intended to follow no decisive course, and at their next meeting, much to their honour, they ordered a communion table to be made to the satisfaction of the Presbytery.--*Glasgow Chronicle*, Feb. 14, 1822.

Thus the mighty matter which had almost disturbed the peace of the Presbytery of Hamilton, perhaps of the Synod of Glasgow and Ayr---yea, perhaps of the General Assembly of the Church of Scotland, and every individual minister in it, who concerns himself about the "purity" of the Scottish establishment, has been amicably settled; much to the "honour of the heritors," much, no doubt, to the satisfaction of the ministers. For our part, we have not learned to attach so great importance to sitting "face to face"---we think such uniformity of a kin to wearing square caps, which was enjoined by an English Archbishop, with much formality and "uniformity," and rejected with much simplicity by one of our predecessors, "because he had a round head."

*Street Preaching in Glasgow.*---We are glad to be informed, that sermons to the lower orders of society, in the closes and lanes of the city of Glasgow, have been for some time past preached regularly

either on week-day evenings, or on the evening of Sabbath. This is the true "aggressive system," and we trust the blessing of the Lord will accompany it. We have before heard of the exertions of the students belonging to the Theological Academy, under the care of Mr. Ewing and Dr. Wardlaw: but the sermons to which we refer, are generally by the ministers of the churches in town, chiefly the Presbyterian Dissenters of different denominations, who, though they may be parted in some respects by a slight shade of difference---have yet agreed, in concert, to consider the case of the poor and needy. May the blessing promised to the man who does so, be theirs. We regret that our correspondent has been so brief; but trust, at some future period, to be enabled to call the attention of our readers more at large to this work of faith and labour of love.

*Association of Theological Students in the University of Glasgow, in aid of Missionary Exertions.*---At a meeting of Students of Theology in the University of Glasgow, held in the Divinity Hall, on the 19th of December, 1821, it was unanimously resolved to form an Association in aid of Missionary exertions. The following regulations were adopted.

*Regulations.*---1. The designation of this Society shall be, "The Association of Theological Students in the University of Glasgow, in aid of Missionary exertions."

2. Every student annually contributing 5s. shall be a member of the Association. Donations and subscriptions from all persons will be thankfully received.

3. The office-bearers of the Association shall be a President, a Treasurer, a Secretary, and a Committee of eight members belonging to the Hall, to whom the distribution of the funds among parent Missionary Societies shall be entrusted. The Committee to be chosen annually; each of the four divisions of the Hall to elect two of their members; three to be a quorum.

4. The meetings of the Association shall be held annually on the third Wednesday of February, when a general abstract of the Missionary proceedings shall be given, the transactions of the past year reported; the accounts, as audited by the Committee, presented; and the office-bearers elected for the following year.

5. The President and any two members of the Committee shall have it in their power to call a meeting of the subscribers, when it may be thought necessary.

The students of other classes, are respectfully requested to become members of this Association, which is intended to embrace all attending the college, who are friendly to the cause of missions.

*Society for Educating the Poor in Ireland.*  
—The Annual General Meeting of this Society was held Feb. 22d, at the Model School in Kildare-street, Dublin, Geo. Knox, Esq. V.P. in the Chair.

The Report of the Committee stated, that notwithstanding all impediments, the cause of education is still advancing. That during the last year 272 schools had been assisted by the Society, (which is 27 more than in 1821 :) of these 30 received grants towards building school-houses; 93 for fitting up and furnishing school-rooms already built; and 122 have been supplied with books or stationery. Of the schools, 132 are new ones, containing 10,183 scholars; and that the whole number under instruction, in 513 schools connected with this Society, exceeds probably 40,000. Among these schools are 10 *gaol* schools, which promise to be of great utility.

Beside supporting schools, the Society print cheap books and tracts of a religious and moral tendency; of these 556,522 have been already circulated, of which many have been given for the formation of lending libraries.

In adverting to the pecuniary concerns of the Society, it is stated that the Committee of 1820 had been compelled to borrow £1000. to carry on the Institution, but that during the last year they had received from the Legislature the liberal grant of £10,000 British.

*Seamen's Hospital.*—The first Anniversary of this Charity was commemorated at the London Tavern, by above 150 Gentlemen of high respectability. In consequence of the unavoidable absence of Lord Melville, Lord Exmouth presided: and among the company were noticed Lord Torrington, Sir P. Malcolm, Adm. Digby, W. Manning, Esq. M.P., T. Wilson, Esq. M.P., Mr. Sheriff Venables, &c. The affability of the Noble Chairman, the interesting addresses of the Treasurer and Chairman of the Committee, and the gentlemanly attentions of the Stewards, merited and obtained the highest encomiums. The Treasurer's statement held forth a very flattering prospect; the subscriptions announced amounted to upwards of £700.

*School in Carrickfergus County Gaol.*—Extract of a letter from Dr. Allen, the benevolent founder of this school, to "The Society for promoting the Education of the Poor of Ireland," published in their report for this year.

"The schools seem to have had a wonderful effect on the conduct of the prisoners, and, I hope, an equally good one in other respects. The improvement, too, of the scholars, is very

great. I send specimens of writing, which I hope the Society will approve of; and I can assert in truth, that there is equal improvement making in other branches of education. The writing is by men who never made a letter till they began in the Gaol School. There are many, too, who can read intelligibly, who began their letters there.

"The gentleman who preceded me as Physician and Inspector, I am told, several times narrowly escaped being murdered; and had actually to go into the gaol with a guard of soldiers. I began the school immediately on succeeding him, and have always a sufficient guard, amongst the prisoners themselves, to protect me against any injury. I have observed that even so much as my pocket handkerchief was not stolen from me."

*Girl's Lancasterian School of Industry.*—At the Seventh Anniversary Meeting of the above-named School, held Feb. 18, 1822, at the Room in Gibraltar-street, Sheffield, Dr. G. C. Brown, in the Chair; the following resolutions were passed unanimously:—That the report now read, be accepted and published under the direction of the Committee.—That, under existing circumstances, stated in the report, this Meeting confirms the resolution of the Committee to unite the two schools in one, on the premises in Gibraltar-street.—That Lancasterian Schools for the children of the poor, appear to be of increasing value to the best interests of society, in all its gradations, and especially of vast importance in connexion with Sunday schools.

*Duelling.*—In a recent work on Duelling, by Mr. Gilchrist, a list is given of 172 duels fought in England and elsewhere during the reign of his late Majesty Geo. III., with their result. Of the combatants in these duels 69 were killed; in three of them neither party survived; 48 were desperately wounded, an equal number slightly, and 189 unhurt. Though the number quoted must comprehend but a small proportion of the single combats, which have actually taken place during the above mentioned period, yet what a melancholy picture does it afford of the state of polished society, in the most civilized portion of the globe, and in the most enlightened age of the world? 69 human beings are sent unbidden into the presence of their Eternal Judge, and in the very commission of a crime of the first magnitude; while those by whose hands they fall are left, perhaps for life, the victims of that despair and remorse, which must ever pursue the man who has wilfully embroiled his hands in a brother's blood.—*Philanthropic Gazette.*

## WORKS PREPARING FOR THE PRESS.

Memoirs and Select Remains of an only Son, by T. Durant, will certainly be published before the 1st of May.

*Hebrew Elements*.---T. Keyworth and D. Jones are preparing a second edition of *Principia Hebraica*, in two pocket volumes; to be sold separately. One volume to contain the Grammar revised; the other to comprise a Grammatical Analysis of Three Hundred Verses taken from the Psalms, introduced by a selection of single words classed according to their forms, and containing every common word not in the three hundred verses. Suggestions for the improvement of the work are respectfully solicited, and may be sent (post paid) to Mr. Hamilton's, Paternoster Row.

An Abridged Edition of Conder on Non-conformity, 1 vol. 12mo.

Tales and Dialogues, in Prose and Verse. By Jefferys Taylor, author of "Æsop in Rhyme," &c. with six engravings. Price 3s. 6d.

IVimey's History of the English Baptists, vol. 3.

The Life and Correspondence of Bishop Horsley is preparing for publication, by his Son, in an octavo volume.

The First Part of the Memoirs of the Astronomical Society of London.

The Rev. Samuel Burder is printing, in two octavo volumes, *Oriental Literature*, applied to the Illustration of the Sacred Scriptures; designed as a Sequel to *Oriental Customs*.

Account of a Journey undertaken in the Year 1820, at the suggestion and expense of Wm. John Banks, Esq. into the Oasis of Siwah; with Maps, Plans, and Views of all the most interesting Objects that are found in that District, principally with a View to ascertaining the Site of the Temple of Ammon. By A. Linant.

Speedily will be published, the Christian's Duty; collected entirely from the Scriptures.

The Works of Dr. James Arminius, formerly Professor of Divinity at Leyden, translated from the Latin.

William Wordsworth, Esq. has two Poetical Works in the press---The Memorials of a Tour on the Continent; and Ecclesiastical Sketches.

## WORKS RECENTLY PUBLISHED.

Sketches of Sermons; furnished by their respective Authors. Vol. 3, Part I. Price 2s.

Leifchild's Lectures on the Beatitudes. 8vo. 2d edition. Price 7s. 6d.

Fuller's Scripture Examiner. Part II. Price 1s.

Selections from Archbishop Leighton's Works. Price 3s. 6d.

Incidents of Childhood. 2d edition. Price 2s. 6d.

Just published, what is called Fisher's Catechism; originally formed by Ministers of the Associate Synod in Scotland; and revised by the above respectable Gentleman, near twenty years Professor of Divinity in that body. The present is a large elegant edition; its peculiar excellence as one of the most judicious and evangelical compositions is well known. Among its authors were Messrs. E. and R. Erskine; Thompson, of Mearns; Brown, of Haddington, &c.

Just published, Leigh's New Picture of London and its Environs for 1822, with very important additions and numerous plates expressly engraved for this edition. 18mo. Price 9s. bound; with 24 plates of Costume; 12s. bound; or with 54 plates of Costume, by Rowlandson, 15s. bound.

Elements of Self-Improvement; comprising a Familiar View of the Intellectual Powers and Moral Characteristics of Human Nature. Principally adapted for young persons entering into active life. By the Rev. Thomas Finch, of Harlow. 12mo. 5s. boards.

The Life of Mary, Queen of Scots; drawn from the State Papers. By Geo. Chalmers, F.R.S. S.A. 3 vols. 8vo. 2d edition. £2. 8s. boards.

The Evangelical Ministry exemplified in the Apostle Paul. A Sermon preached in Murray-street Church, New York, on the Occasion of resigning the Charge of his Congregation. By John M. Mason, D.D. With an Appendix. Price 1s.

A System of Mechanical Philosophy. By the late John Robinson, LL.D. With Notes, by David Brewster, LL.D. F.R.S.E. In 4 vols: 8vo. plates. £4.

A Twelfth Edition of Mr. Hall's Sermon on the Death of the Princess Charlotte. 2s.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from Rev. J. M. Ray---J. Turner---J. Ryley---J. Churchill---J. Thornton---W. Vowles---T. Keyworth---R. Elliott---J. Whitridge---Rd. Hartley.

Also from Spero---Viatorius Mercator---A. Allan---Epsilon---J. Walmsley---R. Simpson---J. S.---S. Hill---E. E.---T. D.---John Wilks, Jun.---Josiah Conder---D. A. Borrenstein---Miles---M. B. E.

The communications from E. E. and T. D. arrived too late for insertion in this month.

ERRATA in the last Number---p. 161. col. 1. line 20 from bottom, for *pains* read *paths*.  
- - - - - 19 from bottom, for *never* read *ever*.

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[Vol. V.]

AUTO-BIOGRAPHY OF DR. PRIESTLEY.

We have frequently felt ourselves inclined to write something in the shape of an Essay on personal Memoirs, and especially on what has been called Auto-biography. No pressing occasion calling on us for the exertion, we have deferred it, from time to time, until we now feel completely reluctant to set about it in good earnest. A failure in our anticipated resources had, however, somewhat quickened our sluggish spirits, and we were endeavouring, *invila Minerva*, to ex-cogitate something in the way of very profound and original speculation, when, fortunately, we received the following able communication, which superseded our intention, and, as it presents some interesting illustrations of perverted mind, will, we doubt not, be as acceptable to our readers, as the aforesaid pithy lucubrations of our own might have been. The subject of "a man's writing memoirs of himself," has been, indeed, treated by an intellect of transcendent power, and would have left us little more than its gleanings to collect; we are therefore glad to be released from the task by a practical elucidation of false tranquillity, and of conscience lulled asleep by the siren melody of vanity and self-complacency, which will speak most forcibly in behalf of the teachable spirit, and the meek and lowly temper.

So subtle is the pride and inflation of man's heart, that it mingles itself with the most humiliating exercises. The hair-shirt, the knotted scourge, the iron girdle,  
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the couch of iron points, the cell of the anchorite, have all been, in their turn, the miserable pretexts of a despicable and degrading vanity; and the diary of folly and criminality, the record of diurnal failure, has, ere now, been made the vehicle of anxiously-coveted notoriety. Infirm of mind and purpose as we are, our safest mood is in the hour of self-suspicion, in that awful but auspicious season, when, conscious of our delinquency, of our weakness, and of our ignorance, we humble ourselves, even to the dust, in the presence of our heavenly Father, and commit ourselves implicitly to him for guidance, and control. We would never be concerned in the publication of a biographical memoir, written by the subject of it, where it bears the palpable marks of having been composed for publication, unless some peculiar and pressing circumstance called for its dissemination, or unless it held up some decided and important moral lesson to mankind. It is in this last view of the case, that we call the attention of our readers to the following strictures on a small volume, entitled "Memoirs of the Rev. Dr. Joseph Priestley, to the year 1795; written by himself. With an Account of his last Illness, in a Letter from his Son, Mr. Joseph Priestley. Birmingham: reprinted from the American edition, by permission of the Editor, 1810. Duodecimo.—pp. 100."

(To the Editors.)

Gentlemen.—The above is the title of a little book, which, I have  
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reason to believe, is not much known out of the circles of Socinianism ; at all events, I am persuaded that many of your readers have neither seen nor heard of it. I trust, therefore, that a few sentiments excited in me by a perusal will not prove unacceptable, if they only lead to an inspection of the work itself. And I must say, I can wish no better argumentation against the Priestleian school, than is furnished by this very production of its head master. No man, who is anxious for the confirmation of the truth of those christian doctrines, which are most holy in their tendency, and most comforting in their character, will fail to be gratified when he peruses this pamphlet ; it contains a true portrait of their boasted antagonist, for it was written by himself. No man, that has been tempted at times to tremble for the stability of the orthodox faith, when he has heard the clamours of those who rushed to its assault, will fail to dispel his fears, and encourage his heart, when he sees, by his own statements, the pretensions of their great captain. Dr. Priestley closes his own biography in 1795, when he had completed the sixty-second year of his age ; and a short account of his last illness is given by his son, Mr. Joseph Priestley, who has also added a preface to the volume ; which preface, although composed of a very few lines, contains nearly as much of misrepresentation. This gentleman gives it as his opinion, that conscious rectitude alone would hardly have been able to support his father under some of his afflictions—that he had a farther resource, a firm persuasion of the benevolence of the Almighty towards all his creatures, every part of his own life, like every part of the whole system, being pre-ordained for the best upon the whole of existence—that had he entertained the gloomy notions of Calvinism, this cheering

source of contentment would probably have failed him, irritation and despondency gaining an unhappy ascendancy—that by him the Deity was not regarded as an avenging tyrant, punishing, for the sake of punishing, his weak and imperfect creatures, but as a wise and kind parent, inflicting those corrections only, that are necessary to fit us for the highest state of happiness of which our natures are ultimately capable. The stupidity of this misrepresentation of orthodoxy will instantly be perceived by your readers ; and, whilst they cannot console themselves with Dr. Priestley, or his son Joseph, that the miseries of life are pre-ordained for the best upon the whole of existence ; in other words, that misery is necessary to happiness, and that God could not felicitate, unless he had previously afflicted ; whilst they refuse thus to limit Omnipotence, and take their stand on a more scriptural account of the sufferings of humanity, than that which involves an imperfection in the Supreme Being ; they will lament, with me, that wretched waywardness of spirit which can reject a solution, at once simple, philosophical, and consistent both with the word of God, and the phenomena of the moral world, for the sake of adopting a vain surmise, an unsupported dogma, unprofitable to man, and injurious to the character of God.

As it hath been said that a man does not write his own life, unless he thinks there is something in it well worthy the cognizance of the world, so the reader will perceive, in this auto-biography, no deficit of self-complacency. It is, at least, somewhat unusual for an individual to pay himself compliments on his piety. “ If my writings in general have been useful to my contemporaries, I hope, that this account of myself will not be without its use . . . . especially in promoting virtue and piety, which,

I hope I may say, it has been my care to *practise* myself, as it has been my business to inculcate them upon others." Now, piety is meritorious, or it is not. If it be a virtue, what shall we think of a man, who is ever thus trumpeting his own merits? that he had nothing very material to reproach himself with; page 5.—That he was as serious as possible.—"This brother . . . became, *if possible*, more serious than I had been; page 9.—Dr. Hartley's observations on man, "greatly improved that disposition to *piety*, which I brought to the academy;" p. 12.—To the society of Dr. Lindsey "I owe much of my *zeal* for the doctrine of the divine unity;" p. 52.—I am thankful "that my health received the check that it did, when I was young; since a muscular habit, from high health and strong spirits, are (is) not, I think, in general, accompanied with that sensibility of mind, which is both favourable to *piety* and to speculative pursuits." p. 73.

*Sum pius Aeneas.*

In his younger life, the Doctor underwent not a little mental perturbation, as he was unable to satisfy himself that he had experienced the new birth; at one time he compared himself to Francis Spira, and at another, he was horrified by Bunyan's man in the iron cage.

Indeed, however far from orthodoxy the Doctor roamed in after years, he seems to have swallowed any theological proposition however monstrous in his youth—for he tells us, in the seventh page, that, *supposing mankind not to have any sin of their own*, he yet believed, at one time, that all were liable to wrath and hell for ever, *on account of that sin only*. How, upon the supposition of *innocence*, he could have believed mankind condemnably, is marvellous. Such a doctrine was taught him, or it was not; if it were not, he must

have had an original perversity of the reasoning faculty; if it were, he must have been exquisitely susceptible of the sentiments of others, without much, if any, scrutiny of his own—and, truly, this seems to have been his characteristic, from his own portraiture of his subsequent life.

To me it is not surprising, that a man who could, at one time, feel "much distressed" that he "could not feel a proper repentance for the sin of Adam, taking it for granted, that, without *this*, it could not be forgiven" him, should, at another, embrace a system, which does away, in my opinion, the fact of sin at all, and the necessity of repentance.

In the ninth page, I find a confession, in the form of a boast, too remarkable to be passed without notice, of "composition seldom employing so much time as would be necessary to write, in long hand, any thing" he had published!!! This is not ludicrous; it is astounding; this boast would have been well timed, had it applied to the fabrication of airs for jigs and quick marches; but it is made by the man who undertook to impugn the creeds of nations and ages; to subvert the most important of received doctrines; to brand, as irrational, the sentiments, not of the vulgar only, but of the soberest and wisest of men; to prove "that the doctrine of atonement, even in its most qualified sense, had no countenance, either from Scripture or reason;" to show the apostle Paul to be an inconclusive reasoner, reasoning defectively, ill supported in his conclusions in passages, "pretty numerous;" to disprove "the inspiration of the authors of the books of Scripture, as writers;" to discard "all idea of supernatural influence, except for the purpose of miracles;" to persuade man that he is "wholly material;" to deny the miraculous conception of Jesus Christ; to

certify us, that "death is only a good long sound sleep in the grave." All this by a philosopher, who composed faster than a man can write long hand!—"Peep in, ladies and gentlemen; here's the martyrdom of King Charles; and the earthquake at Lisbon; and the battle of Prague; and the Bay of Naples; and the races at Newmarket; and punch and his wife; and all for one halfpenny."

Of Doctor Priestley it was said, by his antagonists, during his life, that he wrote faster than he thought; by himself it is asserted, that he thought faster than a man can write; and it is easy to reconcile both declarations. His mind was, evidently, of a very quick and apprehensive character; his ideas were always on the gallop; and, for this very reason, his unsubjugated, unchecked velocity of thought, rendered him inept to the solemn and abstract processes of judgment, which should be undergone by him who undertakes, as Priestley undertook, to move a world. The profoundest thinkers have ever extolled the advantages, nay, more! they have affirmed the necessity of quietude, of silence, of privacy, when they have wished to exercise their great minds upon the subjects of their studies. Men who strenuously maintained the immateriality of the soul, and its *essential* independence of the corporeal organs; men who actually have, in some instances, displayed an imperturbable abstraction, have yet always preferred the most complete exclusion from noise and interruptions, when they have desired to preserve an unbroken chain of ponderous thought. It was otherwise with Doctor Priestley. "I have never," he exclaims, "found myself less disposed, or less qualified, for mental exertions of any kind, at one time of the day more than another; but all seasons have been equal to me, early or late, before dinner or after, &c.

and so far have I been from suffering by my application to study, (which, however, has never been so close or intense as some have imagined,) that I have found my health improving from the age of eighteen to the present time."

Moreover, "It has been a great advantage to me, that I have never been under the necessity of retiring from company, in order to compose *any thing*. Being fond of domestic life, I got a habit of writing on *any subject* by the parlour fire, with my wife and children about me, and occasionally talking to them, without experiencing *any inconvenience* from such interruptions. Nothing but reading, or speaking without interruption, has been any obstruction to me. For I could not help attending (as some can), when others spoke in my hearing. These are useful habits, which *studious persons in general* might acquire, if they would; and many persons greatly distress themselves and others, by the idea that they can do nothing, except in perfect solitude or silence." Now, be it remembered, that Dr. Priestley was a great stickler for the materiality of the soul; and these facts of imperturbability, would have told strongly against his hypothesis, had the Doctor been in a state of deep abstraction, like that of Archimedes, and of Sir Isaac Newton; but his thoughts were nearer the surface; he who could compose, on the gravest, and dearest, and darkest of all possible subjects, with his children playing around him, might well say of interruptions to his ideas, that they caused him not *any inconvenience*. It was not likely they should. It was said of Dr. Johnson, by, I think, the classical and judicious Orme, that if he wrote rapidly, he had thought before—that his thoughts were like the pebbles of the ocean; they came forth round and polished from the friction to which they had been subjected.

What sort of friction the ideas of Priestley underwent, might be estimated by his own picture of his own habits: but we are not left to conjectures; another ingenuous confession certifies the suspicion which would naturally arise. Speaking of "a most humbling failure of recollection," which he lamented as constitutional, he affirms, "I have so completely forgotten what I have myself published, that in reading my own writings, what I find in them often appears perfectly new to me."—"When I was composing the 'Dissertations,' which are prefixed to my 'Harmony of the Gospels,' I had to ascertain something, which had been the subject of much discussion, relating to the Jewish Passover, . . . . and for that purpose, had to consult and compare several writers. This I accordingly did, and digested the result in a compass of a few paragraphs, which I wrote in short hand. But having mislaid the paper, and my attention having been drawn off to other things, *in the space of a fortnight*, I did the same thing over again; and should never have discovered, that I had done it twice, if, after the second paper was transcribed for the press, I had not accidentally found the former."—"Things of a similar nature" had "happened to me before." Is not this a most extraordinary tale for an author of sacred dissertations to tell? The question instinctively starts up in the mind, was this a man to write dissertations on sacred subjects? Could such a man have approached these topics with the caution, the humility, the self-suspicion, the sobriety, the judgment they demand? Was this the man to strip us of our faith in Christ; of our hopes of an immaterial, unsuspended existence; of our confidence in the inspiration of the apostolic writings? Was this the man to brand, as irrational, the creed which satis-

fied the examinations of Pascal and Butler, of hosts of the coolest and most inquisitive of men? Could *he* have thought upon a solemn matter, as he should have thought, who, in the space of a fortnight, could not remember to have thought at all?

Doubtless, in the estimation of Dr. Priestley, he was of all the fittest person—or he would never have boasted of that which one wonders his friends have permitted to be known by the world. Indeed, the Doctor seems to have been totally unqualified, at all periods of his life, for staid and sober attention to a subject—he boasts, that at Daventry he became "*well acquainted*" with the Greek language, by reading with another student "*every day, ten folio pages in some Greek author, and generally a Greek play, in the course of the week, besides.*" Now, when it is recollected that these gentlemen had to pursue the other and various studies of their academy; that they had not the whole day for their Greek; I put it to any student of languages, if that was the way to become *well acquainted* with one of the most complex? as well might a Spaniard travel by the mail-coach from Penzance to Inverness, and then boast of his acquaintance with the geography and scenery of Great Britain. What sort of a Grecian Priestley was, I know not; but Dr. Horsley did not rate his scholarship so highly as himself. The memoirs themselves, after all, must be perused to afford a just idea of the literary galloping of Priestley; how soon he changed one opinion for another; how, whilst some philosophers would still have been balancing evidence, he was *fully persuaded*, and *publishing* his sentiments; how quickly he despatched the analysis of a gas, or the doctrine of atonement;—this book has been lauded by his disciples for its childlike simplicity,



its candour, and its sincerity. Simplicity, in truth, it develops, which they, who have known nothing of Priestley, but his far-spread name, would not have anticipated; but the whole piece is characterized by exquisite self-complacency and egotism—boasts of what he did, and with what velocity; in short, he seems to have written *against time*, and to glory in the race.

The last ten pages of this truly interesting little book, which I am disposed to think might be promulgated with benefit by the Tract Society, contain Mr. Joseph Priestley's account of his father's death-bed. It was drawn up for the encouragement, in the same *pious* dispositions, of himself and children—and really we ought to thank Mr. Joseph for his graphic details; for I feel assured, that they will encourage to pious "principles" and "pious dispositions," although not to "the same," perhaps, as he intends. Within the last hour of his life, and when he was constantly expecting dissolution, the

Doctor was revising and correcting "The Comparison of Jesus and Socrates, and two pamphlets in defence of it." Now, whichever of the views of death a man may take; either that his soul directly migrates into the eternal world; or that his consciousness will be suspended until the day of resurrection; there is enough to infuse into his mind an unprecedented awe, when he comes to the last moment—to that precise point, whence his next moment is into the presence of God. Of any grand or touching sensations, the death-bed of Priestley affords no symptom. I know that his disciples admire his philosophic exit.—I grant it was such as was likely to occur—for me, I cannot envy the man, setting aside all feelings of unworthiness and sin, and regarding merely the novelty, the mystery, the tenebrosity of the extreme hour, who displays no more impression, than when descending on phlogiston, or electrifying a jar. ULXUS.

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### SHORT DISCOURSES FOR FAMILIES, &c.

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#### No. XXXIII.

#### FAITH IN GOD AND CHRIST, THE BEST PRESERVATIVE FROM, OR CURE OF TROUBLE.

[The manuscript of the following sermon is probably not less than a century old. We have printed it without alteration, and in the same detached paragraphs as those which stand in the copy. There is considerable uncertainty respecting the author.]

"Let not your heart be troubled: ye believe in God, believe also in me."—John xiv. 1.

As the present life is a state of pilgrimage, trial, and passage to another, and as the best of Christians are not perfectly free from sin, they have reason to expect various occasions of trouble and uneasiness. While there are so many disorders in their own souls, and so many more in the world

about them, it would be vain to expect uninterrupted tranquillity on this side heaven.

But the Gospel has made the best provision for the comfort and support of sincere Christians, so that they have no occasion to be immoderately troubled on any account whatsoever.

Christ's disciples were at this time full of concern, and their hearts almost overwhelmed with grief, upon Christ's telling them plainly, that *He* should be speedily separated from them by death; this occasioned his suggesting a variety of considerations and promises to revive their fainting spirits; of which the words of the text are one. Let not your hearts be troubled: ye believe in God, be-

lieve also in me. In which we may observe two general heads of discourse.

I. A loving caution against immoderate trouble. Let not your heart be troubled.

II. An antidote or remedy prescribed. Ye believe in God, believe also in me.

I. Let us consider the loving caution. Let not your heart be troubled.

If the disciples had ever reason to be troubled, surely now was the time, when their Lord was going to suffer and die on the cross. 'Tis natural to suppose, that the love they bore to Christ and to themselves, would give rise to many anxious thoughts and cares. "If our Master leave us, what will become of us, who have forsaken all and followed Him? who shall lead and instruct us, if we lose his presence and guidance? If he shall be put to death, what reproach, contempt, and outrage may we expect for adhering to him? How can we bear the thought of being deprived of the dearest friend in the world?"

Christ knew their thoughts, and, therefore, in the kindest manner, cautioned them against overwhelming sorrow. Let not your heart be troubled. And with the same tenderness he speaks to all his sincere disciples to the end of the world, under sore afflictions, Let not your heart be troubled.

But, you will say, "how can we help it? Is it possible to be indolent and unaffected at what is truly grievous, the loss of the dearest creature in the world, that was a part of myself, and beloved next to my own soul?"

'Tis, therefore, proper to observe, that in these words Christ doth not forbid us to take proper notice of, to feel and be affected by, afflictive providences. He knoweth our frame, that we have senses and passions liable to be impressed by what is disagreeable; nor doth he require

us to attempt to pluck up by the root, and put off human nature, and become stupid and indolent as stocks and stones.

Christ himself, though perfect innocence, was capable of grief; nor did he forbear expressing it on proper occasions. He wept at the grave of his friend Lazarus; and at the approach of his own bitter sufferings he was exceeding sorrowful, even to an agony, in the garden.

Pain and sickness, and the death of pious agreeable relatives, and the like, are proper objects of aversion and sorrow, and to be unaffected and insensible, is to despise the chastening of the Lord. We are, therefore, to understand Christ here, as cautioning us only against immoderate grief, excessive care, and fear, and depression. But it may here be fitly asked, when may trouble of heart be justly deemed irregular and inordinate? I answer,

1. *When it far exceeds the ground or occasion of it, either in degree or devotion.*

When we magnify our afflictions by a disturbed imagination, as is usual under the agonies of grief; when we give a loose to passion, and resign our hearts to the uncontrouled possession of sorrow, and will not suffer reason and scripture to have a hearing, and the command over us. When we are borne down by disquieting thoughts, and deaf to every alleviating and quieting consideration, as if we imagined it were a commendable thing to break our heart, because God hath made a sore breach in our families!

So as to calamities that seem to be coming upon us; our trouble is immoderate, when we meditate nothing but terror and distressing thoughts, anticipating affliction which may never befall us, or which divine grace can enable us to bear and improve to our great advantage.

So when our sorrow continues much longer than is fit; and after many days and years of lamentation, we still keep open the sluices of trouble, and refuse divine consolations; as if we had lost our God and our all, in being deprived of a desirable, and beloved creature.

2. *Trouble of heart is immoderate, when it obliterates the sense and remembrance of divine mercies, and prevents the paying the tribute of thankfulness, which is undeniably due to the blessed God.*

We experience this too often, and blame ourselves severely afterwards. Under the agony of present pain of heart, for the removal of our enjoyment, we are prone undutifully to overlook the many more that are continued, as if they were nothing, when God might have bereaved us of all; and by this means we rob God of the honour, and sullenly throw away the comfort of his manifold, undeserved benefits.

3. *Trouble of heart is immoderate and undutiful, when it unfits us for, and indisposeth to, the regular discharge of our duty as men and Christians.*

When by a sort of indulgence, we suffer it to prey upon our vitals, to impair our health, weaken and darken our understanding, and render us incapable of worshipping God in public and secret, or performing the service we owe to the commonwealth and our families.

4. *Trouble of heart is excessive and undutiful, when it pusheth us on sinful methods, to prevent or rid ourselves of it.*

When we chuse sin rather than affliction, and have recourse to diversions and amusements, gay entertainments, and merry thoughtless company, animal pleasures, and intoxicating liquors, to drown our troubles, and stupify our senses; whereas, we ought to have recourse to God by fervent prayer, and to those consolations he is ready to communicate by his Word and

Spirit, which would disburden us, in a right manner, of a thousand cares and fears, and be a source of rational serenity and divine peace.

5. *Trouble is in a high degree inordinate, when we are impatient and ready to fret, repine, and be angry with Providence, as if God dealt hardly by us, or treated us with undeserved severity.*

When we are tempted to impeach the wisdom and equity of his government, and charge him foolishly, and utter our grief in rash, unadvised language, as the testy prophet did, when he said, "I do well to be angry even unto death." Jonah iv. 9.

In short, all that grief and trouble of heart, which is inconsistent with profound reverence, trust in God, and submission to his will, is irregular, faulty, and forbidden by our Saviour.

But I proceed to the second general head, to consider the antidote or remedy prescribed by the great Physician—Ye believe in God, believe also in me. The Greek verb *πισεβετε*, is capable of being rendered several ways, with very little difference in the sense. Some render them thus: you believe in God, ye believe also in me. Others read them as a command; believe in God, believè also in me. Go on to believe in God and in me. Get a more lively established faith in God, as true to his promise, and place an unshaken trust in him, as a present help in every time of trouble.

Believe also in me, as the Son of God and promised Messiah, who will not forsake you, when my bodily presence is withdrawn, but be always at hand by my power and spirit, to assist you in every time of difficulty and danger; therefore, let not your heart be troubled, neither let it be afraid.

The preservative, therefore, from, or the remedy of, excessive trouble, is a firm and lively faith in God and in Christ. I shall give a brief

explication of both, and then show the efficacy of such a faith, to prevent or cure immoderate trouble of heart.

1. Faith in God is a firm persuasion of his existence, and reliance on his glorious perfections or attributes, and providential inspection, government, and disposal of events.

'Tis a belief of his universal knowledge, unerring wisdom, perfect righteousness, constant veracity, almighty power, and abundant goodness; that he is intimately acquainted with all our concerns, and the springs and causes of our sorrows; that his kingdom ruleth over all, directing, managing, and disposing all events to his own glory and the good of his people. That though he has a right to do whatsoever he pleaseth, all his actions are under the conduct of infinite wisdom, and that he is righteous in all his ways, and kind in all his dispensations, though ever so disagreeable to flesh and sense. Faith in God is a firm persuasion that he exerciseth a special providence, and particular care of good men, who are the objects of his delight; and that his eyes run to and fro on the whole earth, to show himself strong on the behalf of them who put their trust in him, and that he will faithfully perform all his promises.

Christ himself had instructed his disciples in the doctrine of providence, to arm them against inordinate cares and fears; and having foretold the trials and sufferings that would befall them, he bid them not be afraid of men, but to reverence God, who would take particular care of them; even the hairs of your head are all numbered; the smallest things that concern you are taken notice of by him, and, therefore, you have the highest reason to refer yourselves to him, and rely on his care and kindness. This is a short account of faith in God.

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2. But Christ adda, believe also in me.

Natural reason directs us to believe and trust in God; the Gospel leads us to believe and trust in Christ, the alone Mediator and all-sufficient Saviour, through whom we are invited to come boldly to the throne of grace, to obtain mercy, and find grace for seasonable help. Now, that faith in Christ, which is a preservative from immoderate trouble of heart, includeth,

1. *A firm persuasion of his special love to all his faithful disciples.*

This doubtless was one thing intended by these words to his mourning disciples; believe on me. "Though my separation from you by death is at hand, depend on it, that I love you, and will never be unmindful of your interest."

2. *It includes a belief of God's having committed the government of the world, and the administration of Providence into his hand as Mediator.*

Thus he told his disciples, in Matt. xxviii. 18, "All power is given unto me both in heaven and in earth." And the Apostle Paul tells the Ephesians, that "God having raised him from the dead, had set him at his right hand far above all power, principality, and dominion, and put all things under subjection to him, and made him head over all things to the church." 1 Ephes. xxi. 22.

This is a reviving thought to sincere Christians, that all events are under the direction and management of him, who is their loving Saviour. That he mingleth every bitter cup with the skill of a physician, and the tenderness of a friend; and, therefore, they can have no reason for inordinate trouble.

3. *Faith in Christ includes a reliance on the truth of all his promises made for our support.*

No sooner had he said to his  
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mourning disciples, believe on me; but he added several encouraging promises, as the objects of their faith, and grounds of hope. "I will not leave you comfortless, ('tis in the Greek, orphans,) I will come unto you. I will pray the Father, and he will give you another comforter, that he may abide with you for ever, even the Spirit. Whatever you ask in my name, that will I do for you." But the chief of all, was the promise of quiet mansions in his Father's house; a state of future glory and happiness. And nothing in all the world is so powerful a support under the troubles of this life, as the faith and hope of eternal happiness in the next, of which Christ has given the fullest assurance in the Gospel. "For this cause," saith the apostle Paul, "we faint not, yea, we glory in tribulation; for though the outward man perish, the inward man," the strength and vigour of the soul, "is renewed day by day;" for this light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, which are temporal, but at those which are not seen and eternal. 2 Cor. iv. 16, 17. In my Father's house are many mansions, I am going to prepare a place for you, and I will come again, and receive you unto myself, that where I am, there you may be also." But this will be considered hereafter.

2. I am now very briefly to show the efficacy of faith in God and Christ, as an antidote or cure of excessive trouble.

And this will readily appear, by considering, that a lively faith is adapted to suggest to the mind such quieting thoughts as these.

"What though I am in an afflicted state, and have occasion for uneasiness, grief, and fear, Jehovah reigneth, even he whom I have chosen for my God, and who hath

accepted me in Christ. Nothing can befall me without his knowledge and permission, who will not chasten me for his own pleasure, but for my profit, to make me partake of a greater measure of his holiness. What he doeth is well done; things could not have been ordered better upon the whole than they are, for they are disposed by infinite wisdom, and perfect goodness. My times are in the best hands, and there I leave them, and desire to say, without one repining thought, not my will, but thine be done! be it to thy servant as seemeth good in thy sight." Again, "There is a compassionate Saviour, whose I am, to whom I have devoted myself, who sits at the helm of Providence, and always steereth right, who has engaged by promise, that all things shall work together for good to them that love God. Of this number, I hope I am; Lord thou knowest all things, thou knowest that I would love thee better, therefore, O my heart, be not inordinately troubled. My person and all my concerns are in the best hands."

"I should be a miserable creature were I left to manage for myself; for none knoweth what is good for him all the days of his life. I leave it to my good God and loving Saviour to chuse for, and dispose of me and mine, and will endeavour, through his gracious help, to approve myself his obedient resigned servant, who knoweth perfectly what is best for the world in general, and for me in particular."

"Though he corrects, I will rely on his kindness, and bless the chastening hand, and kiss the rod. Though my house be not so with God as formerly, yet he hath made with me an everlasting covenant, wisely ordered in all things, and sure; Why art thou then cast down, O my soul? Why art thou thus disquieted within me? As

my day of trial is, so my strength shall be. I have the promise that his grace shall, be sufficient for me. What I have lost in a beloved creature, shall, I trust, be made up in a faithful Creator and loving Redeemer, by better blessings. He will extract good out of the evil. The bitter portion, though distasteful to flesh, shall be healthful to the soul; and I shall have reason to say, I know, O Lord, that thy judgments are right, and that in faithfulness thou hast afflicted me."

"And when I am arrived at the heavenly world, and am blessed with the clear and full knowledge of the whole scheme of his providential conduct, and the beautiful connexion of all his dispensations with my salvation; I shall, with transporting joy, admire, adore, and bless the riches of his grace, in leading me in the right way, (however rough and trying,) to the heavenly Canaan, where all tears shall be wiped from my eyes, and sighing and sorrowing shall be no more."

Such thoughts as these, which a lively faith in God and Christ have a tendency to suggest, are the most effectual antidote or cure of trouble and grief. Let not your heart be troubled, ye believe in God, believe also in me.

#### APPLICATION.

I shall conclude with a suitable improvement of what has been said.

1.—*Let us remark the excellency of the principles of religion, above those of Atheism and infidelity, with reference to peace, and comfort, and solid happiness.*

The principle of religion, in general, is faith in God as the Creator and Governor of the world, and the wise and generous disposer of all events, and the bountiful rewarder of them that diligently seek him.

The main principle of the Christian religion is faith in Christ, as the promised Messiah and Saviour, who was delivered for our offences,

and rose again for our justification, and ever lives as Lord and Governor of all things.

Upon the truth or falsehood of these great principles of religion (as one justly observes) depends the most comfortable, or the most melancholy, idea of the universe, and of our situation, business, end, and expectations in it.

If we exclude the doctrine of a divine, over-ruling, wise, and gracious mind, the world must immediately appear with the most gloomy, comfortless, aspect, like a forlorn, desolate, wilderness, over-spread with briars, and thorns, and dismal prospects, in which no man could desire to live. We could have no secure dependance on any thing, not knowing but the world may, the next moment, fall into confusion, and we be involved in ruin and misery. Thoughts that excite the most terrible apprehensions in every considerate man! A world without a providence, without a Saviour! A helpless orphan! Without any support for good men, or hope for the distressed! Without any refuge or shelter amidst storms and tempests, or any help in time of trouble!

But now introduce faith in God and in Christ, a superintending Providence, and a future state of happiness for the righteous; and all the gloom and melancholy are scattered, as darkness by the rising sun; the creation presently revives, and puts on a gay, cheerful, blooming countenance, and, in the language of the prophet Isaiah, xxxv. 1. "The wilderness and the solitary place shall be glad, and the desert shall rejoice, and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing; they shall see the glory of the Lord and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees, say to them that are of a fearful heart, be strong, fear not."

From hence naturally springs a divine peace, tranquillity, substantial satisfaction. All is now well, as it should be; the widow hath a husband, and the orphan a father; beauty for ashes, and the oil of joy for mourning, the garment of praise for the spirit of heaviness.

Why? What is the reason of this agreeable change?—I answer, the Lord God Omnipotent, omnipresent, all-wise and good, reigneth. A being of absolute rectitude, universal perfection, governs and disposeth all things with infinite wisdom and paternal love, by Jesus Christ.

"I have nothing to do but believe in and approve myself to him, and he will be my refuge and strength, and underneath me his everlasting arms. He is my God, and will be my guide even unto death; and afterwards receive me to glory. Christ, as the forerunner, is gone before, to prepare a place for me in my Father's house, and I depend on his promise of coming again to receive me to himself, to drink of the rivers of pleasure that flow without interruption or end." This, this, O every upright soul, is the sure foundation of thy peace, and warrant for exalted joy.

"Let not thy heart be troubled, thou believest in God, thou believest also in Christ; lay aside thy garments of mourning, let thy heart be no longer dejected, nor thy countenance sad; let thy heart be glad, and thy glory rejoice; thy Maker, thy God, is thy husband; his favour will be better to thee than ten sons or daughters; in him thou hast a never-failing source of strong consolation. Rejoice in the Lord, O Christian, again I say rejoice."

But, on the other hand, what hath the Atheist, who believes neither in Christ, nor in God, or a future state, to bear up his heart in a time of trouble? I am at a loss to return the answer; I know

of nothing that can stand the test of reason, or yield a sober considerate person the least satisfaction.

They who say all events are disposed of by chance or fortune, make use of mere words of which they have no meaning, and say no more than that they are utterly ignorant how any thing comes to pass. They who say that all events come by fate, and, therefore, their calamities are unavoidable, instead of alleviating, add to the weight of affliction, and may make a man sink in sullenness and despair, but can minister no relief to the troubled spirit.

But the Atheist's chief support is this, that death will put an end to his being and all his troubles at once, and he shall drop into nothing. Poor comfort *this*, for a reasonable creature, who has a natural desire of immortality, and next to living in misery dreads nothing more than the utter extinction of his being.

And yet, even of *this*, his last resort and refuge under trouble, he has no assurance from reason; and if he finds himself mistaken, as he certainly is, he is miserable for ever. Blessed be God, who has raised us, by the promises of the Gospel, to a lively hope, which will leave no sincere Christian disappointed and ashamed.

2. *Let us pray and labour after a more strong established faith in God and in Christ, as the best preservative from, or cure of, trouble of heart.*

We are born to trouble as the sparks fly upwards; but the great Physician and lover of souls hath in the text presented the most sovereign antidote and cure; let us carry it always about us, ready for our use upon every rising occasion. It should be part of our daily prayer,—Lord, increase my faith, help my unbelief; as my day is, so let my strength be; lay no more upon me than thou wilt enable me to bear. Let thy grace

ever be sufficient for me, and thy strength appear and be glorified in my weakness ! What time I am afraid, enable me to trust in thee with unshaken confidence in thy wisdom, power, and goodness.

And let us lay a solemn charge upon ourselves, with David ; Ps. lxii. 5, 6, and 7.—“ My soul, wait thou only on God, from him be my expectation. He only is my rock and salvation. He is my defence. God is our refuge and strength, a present help in trouble, therefore I will not give way to immoderate grief and fear.” Such a strong faith in God and in Christ, would be an anchor to the soul, sure and stedfast ; it would do honour to our profession as Christians, and reflect an honour upon God and the Redeemer in the eyes of the world, and a beauty on our temper and conduct, as it did upon Job ; when bereaved of all his substance and ten children by a sudden stroke, instead of giving way to passionate resentment, he said, “ The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.” Job, i. 21.

And at another time he said, “ Though he slay me, yet will I trust in him.”

3. *What need have Christians to keep their hearts with all diligence,*

*that no lower enjoyment may have an undue share of our affections ?*

We cannot love God and Christ too much, but we are very prone to exceed in our affection to an agreeable creature.

Let us look upon the most engaging relation and friend as fading, uncertain, and dying, and prepare for the parting stroke ; and then our grief at giving them up, in obedience to the call of the wise and kind Governor of the world, will be more moderate and dutiful.

Lastly.—4. *Let us keep heaven much in view by frequent delightful contemplation, and be labouring to clear up our Gospel title to it.*

“ There remaineth a perfect state of happiness, O my soul, for all sincere Christians, where the weary are at rest ; I am almost at the end of this troublesome wilderness, and on the borders of the promised Canaan ; where I shall have no more occasion of uneasiness, but the presence and favour of God and the Redeemer will be an uninterrupted source of fulness of joy, and everlasting pleasure. In my father’s house are quiet mansions ; Christ has gone before to prepare a place for me ; and I rely on the truth of his promise to come again to receive me to himself, that where He is, I may be also, in perfect joy and felicity.”

#### ORIGINAL ESSAYS, COMMUNICATIONS, &c.

##### ON THE IMPORTANCE OF MAINTAINING, AND THE BEST MEANS OF PROMOTING, DOMESTIC RELIGION.

RELIGION is valuable and genuine, when it appears in all the parts of a man’s life and character, and sheds its influence upon every connexion in which he stands related to society. The more close and intimate such relations are, the more important it is that they should be blessed with the benefits

which it affords. It will be universally admitted, that no connexion is more endearing than that which is formed by family ties, and when any proper sense of the value of eternal things is entertained, it will not be denied, that domestic religion ought to be cultivated. Yet even such persons as admit this truth, need to be often roused to a more serious consideration of its interesting nature and importance ; much more,



then, is it necessary with those (of whom it is to be feared there are many) whose total neglect of this duty too plainly indicates, that they have hitherto treated it as a matter of indifference.

Whilst the subject before us is interesting to all, calling, where it is practically regarded, even upon the most subordinate domestics, for their cheerful concurrence in promoting its objects; it is manifest, that it claims, most of all, the attention of those who are placed, in their respective households, at the head of the family circle. From such, therefore, especially, though not exclusively, the most earnest attention is requested to the following remarks, designed to show, in the first place, "the importance of maintaining domestic religion."

Some have insisted, that the propriety and necessity of family religion is taught by reason itself. Statements which attribute much to mere unassisted reason, in any sense in which such a faculty can exist in sinful and unregenerate men, must, indeed, be received with much caution; yet many things have been ascribed to it, with less plausibility, than that now under consideration. The advocates of this opinion may very truly assert, that the ancient heathen had their household gods, their *lares* and *penates*; and similar customs, however they may be accounted for, have certainly prevailed among modern idolaters; so that, by the same means, whatever they have been, that any have learned to acknowledge the obligations of religion itself, they have been also led to infer the propriety of family religion. The excellent Brainerd relates it, as a remarkable fact, connected with his missionary labours, that the Indians, converted under his ministry, commenced family worship, before it had occurred to him to treat upon the subject, or to men-

tion it to them. And when "Pomare's foolish gods were given up, by that chief, as trophies of missionary success, how strange it must have appeared to him, had there been no obligation to erect an altar in their stead, 'to the only wise God our Saviour.'" If such persons, then, have confessed domestic religion to be "a reasonable service," let us, who are so much more favoured, beware, lest in works we deny it; and if the Christian, when he consults his feelings, finds that he has no other concern but what is his family's as well as his own, let him be assured there is something sadly wrong when he makes an exception of his religion, which is, in an infinite degree, the greatest concern of all.

With the conscientious Christian, however, the direct authority of divine revelation for any practice, is the paramount reason for attending to it; and domestic religion is enjoined upon him, in the sacred Scriptures, in almost every way which infinite wisdom has adopted for instructing man in the several duties of his station. The observance of it is commended, the neglect of it is threatened with the divine displeasure, and the various branches of it are directly described and commanded. How honourable to the patriarch Abraham is the commendation bestowed upon him by Jehovah,—“I know him that he will command his children, and his household after him; and they shall keep the way of the Lord!” And nothing in the history of Joshua, the intrepid leader of Israel, is mentioned more to his honour, than his pious and manly resolution; “As for me and my house, we will serve the Lord.” The character of Cornelius, even before he had been favoured with apostolic instruction, is drawn in Scripture with a beautiful simplicity, which cannot fail to excite, in the truly religious

mind, a desire to imitate every part of it; he was "a devout man, one that feared God, with all his house, and prayed to God alway." Nothing can be more evident than that he had called the attention of his house to the concerns of religion, and that his pious endeavours had been remarkably successful among them. The example of our Lord Jesus Christ, too, has been very properly adduced in support of domestic religion. He was the "Master of the house," and his disciples were "his household;" they were "his brother, and his sister, and his mother." As his family he loved them, instructed them, and united with them in prayer. Job, David, Daniel, and others, are also mentioned in Scripture as persons who manifested an ardent concern for the religious state and welfare of their respective families. In short, there is "a cloud of witnesses" to animate us to this important duty, or to testify hereafter against us, if we wilfully and criminally neglect it.

How awful, on the contrary, are the denunciations of vengeance against families without domestic religion, and the judgments actually inflicted upon some such, as recorded in the Holy Scriptures! Who does not tremble, while there is a possibility that the tremendous commination may be suspended over him; "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name!"

Domestic religion is also a most powerful means, both of advancing the eternal welfare of those who immediately enjoy its privileges, and of promoting the cause of God in every way. What other auxiliary has the Christian minister which can be compared with it? How many painful fears would it subdue in his mind, and what con-

fidence would it give him in his labours, were they followed up, with conscientious diligence, by the best efforts of the heads of the several families included in the people of his charge? Indeed, it is difficult to conceive, how some of the most important means of promoting the interests of the kingdom of Christ can be at all attended to, without family religion. The religious education of youth, for instance, is most essential to the prosperity of the church of God; and it is certain, that the family circle is the only sphere in which it can be carried on agreeably to the apostolic injunction, "Bring up your children in the nurture and admonition of the Lord." Young people are, in a great degree, the hope of our churches, as well as of our families, and while any thing which is necessary to their welfare is neglected, the most painful results may be anticipated. It is, therefore, devoutly to be wished, that it may be felt by all professing Christians, as a forcible argument for attention to the important duty before us, that nothing can be more pernicious than the neglect of it, to the interests of religion in general.

Perhaps it may be safely asserted, too, that no part of religion leads to more refined and delightful enjoyments, than the domestic form of it, if duly and devoutly cultivated. When the affections of husbands and wives, parents and children, brothers and sisters, are mixed with, and sanctified by, the emotions and feelings which are excited at the family altar, surely nothing on earth can be more ecstatic! Who but himself knows the sensations of a religious parent, when he approaches, with his offspring, to the throne of heavenly grace? If he can hope that they are worshippers indeed, what joys can be compared with his, while he indulges the prospect of being united with them, in such

holy exercises, throughout all eternity! And even if he should see reason to rejoice, on their account, with trembling, his fears are never so much subjected to the power of his faith, as at such delightful seasons. Brethren, too, are never so happy as when they consider themselves such in a twofold sense, and unite with parents, brothers, and sisters, according to the flesh, in seeking the blessing of their "Father who is in heaven." Such families make the nearest approaches to the heavenly state that are permitted to men, while in the body; and they can enter into the spirit and feelings of Dr. Watts, when he penned those delightful stanzas—

"Blest is the pious house  
Where zeal and friendship meet,  
Their songs of praise, their mingled vows,  
Make their communion sweet.

Thus on the heavenly hills  
The saints are blest above,  
Where joy like morning dew distils,  
And all the air is love."

What a loss, then, beyond all calculation, is sustained by irreligious and inconsistent families! Were they alive to their true interests, even in the present life, family religion would be cherished, as an important part of that "godliness which is great gain."

Closely connected with this advantage, arising from domestic religion, is the tendency which it undoubtedly has to moderate and suppress the feuds and differences, which too often occur in families, in the present imperfect state of things. How often have anger and animosity fallen to the ground before the family Bible, and the throne of grace, like Dagon before the ark of God! And if such an effect be not instantaneous, it must be produced by the repeated presence of the parties at the family altar, or the case is of the most deplorable kind, indicating, in the guilty delinquents, an awful insensibility of mind to their own inconsistency and shame. The

direction given by our Saviour to such is, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Such passages as these, like many other parts of the word of God, which are, from their nature, frequently applicable to the occurrences of life, are wonderfully adapted to fix themselves in the memory; and where conscience has not entirely ceased to make use of that faculty as an instrument of reproof and conviction, the guilty blush must often be excited, when brethren, who "bite and devour one another," are assembled to "offer to God the sacrifices of righteousness." While in such a state of mind, they must repeat that petition, "Forgive us our trespasses, as we forgive them that trespass against us," not as a prayer, but as a rebuke to themselves, for the indulgence of a relentless spirit towards those with whom they are united by the closest ties. "Where envying and strife is, there is confusion and every evil work." Whatever, therefore, has a tendency to destroy or counteract such sources of unhappiness and sin, ought to be most sedulously cultivated.

Besides, there are many peculiar acts of devotion, which, if not restricted, by their nature, entirely to family worship, are never so interesting and seasonable, when presented in any other way. Such is the family connexion, as it is established by Divine Providence, that many of the events of life equally affect all its branches. Mercies or judgments, which are allotted to the heads of the house, or even to its subordinate members, are often sources of happiness or misery to the whole domestic circle; and what is so proper, on such occasions, as that

they all should devoutly unite in prayer, or in praise! How much would the value and enjoyment of mercies be enhanced by these means! And in times of affliction, when the mind is subdued, and tenderly alive to good impressions, what beneficial results might be expected from a humble reference to these things, in the exercises of family devotion! By such means every burden would be lightened, and the most careless might be impressed. Often such domestic occurrences cannot, without the appearance of affectation and parade, be introduced into the public services of the house of God, while nothing can possibly be more proper in those of the family. And even where the event is of such importance as to justify the persons concerned in soliciting the public prayers or thanksgiving of the people of God, (a custom which it were much to be wished might become more prevalent in our churches,) how can this be done without manifest hypocrisy, if there be no such expressions of religious homage addressed to God, by the select and more deeply interested community at home!

The importance of domestic religion appears, also, from the many evils which are connected with the omission of it. Some of these are connected with such negligence as its causes, and others as its effects; for it both betrays the evils which already exist, and it leads to many more. In both these views, it is most criminal and dangerous. Where it is allowed, it may, in general, be considered as a mournful indication of the languishing state of religion itself. Many excuses, it is true, are made for it; but they are almost invariably such as bring into question the personal religion of those from whom they proceed. But the evils to which it may lead, and to which, in many cases, it has actually led, are innumerable. Let parents, and

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others, to whom the government of families is committed, look around them, and it is to be feared that many striking illustrations of these remarks must occur to their notice, within the sphere of their own observation.

Few narrations are more painfully interesting than that of the separation of the great Mr. Jonathan Edwards from the church at Northampton, in New England, and it will not be doubted, by those who have perused with discrimination the statement of this transaction which has been published, that the real causes of it were the disorders and insubordination which had crept into many families in the town, and which he had faithfully reprov'd, and striven in vain to subdue. When iniquity had prevailed, and the pastoral relation between this wonderful man and his people had been dissolved, he addressed them in a farewell sermon, which is a most extraordinary production, on account of the calm solemnity with which he lays aside all personal considerations, and makes a final effort for their eternal welfare. A passage from this discourse may form a suitable conclusion to the former part of this essay.

"We have had great disputes (says he,) how the church ought to be regulated; and, indeed, the subject of these disputes was of great importance: but the due regulation of your families is of no less, and, in some respects, of much greater, importance. Every Christian family ought to be, as it were, a little church, consecrated to Christ, and wholly influenced and governed by his rules. And family education and order are some of the chief of the means of grace. If these fail, all other means are likely to prove ineffectual. If these are duly maintained, all the means of grace will be likely to prosper and be successful.

"Let me now, therefore, once

more, before I finally cease to speak to this congregation, repeat and earnestly press the counsel which I have often urged on heads of families, while I was their pastor, to great painfulness in teaching, warning, and directing their children, bringing them up in the nurture and admonition of the Lord; beginning early, where there is yet opportunity, and maintaining a constant diligence in labours of this kind. Remember that as you would not have all your instructions and counsels ineffectual, there must be government, as well as instructions, which must be maintained with an even hand, and steady resolution, as a guard to the religion and morals of the family, and the support of its good order. Take heed that it be not with any of you as it was with Eli of old, who reproved his children, but restrained them not; and that, by this means, you do not bring the like curse on your families, as he did on his.

"And let children obey their parents, and yield to their instructions, and submit to their orders, as they would inherit a blessing and not a curse. For we have reason to think, from many things in the word of God, that nothing has a greater tendency to bring a curse upon persons in this world, and on all their temporal concerns, than an undutiful, unsubmitive, disorderly, behaviour in children towards their parents."

(To be continued.)

REMARKABLE PASSAGES FROM  
BISHOP HALL'S EPISTLES, IN  
PROOF OF THE EARLY CAL-  
VINISM OF THE CHURCH OF  
ENGLAND.

(To the Editors.)

No person among us, to what religious denomination soever he may belong, can be wholly indifferent to the strange controversy, agitated, at present, on the question respecting the doctrine really taught

by the articles and formularies of the Church of England. It may, indeed, be presumed, that few of your more regular readers have any doubts upon the subject; yet, as the credit which is obtained by either class of combatants, must, more or less, affect us all, accordingly as our partialities are Calvinistic or Arminian, it is competent, I conceive, to the conductors of the Congregational Magazine, to communicate to the public any thing which may bear upon the question, without incurring the censure applicable to him who "meddled with strife belonging not to him." Indeed, it appears to me, that the astonishing confidence with which it is attempted, by one party, to annihilate an undoubted historic fact, makes it the duty of all who love truth, even in the abstract, to use their best efforts to repel all such endeavours; for I am much mistaken, if the mode of reasoning used by the controvertists alluded to, would not, if it were allowed to be valid, and adopted in other cases, greatly tend to unhinge all history, and even to bring into question some of the principal evidences of Christianity. Besides, it is obvious that, in most instances, the controversy is so conducted as to bear as much upon all other Calvinists, as upon those of the Church of England. It has occurred to me, therefore, that, in this view, the following passages, taken from a letter included in the excellent Bishop Hall's sixth decad of Epistles, might not be uninteresting to the public.

It may be proper to premise, that the Bishop was born in 1574, which was but two or three years after the English version of the articles was first published, and ten or twelve years after they were compiled in Latin. It is evident, therefore, that he had his education among that race of divines by whom the articles were drawn up, and given to the world. That he

was a true churchman no one will deny, since he was, at the time of writing the letter in question, the principal antagonist, on the part of the church, both of the Papists and the Puritans, and was the divine afterwards selected, by Archbishop Laud himself, to defend the church against the presbyterian authors of Smectymnaus. Both his intimate knowledge, therefore, of the church, in the first age of her existence, and his ardent affection for her, conspire to make him one of the most unexceptionable witnesses to her true state and character that could be mentioned. The letter in question was first published in 1620, and purports to have been written several years before, during the differences in Holland, between the Calvinists and Arminians, which led, in 1619, to the famous Synod of Dort. Omitting some passages which are not material, it is as follows:

"To M. JONAS REIGESBERGIUS IN ZELAND.

"*Written some whiles since, concerning some new opinions then broached in the Churches of Holland; and under the name of Arminius (then living), perswading all great wits to a studie and care of the common peace of the Church, and disswading from all affectation of singularity.*"

"I received lately a short relation of some new paradoxes from your *Leiden*; you would know what we think: I fear not to be censured, as meddling: your truth is ours: The sea cannot divide those churches whom one faith unites. I know not how it comes to passe, that most men, while they too much affect civilitie, turne flatterers; and plaine truth is most where counted rudenesse. He that tells a sicke frend he looks ill, or termes an angry tumour the gowt, or a waterish swelling, dropsie; is thought unmannerly. For my part, I am glad that I was not

borne to feede humors: How-ever you take your owne evils, I must tell you, we pittie you, and thinke you have just cause of dejection, and we for you: not for any private cares, but (which touch a Christian nearest) the commonwealth of God. If I might challenge ought in that your acute and learned *Arminius*; I would thus solicit and conjure him: Alas! that so wise a man should not know the worth of peace; that so noble a sonne of the church should not be brought to light, without ripping the wombe of his mother! What meane these subtle novelties? If they make thee famous, and the church miserable, who shall gaine by them? Is singularity so precious, that it should cost no lesse than the safetie and quiet of our common mother? If it be truth thou affectest; what alone? Could never any eyes (till thine) be blessed with this object? Where hath that sacred veritie hid herself thus long from all her carefull inquisitors, that she now first shewes her head to thee unsought? Hath the Gospel shined thus long and bright, and left some corners un-seene? Away with all new truths; faire and plausible they may be, sound they cannot: some may admire thee for them; none shall blesse thee. But grant that some of these are no lesse true, than nice points: what doe these unseasonable crochets and quavers trouble the harmonious plaine-songs of our peace? Some quiet error may be better than some unruly truth. Who binds us to speake all we thinke? So the church may be still, would God thou wert wise alone. Did not our adversaries quarrell enough at our quarrells? Were they not rich enough with our spoiles? By the deare name of our common parents, what meanest thou, *Arminius*? Whither tend these new-raised dissensions? Who shall thrive by them, but they which insult upon us,

and rise by the fall of truth? who shall be undone, but thy brethren? By that most precious, and bloudie ransome of our Saviour, and by that awfull appearance we shall once make before the glorious tribunall of the Sonne of God, remember thyselfe, and the poore distracted limmes of the church: let not those excellent parts, where-with God hath furnished thee, lie in the narrow way, and cause any weake one either to fall, or stumble, or erre. For God's sake, either say nothing, or the same. How many great wits have sought no by-paths, and now are happy with their fellowes! Let it be no disparagement to go with many to heaven. What could he reply to so plaine a charge? No distinction can avoid the power of simple truth. I know he heares not this of me first. Neither that learned and worthy *Fran. Gomarus*, nor your other grave fraternitie of reverend divines, have beene silent in so maine a cause. I feare rather too much noise in any of these tumults: There may too many contend, not intreat. Multitude of suters is commonly powerfull; how much more in just motions? But if either he or you shall turne me home, and bid me spend my little moisture upon our owne brands, I grant there is both the same cause, and the same need. This counsell is no whit further from us, because it is directed to you: Any reader can change the person: I lament to see, that every where peace hath not many clients, but fewer lovers; yea, even many of those that praise her, follow her not."

It will be understood, by your readers, that the above extracts are produced merely as Bishop Hall's unequivocal testimony to the fact, that the Church of England was, in the first age of her existence, "united" in "one faith," with the Calvinistic Church of Holland, and that she symbolized

with Gomar, (who was no doubtful Calvinist,) and not with Arminius. In the face of the whole world, and without anticipating contradiction from any quarter whatever, the good Bishop pronounces the doctrines of the Remonstrants, *new opinions, new paradoxes, novelties, and singularities, which never any eyes beheld, before those of Arminius*, but which, if they had existed as religious truths, must have existed in some "*corners unseene*;" and such divines in the English establishment as maintained them, he denominates not true churchmen, but "*our owne brands*." And all this, let it be remembered, was written by him, scarcely fifty years after the settlement of the church on her present basis, when, of course, many were still living who knew well what her doctrine had been from the beginning. Dr. Paley, and others, have conclusively shown, that facts stated in this incidental and undesigning manner, are historical evidence of the highest possible kind; and, in this view, it appears to me, that scarcely any thing could be more conclusive than the preceding passages, in proof of the Calvinism of the Church of England.

It should seem that the force of this testimony ought to be admitted, most of all, by the writers and divines who of late have been most strenuous in their opposition to Calvinistic tenets. Every one, acquainted with recent controversies, is aware what zealous and repeated attempts have been made, by this class of polemics, to enlist into their service the Fathers of the christian church, who lived in the second, third, and fourth centuries. Passages from these ancient writers, which have had the most remote connexion with the subject, and often such as have had no imaginable relation to it, either in sound or in sense, have been produced as proofs of the

anti-calvinism of primitive Christianity. Now, I put the question to every candid and impartial man, what would have been the conduct of these modern admirers of the Fathers, if they could have produced an ancient testimony, which, in every respect, was as much to their purpose as the passages here taken from Bishop Hall are expressly against them? Ignatius, for instance, is supposed to have lived early enough to have conversed with the Apostle John; but, to say the least, this is not more certain than that Bishop Hall knew and conversed with some of the framers of the articles of the Church of England. Suppose, then, that as decisive a testimony to the anti-calvinism of the primitive christian churches, could have been cited from Ignatius, as that to the Calvinism of the primitive Church of England, now quoted from the Bishop—what conclusions, I ask, would have been drawn from such a remarkable fact? I have no doubt it would have been considered, by the modern opposers of Calvin's views, as having completely settled the whole controversy.

I am the more concerned that the exact design with which these quotations are produced, should be kept distinctly in view, lest it should be supposed, that approbation of every thing which they contain is here intended to be expressed, which is by no means the case. Few things, I believe, in the works of Bishop Hall, are so exceptionable as what he here advances, respecting "quiet error" and "unruly truth," and his preference of the former. It is true, he expresses himself with some limitation; yet when such remarks are applied to subjects of no less importance than those at issue between Calvinists and Arminians, they savour too much of the pliant and soothing casuistry, which has often sacrificed eternal truth to

temporal considerations. Truth itself is never unruly, though it has often been made, by turbulent men, the innocent occasion of broils and contention. The least particle of it, however, is too precious to be sacrificed for the accommodation of such persons.

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OBSERVATIONS ON FEMALE MANNERS.

(To the Editors.)

PUBLIC attention has been drawn lately, in several instances, to the evils which, it is assumed, are likely to arise to the community, from the very great latitude which is allowed to the British female in taking part in our various public charitable and religious undertakings. It is, in my view, an increasing evil; and as it is a subject which has formed a topic of conversation in family circles, to a considerable extent, and has also been freely commented upon in several periodical publications, I have waited, with some anxiety, in hopes that the Editors of the Congregational Magazine would not hesitate to make it a subject of discussion in their pages. It has not as yet been introduced, and perhaps you will now favour me by the insertion of a few remarks, which, although crude and unconnected, may yet elicit, from some more able correspondent, observations proportioned to the importance of the subject.

From very early periods, it has been the distinguished boast of this country, that her females have stood high as examples to the rest of the world, in modesty and retiredness, as they have been pre-eminent for beauty of person, and strength of mind. We have been warned, not by alarmists, but by men of wisdom and foresight, that the zeal and ardour for many objects of philanthropy, which have led us to encourage our wives,

and daughters, and sisters, to become active public co-operators with us, in these works of charity and labours of love, whilst their assistance confessedly aids the purposes we have in view, may yet become injurious to *them*, and prejudicial to our country. Let us at least then pause, and consider, before we continue in this course; for should the mischief arise, it will be doubly aggravated by the reflection, that we despised the caution which might have preserved us from it.

The principal and general evil that may be apprehended is, that, by this means, the British lady will become less domestic—more frequently absent from home. While a large portion of the day is occupied in attending the various committees, to which her own benevolence, or the wishes of some parent or relation, may have induced her to belong, the wife and mother must neglect her house; and, what is far more to be lamented, the education of her children must be entrusted to the care of her servants: and let him who has considered how deeply the interests of religion, and his country, are concerned in the first principles which are instilled into the mind of a child, say what may be the future consequences of neglect like this. The hours which the youthful and unmarried lady should devote to the attainment of the very difficult knowledge of the domestic management of a family, to the improvement of her own mind, and the assistance of her mother in the many duties which devolve upon her, must be encroached upon by an attendance upon other and extrinsic affairs.

But these are all circumstances which may not happen to an individual, whose leisure may be great, and her occupations few. Will not, to such, the daily engagement in affairs which are essentially public—the weekly viz-

cuit to collect the pennies of the poor from the cottages around, and where too the scenes beheld, and the company met with, may not always be of the most proper description—the frequent attendance upon public meetings, where their activity and zeal are carefully emblazoned and praised, and their own reports, signed by a female secretary or treasurer, are read to large assemblies—will not these things, even if they leave unassaulted the virgin purity of their minds, yet destroy the bashfulness of their characters, and the modesty and reserve of their manners? No one has attended to give his vote at the election of a society, whose charity is in that manner dispensed, but has seen our young ladies, with their cards in their hands, soliciting votes of every stranger who enters the room. Is the fair suppliant so likely, after this publicity, to be the unassuming and interesting girl, or the devoted, retired, and affectionate wife?

Another consideration is of great importance. There are different lines of duty in benevolence, (as in most other things,) in which the two sexes can move; and there are many charities and institutions, which are peculiarly in the province of the female, and are quite sufficient, in number and importance, to occupy her leisure time. To these it is hardly necessary particularly to allude; they regard her own sex, and are such as she only ought to superintend. And if to these be added, the affording that relief and solace which a christian female alone can impart, in an hour of sorrow and affliction, and which it is peculiarly the duty of the matron to bestow, it will be acknowledged that our ladies can do more good in this silent manner, where indeed their right hand knoweth not what their left hand doeth, than by attendance upon more

public committees and general meetings.

To the directors and conductors of our more extended societies, our religious and charitable associations, I would merely suggest, that, whilst I acknowledge with them that their funds are supplied, and their members increased, by the zealous co-operation of females, they should also remember that evil must not be done that good may come; and that although present advantage is perceived to arise to their societies, yet the evil that is dreaded works, although in a more secret manner, yet by no less certain steps.

I am, &c.

PHILODEMOS.

Our readers are aware that the insertion of a paper in our Magazine does not imply either agreement or dissent on the part of the Editors. We were not apprized of the existence of the modes of canvassing to which Philodemus alludes.

MORSELS OF CRITICISM.

OBSERVATIONS ON THE OCCUPATION OF ST. PAUL.

IN the number of the Christian Instructor for March, a correspondent proposes various queries respecting the trade followed by St. Paul as the means of his support. The querist appears to take it for granted that the Apostle was really a tent-maker; he only inquires in what branch of that business he was employed. Without, however, wishing to indulge in conjectural criticism, I may be permitted to state, that, on this question, an hypothesis, altogether different from the received one, has been maintained by biblical scholars of the first reputation.

The worldly employment, whatever it was, from which he derived his subsistence, must have been lucrative; for though he was sometimes, in the course of his ministry, involved in poverty as well as suffering, yet, in general, he does

not appear to have lived in a narrow and sparing manner.

As St. Paul was so much engaged in *itinerant* preaching, particularly through some of the most splendid cities of the civilized world, the received notion of his being a tent-maker is certainly involved in very considerable difficulties. Tents, it is true, were much used in the neighbourhood of Pontus, of which Aquilas was a native; and in that country there would consequently be a demand for persons who made them; but this was not the case in the more polished nations where the Apostle travelled, nor in the large and populous cities which were some of the principal scenes of his ministry. People who lived in tents were not common in the vicinity of Rome, of Corinth, or Ephesus, in which latter city this illustrious servant of Christ spent no less than three years, preaching in his own hired house to all who came to him, but nobly declining to receive any pecuniary remuneration for his spiritual services. Here, too, he had several assistants, or companions, with him, to whose support he contributed, by his own manual labours—a circumstance which must be taken into the account, in considering the means by which his temporal wants were supplied. It is difficult to conceive how so much labour of the hands could consist with such undistracted assiduity in attending to the great object of his divine commission.

I will not examine the conjectures of Castalio and Helfrich, who have suggested that St. Paul was a worker in leather—either a saddler, or a maker of leather chairs that were strapped on the backs of camels;—a notion which, though countenanced by the Syriac version, is liable to as many and strong objections as the received interpretation.

The view which Michaelis takes of this subject is worthy of consideration. He says, the preceding difficulties are removed by the following passage in Julius Pollux, from which it appears, that *σκηνοποιος*, the word by which the occupation of St. Paul is described in the book of Acts, has properly a very different meaning from either of those already mentioned. This learned writer, Pollux, observes, in his *Onomasticon*, lib. 7, § 189, "that *σκηνοποιος*, in the language of the old comedy, was equivalent to *μηχανοποιος*." Now, *μηχανοποιος* signifies "a maker of mechanical instruments." According to this interpretation, St. Paul and Aquilas were neither tent-makers nor saddlers, but mechanical instrument makers.

It must be allowed, in support of this idea, that dramatic writers are the historians of common life, and that the words they employ in comedy are the vernacular forms of speech—the words of common conversation, such as would be naturally used in the narrative parts of the New Testament. Moreover, this profession was extremely well adapted to the itinerant and laborious life of the Apostle Paul; for whoever possessed ability in the art, could earn, only in a few hours every day, as much as would be necessary for his support, and could travel, without inconvenience, from place to place, as the apparatus might be easily transported.

I offer these remarks, without presuming to decide on a subject in regard to which there is so much room for debate.

OTIUM.

ON THE BARREN FIG-TREE.

MANY of your readers, I doubt not, have felt some little degree of surprize at the statement of our Lord's conduct, as it is exhibited in the English version of Mark's

Gospel, chapter xi. ver. 13, 14. "And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; *for the time of figs was not yet.*" He accordingly doomed it to destruction. "No man," said he, "eat fruit of thee hereafter for ever." Matthew adds, that "presently the fig-tree withered away." "But why curse the fig-tree," it is said, "if the time for the appearance of the fruit had not arrived?" A very natural question, it must be allowed; and, if the state of the fact were so, it might be difficult to rescue this action of the Saviour from the imputation of causeless severity. The best solution of the apparent difficulty we have seen, is supplied by explaining the latter clause of the 13th verse to mean, not the time for the *appearing* of the fruit, but for the *gathering* of it. The time for *gathering* the fruit had not arrived. And the historian mentions this circumstance, not to account for our Lord's finding no fruit upon it, but as the reason why he expected to find some. He saw that the fig-tree had leaves, a proof that he was not too *early* to expect fruit, for the fig-tree puts forth its fruit before it opens its leaves. The historian tells us that the time for gathering figs had not arrived; it was not therefore *too late* to expect fruit. It was precisely the season when it was reasonable to suppose that the whole produce of the tree would be found upon it; and the circumstance of its possessing none, proved that it was perfectly barren and worthless; and therefore he said, "Let no man eat fruit of thee henceforth for ever." To understand and interpret the passage in this manner, it is only necessary to make a slight transposition of the words in the verse to which reference has been made—a trans-

position which the idiom of the language easily admits of. "And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon; for the time of figs was not yet: and when he came, he found nothing but leaves." Or if the words, "and when he came he found nothing but leaves," be read as a parenthesis, the sense will be exactly the same. Thus our Lord cursed the fig-tree, because, after all the culture bestowed upon it, it produced no fruit, at the very season when fruit was to be expected.

The fig-tree, both in its barrenness and in the extinction of its life, was an emblem of the Jewish nation—of their abuse of the privileges they enjoyed, and of the destruction which was about to overtake them, as the consequence of their crimes! But the conduct of God towards the Jews must be taken as a specimen of the principles on which the divine admi-

nistration is uniformly conducted. Let then the reader beware! It is true of him that the time for gathering figs is not yet. The husbandman is entitled to expect to see him laden with fruit. And if, after all the culture he has bestowed upon him, he should see him barren, has he not reason to fear that he will say of him, "Cut it down, why cumbereth it the ground?"

The transposition in the above passage, says M'Knight, is not more extraordinary than that which is found in Mark xvi. 3, 4, where the clause, *for it was very great*, viz. the stone at the door of the sepulchre, does not relate to that which immediately precedes it, viz. *and when they looked they saw the stone rolled away*, but to the remote member, *they said among themselves, Who shall roll us away the stone from the door of the sepulchre?* *For it was very great.* Vide section 112, page 591.

REVIEW OF BOOKS.

Lectures on Physiology, Zoology, and the natural History of Man, delivered at the Royal College of Surgeons. By W. Lawrence, F.R.S. 8vo. 16s. London. 1822.

OUR readers will recollect, that when this work was first published, it excited considerable commotion in the literary world; and that the consequences of his unadvised conduct in promulgating his irreligious opinions, were such as to induce the author to withdraw the volume from farther circulation. This was a due concession to public opinion; but its effects were counteracted by the rapacity of some obscure printer or bookseller, who, tempted by the high price of the suppressed lectures, ventured on a reprint, which has been recently made the subject of forensic proceedings.

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Application having been made to the Chancellor for a specific and permanent injunction, forbidding the sale of the pirated edition, the remedy was refused by his Lordship, on the express ground that the qualities and tendency of the work were such as to deprive the writer of any legitimate property in that which was itself, from its improper character, a violation of the law. Considering the affair as a mere litigation of personal rights, the decision was sustainable on the clearest of all positions—i. e. that every man seeking redress from another in a court of law, shall himself possess the *nil conscire* in the "wrongous proceedings" of which he complains. But if taken as a matter of criminal jurisdiction, it is one of the mischievous and

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contradictory results of making the expression of speculative opinion a subject of legal process. As a guardian and administrator of the laws, Lord Eldon would say, that the act of publication was an offence against the country, and yet, when applied to for his interference to prevent its recurrence, he expressly declines interposition. In the mean time, the obnoxious book is on sale; the poison is vendable without restraint, and its venomous qualities are operating without any antidote from the boasted empiricism of common or statutory law. In a general view, we feel no great alarm at this; there is nothing in the weapons or the tactics of this new adversary, that can make us tremble for our bulwarks; and we feel rather surprised at the apprehensions which, when the lectures first appeared, were expressed by some sensible men, respecting their injurious operation.

There is, however, one class of individuals,—we allude to those much conversant with anatomical details,—on whose minds the cold sneers and superficial sarcasms of Mr. Lawrence will have their intended effect. Inexplicable as, in one view of the case, it may appear, those before whom the most minute and expressive illustrations of a divine agency are familiarly laid open, are among the last to recognize these proofs *with reverence and godly fear*; they cherish a destructive habit of pyrrhonism; and the specious, but baseless inductions of materialism, surround them with an element in which they can freely breathe, and delightedly expatiate. To minds, or rather to *matter*, of this cast, were Mr. L.'s lucubrations addressed, and he will probably thank us for the compliment, when we assure him that, as far as we are able to judge, his appeal is by no means ill calculated for its obvious purpose.

On the manliness of his assault, indeed, we cannot offer him our congratulations. There is the wasting *will* manifested in his efforts, but the *power* of demolition belongs to more muscular intellects. On his own hypothesis, we should say, that his fibre was too relaxed to terminate in a tense organization of thought; the reflective and writing processes of his materialism are feeble and flabby, and if we may judge from the *morbidness* of his mental system, there must be a deplorable deficiency in the tone and structure of his bodily frame. Mr. Lawrence is a materialist, "all compact;" he has pursued the ramifications of nerve and artery until he has discovered the point where mind and matter anastomose; he has touched the junction with his magical scalpel, and he takes upon himself to tell the world, that mind is organization and organization mind.

"If the intellectual phenomena of man require an immaterial principle superadded to the brain, we must equally concede it to those more rational animals which exhibit manifestations differing from some of the human only in degree. If we grant it to these, we cannot refuse it to the next in order, and so on in succession to the whole series,—to the oyster, the sea-anemone, the polype, the microscopic animalcules. Is any one prepared to admit the existence of immaterial principles in all these cases? If not, he must equally reject it in man.

"It is admitted, that an idiot with a malformed brain has no mind; that the sagacious dog and half-reasonable elephant do not require any thing superadded to their brains: it is allowed that a dog or elephant excels inferior animals, in consequence of possessing a more perfect cerebral structure: it is strongly suspected that a Newton or a Shakspeare excels other mortals only by a more ample development of the anterior cerebral lobes, by having an extra inch of brain in the right place: yet the immaterialists will not concede the obvious corollary of all these admissions, viz. that the mind of man is merely that more perfect exhibition of mental phenomena which the more complete development of the brain would lead us to expect; and still perplex us with the gratuitous difficulty of their immaterial hypothesis. Thought,

it is positively and dogmatically asserted, cannot be an act of matter. Yet no feelings, no thought, no intellectual operation has ever been seen except in conjunction with a brain; and living matter is acknowledged by most persons to be capable of what makes the nearest possible approach to thinking. The strongest advocate for immaterialism seeks no further than the body for his explanation of all the vital processes, of muscular contraction, nutrition, secretion, &c.—operations quite as different from any affection of inorganic substance, as reasoning or thought: he will even allow the brain to be capable of sensation.

“Who knows the capabilities of matter so perfectly, as to be able to say that it can see, hear, smell, taste, and feel, but cannot possibly reflect, imagine, judge? Who has appreciated them so exactly, as to be able to decide that it can execute the mental functions of an elephant, a dog, or an orang-utang, but cannot perform those of a negro or a Hottentot?”

“To say that a thing of merely negative properties, that is, an immaterial substance, which is neither evidenced by any direct testimony, nor by any indirect proof from its effects, does exist, and can think, is quite consistent in those who deny thought to animal structures, where we see it going on every day.

“If the mental processes be not the function of the brain, what is its office? In animals which possess only a small part of the human cerebral structure, sensation exists, and in many cases is more acute than in man. What employment shall we find for all that man possesses over and above this portion,—for the large and prodigiously developed human hemispheres? Are we to believe that these serve only to round the figure of the organ, or to fill the cranium?”
—pp. 102—104.

Now we will venture to say that a more pithy collocation of bold and bald assertions, triumphant *non sequiturs*, and imbecile assumptions, was never yet strung together. If Mr. Lawrence really confound all this dashing and pe-reptory absurdity with the fair and efficient exercise of the reasoning faculty, we can only express our belief, that with a mind and temper thus infirm, it is in vain to argue.

Supposing that it were, which by the way it is not, necessary to allow the subsistence of an immaterial principle in the whole animal

creation; to admit, that wherever discrimination and affection should exist, there also lived, never to decay, the ethereal spark of mind;—we would ask, whether this concession, with all its imputed absurdities, be half so fraught with difficulties and degradation, as the wild and dark hypothesis, which makes man the slave of matter, sets feeling and imagination afloat, amid the gastric juices and the circulating fluid, and identifies our best affections, and our highest impulses—the sympathies of kindred, and the faith and hope of the Gospel—with the pulsations of the arterial system, and the elasticity of animal fibre?

And what does all the strange mixture of instance and assertion, in the second of the above quoted paragraphs, tend to prove, unless it be, that the writer is totally unaware of the distinction between medium and mechanical action? “No feelings, no thought, no intellectual operation has ever been seen, except in conjunction with a brain”—what then? Is it proved by this fact, that the exercise of these emotions, these insignia of our immateriality, is the necessary, mechanical result of cerebral irritability?—It leads us, on the contrary, to infer, that the Divinity has fitted the different portions of the human frame, for the media and instruments of the soul’s volitions.

It is difficult to ascertain the object of the marvellous queries, respecting the functions of the brain. Are they not answered, when we admit the admirable adaptation of the contents of the cranium to the different purposes of the animal economy?—are they not answered, when we state that the brain, in conjunction with the different portions of the body, forms the exquisite machinery, wrought by the divine Artificer, which is set in motion by the will and impulse of the immaterial principle?

"Shall I be told that thought is inconsistent with matter; that we cannot conceive how medullary substance can perceive, remember, judge, reason? I acknowledge, that we are entirely ignorant how the parts of the brain accomplish these purposes—as we are how the liver secretes bile, how the muscles contract, or how any other living purpose is effected;—as we are how heavy bodies are attracted to the earth, how iron is drawn to the magnet, or how two salts decompose each other. Experience is, in all these cases, our sole, if not sufficient instructress; and the constant conjunction of phenomena, as exhibited in her lessons, is the sole ground for affirming a necessary connexion between them. If we go beyond this, and come to inquire the manner how, the mechanism by which these things are effected, we shall find every thing around us equally mysterious, equally incomprehensible,—from the stone which falls to the earth, to the comet traversing the heavens,—from the thread attracted by amber or sealing-wax, to the revolutions of planets in their orbits,—from the formation of a maggot in putrid flesh, or a mite in cheese, to the production of a NEWTON or a FRANKLIN."—pp. 98.

Our readers will probably not require a more distinct abandonment of the main points of a bad position, than that which is involved in the preceding paragraph. Mr. Lawrence pleads "ignorance" on his own side, while he demands from us inaccessible knowledge, and impossible definition. He can arm himself with the "mysterious," and the "incomprehensible;" but this defence is denied to the immaterialist. There is, moreover, either miserable imbecility, or a most reprehensible attempt to bewilder and delude, in the comparison tendered by way of illustration. We do not, it is true, "know *how* the liver secretes bile," but we know, that it actually *does* perform that function; this is matter not merely of induction, but of fact, experiment, and universal agreement. Mr. L. *assumes* the identity of organization and intellect—but this is to take for granted the very point in debate, and if he will only prove the fact, we will cheerfully release him from the *onus* of showing its specific operation. He will

of course allow us the privilege, which he claims for himself; he will exempt us from tracing out the distinct separation between substance and spirit; we admit our inability to explain "how" it is that they exist diversely, and yet act conjointly; but since it is quite clear that the co-operation of mind and matter is equally explicable on the mediate, as on the organic principle, we demand for ourselves the entire benefit of Mr. L.'s mystery and incomprehensibility.

The nature of our work will not permit us to follow out the various manifestations of the sceptical principle in the present work. It seems so natural a result of Mr. L.'s organization to exemplify the workings of this feeling, that it mingles with all his reasonings and expositions, and leads him into all the vagueness of thought and statement, which are the invariable characteristics of the spirit of unbelief. We can only find space for a farther reference to one or two striking passages, though we should consult our own inclination by going fairly through all the divergencies of his fancy. The following citation exhibits a specimen of that strange confusion of mind, or perhaps of that waywardness of intention, which jumbles together things perfectly distinct, for the purpose of producing a particular effect.

"The increasing light of reason has destroyed many of these remnants of ignorance and barbarism: but much remains to be done before the final accomplishment of the grand purpose, which, however delayed, cannot be ultimately defeated;—I mean, the complete emancipation of the mind; the destruction of all creeds and articles of faith; and the establishment of full freedom of opinion and belief. I cannot doubt that a day will arrive, when the attempts at enforcing uniformity of opinion will be deemed as irrational, and as little desirable, as to endeavour at producing sameness of face and stature."—p. 90.

Now what connexion is there between "the destruction of all

creeds and articles of faith," and the "full freedom of opinion and belief?" If "all creeds" are inhibited, where will be found "freedom of belief?" That is the worst tyranny which assumes the mask of liberality; that is the most ferocious wasting, which takes the motto of "complete emancipation."—We are as decided friends to liberty as Mr. L. can possibly affect to be; we are as determined enemies to imposed symbols as he can really be; but we are yet to learn the expediency, or the morality, of that "emancipation," which shall prevent voluntary associations from framing and adopting their own "creeds and articles of faith." The looseness with which these sentiments are worded is, if it be intentional, deeply criminal; if not, it shows, at least, how mischievous it is for men to write on subjects, respecting which their ideas are confused, and their antipathies decided.

"The intellectual worth and dignity of man are measured, not by the truth which he possesses, or fancies that he possesses, but by the sincere and honest pains he has taken to discover truth. This it is that invigorates his mind, and, by exercising the mental springs, preserves them in full activity. Possession makes us quiet, indolent, proud. If the Deity held in his right hand all truth,—and in his left, only the ever-active impulse, the fond desire, and longing after truth, coupled with the condition of constantly erring,—and should offer me the choice; I should humbly turn towards the left, and say, 'Father, give me this: pure truth is fit for thee alone.' Thus spoke a sage; and his determination seems as wise as the famous choice of HERCULES."—p. 65.

Habemus confitentem reum! We wish for no stronger evidence of Mr. Lawrence's state of mind than this: he has gone out of his way to make himself responsible for the frivolous and mischievous rant of Treviranus, and he must take the imputations which he has fastened on himself. He has recorded a deliberate preference of error to truth; professing to be himself, and to wish to direct others, in

search of verity, he has testified his disinclination to find it. The possession of truth has always been, in our apprehensions, the highest of intellectual and moral distinctions; its full attainment is neither more nor less than the restoration of the Divine image:—and yet we have here the impious rant of an individual, who tells the Almighty, that he has no desire to *awake in his likeness*. We thank Mr. Lawrence for this honest exposition of his sentiments; and we profess our entire conviction of his veracity. The spirit of his book is a running commentary on this simple and expressive rejection of truth.

Mr. L.'s materialism furnishes him with a very effective argument against Bible and Missionary Societies, which we strongly recommend to Messrs. Norris and Lloyd, to the Bishop of Peterborough, and the other worthies who have signalised themselves by an indefatigable hostility against all such obnoxious institutions.

"I cannot but respect the feelings of philanthropy, and the motives of benevolence, which have prompted many of our countrymen to exert themselves in behalf of the unenlightened and oppressed: I cannot contemplate without strong admiration, the heroic self-denial, and the generous devotion of those, who, foregoing the comforts, luxuries, and rational enjoyments of polished society, expose themselves to noxious climates, and to all the perils of unknown countries, in order to win over the savage to the settled habits, the useful arts, and the various advantages of civilized life, to rescue him from the terrors of superstition, and bestow on him the inestimable blessings of mental culture and pure religion. But our expectations and exertions in this, as in other cases, must be limited by the natural capabilities of the subject. The retreating forehead and the depressed vertex of the dark varieties of man make me strongly doubt whether they are susceptible of these high destinies;—whether they are capable of fathoming the depths of science; of understanding and appreciating the doctrines and the mysteries of our religion. These obstacles will, I fear, be too powerful for Missionaries and Bible Societies; for BELL and LANCASTER schools."—p. 461.

Is this buffoonery, or unconscious infirmity? Americans and Africans, incapacitated by the form of the cranium for the reception of mental and moral illumination!—Condemned, by the “retreating forehead and the depressed vertex,” to ignorance of God, and failure in the race of immortality! What absurdity more gross, what self-stultification more complete, can this dealer in desperate paradoxes charge upon the doctrines of the Gospel? Facts are in his teeth—history, past and present, annihilates his hypothesis—analogy gives him no vantage ground—and all sound reasoning, as well as all right feeling, rebuts these monstrous insinuations. Where has he learnt that the African is incapable of high intellectual cultivation? What evidence can he bring in support of his naked intimation, that God has created a numerous race incapable of receiving “the doctrines and mysteries” of that only faith whereby they can be saved? Arguments we would encounter—facts might be sifted—but these unsubstantial inuendoes elude the grasp. We ask for testimony and syllogism, and when these are tendered, we will grapple with them fairly; but with the idle blustering of Mr. Lawrence, we know not how to deal.

On the principles of materialism, it is a mere jest to talk of moral accountability. When volition shall have been proved to be the mere result of corporeal mechanism; when all judgment, and all emotion, with all consequent action, shall be referred to certain movements of the bodily system, the advocate of matter may congratulate himself on having established a scheme which annihilates all principles of responsibility, either towards God or his creatures. Who can resist the constitutional impulse? What counteractive power will be left to withstand the ur-

gency of animal emotion? What element of self-control will exist amid the infinite complication of the man-machine? All this leads directly to the most demoralizing fatalism; and if followed out, would give us a body without a soul, life without immortality, death without hope, and, in entire consistency, a world without a Maker, a universe without God! Alas, for the blindness of the human mind! Wretched, indeed, is his lot who resigns his will to its own dark guidance, and expatiates in the immensity of existence without an humble and docile spirit. Grace, strangely as the word may sound among philosophical discussions—and that it does so sound reflects deep disgrace on modern science—the grace of God is not less necessary in our inquiries after human knowledge, than it is in our efforts after divine illumination. The Christian is the true philosopher; and he who gives his *heart to seek and search out by wisdom concerning all things that are done under heaven*, will make far greater and more substantial progress, if he conduct his research in the spirit of faith and of christian meekness and simplicity, and keep steadily in view that “it is man’s chief end to glorify God, and to enjoy him for ever.”

In reviewing the present volume, it has been our object rather to expose the weakness and fallacy of Mr. Lawrence’s modes of assault, than to enter, except incidentally, upon the consideration of the subject itself. We are aware that it is not free from difficulties; that there is specious ground for cavilling and hesitation; but, we are persuaded, that the fair and simple-minded inquirer will perceive, that the embarrassments which invest the subject are chiefly connected with one narrow and detached line of examination. The lecture-room and the dissecting knife are better suited to anatomi-

cal detail than to logical or metaphysical inference; there is great danger that the exquisite adaptations of the material *compages* may produce, on the young and unprepared mind, an impression unfavourable to the separation of organization and volition. But let it be remembered, that no positive argument can be derived from the fine structure of the human frame, which does not apply as strongly to the vehicular as to the mechanical hypothesis, while all the reasoning deducible from Revelation, and from psychological inquiry, tells on our side. The sceptic quits a living vigorous hope for a cold negation, he shuts the eye of his mind, and, turning from the glorious sun in heaven, cries out, "Where is it?"

But, while we decline to enter upon the inquiry at large, and to point out all the anatomical and physiological evidence which refutes the assertion of this champion of materialism, we cannot refuse ourselves the gratification of quoting the counter-sentiment of a member of the same profession. In a report with the signature of D. Uwins, M. D. we find the following beautiful and eloquent passage, of which the philosophy is as sound as the language is rich and vivid.

"He who has walked without anguish amidst the ruin of empires, finds it difficult to sustain the sight of intellect in decay.' The drama of life every one knows to be sufficiently abundant in distressing scenes; but the deepest and most dreadful of all tragedies which time and sense present, is the destruction of the intellectual portion of the human frame by the crushing grasp of palsy. At one of these frightful representations of the force of disease the writer has just been present. Paralysis has deprived him of a valued friend. The casket, indeed, remains, but the jewel is no longer

to be found. The same seeming composition stands before him of fibre, of nerve, of blood-vessel; the features are still the features of his friend, — but the animating principle is fled! — the something, without which even beauty is deformity, is gone!

"One of the feelings which together conspire to stamp occurrences of this nature with such a dread impress, arises, probably, from the inferences which they at times almost force upon the imagination in favour of the doctrines of materialism. We are apt to infer, if such be the control of disease over intellect, that intellect itself is destructible,—that what we call mind is nothing beyond a certain arrangement of material particles,—that the soul is a mere secretion. But this reasoning is as erroneous, as the conclusions to which it conducts us are appalling. To adduce arguments in favour of the immateriality of thought, would be here out of place; but the writer will be excused for adverting to one particular in connexion with the melancholy events under contemplation, which he does not recollect ever to have seen made use of in the way that it certainly might be brought to bear against the assumptions of the materialist; or, for the purpose of proving that organization is not the essence, but merely the vehicle, of intellect; and that, in cases of either madness or idiotcy, the rational faculty has only been forced into a temporary hiding-place, ready at its Creator's call to be once more restored to liberty, and light, and life. The circumstance alluded to is this—that the period of dissolution, in frames that even for a series of years shall have seemed as it were soulless, is often the period of returning consciousness and understanding. The mind, at this awful moment, not seldom comes out from its prison in a palpable form, and, in the act of its departure

256 *Review of Books:—Happiness; a Tale for the Grave and Gay.* [MAY, from the body, shines full, refulgent, and serene, upon the surrounding spectators, in the same manner that the setting sun, which, during the day had not been visible, breaks often upon the sight of beholders, just before it sinks below the horizon,—seeming to take a mild and gracious farewell of the world it would have shone on, but for the intervention of clouds and fogs.”

Respecting the remainder of Mr. Lawrence's work, we have little to say. We are not aware that it contains much novelty, and we have understood that the circumstances of his previous connexion with Mr. Abernethy, give to Mr. L.'s attack on that eminent surgeon a somewhat discreditable aspect.

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*Happiness; a Tale, for the Grave and the Gay.* 2 vols. 12mo.  
London: Westley, 1821.

WE have, most assuredly, not the smallest intention of entering into a detailed consideration of the contents of this work; it is quite enough to induce us to decline the task, that the author, a man evidently of no mean faculties, has chosen to come before the public in the parti-coloured vestment of a religious novelist. We have no quarrel with him on this score; we shall not close our vizors, couch our lances, and joust with him on this debateable ground; but, having expressed our simple dislike of these compositions as a class, we shall proceed to make a few miscellaneous observations which have suggested themselves during a rapid glance at the contents of these volumes.

In truth, it has been only a glance, for we cannot, such is the want of versatility in our minds, pass with an alternation sufficiently rapid

“From grave to gay, from lively to severe,”  
to qualify us for relishing the

mingled scenes of levity and deep seriousness which follow each other, in rather abrupt succession. The humorous and fashionable sketches have not particularly attracted us. They are deficient in that light and spirited touch which is the only style of handling suited to such things; they are clever, certainly, for they are evidently traced by a man of effective talent, but they are not characteristic; they have an air of heaviness and elaboration about them which is injurious to them in more ways than one. And yet, notwithstanding the want of attraction in these portions, they have had very much the effect of incapacitating us for due attention to the more important and impressive parts of the story, and of leaving us in the disagreeable dilemma of undergoing a second reading, or of adverting, in a very slight and cursory manner, to what may possibly deserve strong and discriminating commendation. The first part of this alternation would be fairest to the author, but as the second happens to be best suited to our convenience and our inclinations, we must be excused for adopting it.

Some of the detached passages which fixed us to a closer inspection, claim from us a specific approbation, which we are far more gratified in expressing, than we have felt in making the preceding remarks. The chapter which contains the description of the new sect, paints to the life the incongruous but insipid mixture of ostentatious knowledge with real ignorance, of high pretensions with slender attainment, of pompous phrase with vulgar conception, which distinguish these religious *alumbrados*. It well shows off that overweening imbecility which, when it once spurns the salutary control of humility and self-suspicion, hurries forward, from one perilous absurdity to another, till it find its last repose, not in mere

barren and unintellectual speculation, but in fallacies destructive alike to moral and religious truth. The "new biblical discovery"—the fluctuation of mind from grave to graver absurdity—the "sweet exposition at family worship this morning," by Mr. —'s "dear wife," who clenches her expository fancies by an unerring recipe for the elicitation of scripture light—are "palpable hits."

"Here Mrs. — interrupted her husband, and begged to be allowed to throw her portion of light upon this great point. The company were instantly hushed into most profound and attentive silence.

"All systems, (said Mrs. —,) are distinguished by certain grand characteristic principles; and these principles may be reduced again into some single dogma, which may be considered as the essence of the whole. And such, I think, is our doctrine of the Union in the system of divine truth, which, as genuine Biblists, we derive exclusively from the Scriptures. When rightly understood, it relieves from all difficulties, tranquillizes the mind, and sets us free from every law, both human and divine.

"This doctrine is founded upon a fact most clearly revealed in the Bible. That is, the pre-existence of all the elect people of God. A pre-existence which is coeval with that of Jesus Christ; He and they came into actual being at one and the same moment. When he was formed, they were formed in him. What we are accustomed to consider as creation, is not so, in fact, in reference to the church; it is only manifestation, so that all the elect really existed millions of years before any of them were born. They were the fair and lovely bride of the Lord, their husband. The most intimate endearments subsisted between them till the period of the creation. And then this ungrateful wife, in her adulterous and restless dissatisfaction with her heavenly spouse, voluntarily repudiated herself, and descended into what is called by us her time state. But it was impossible to dissolve the union between her Lord and herself; and, therefore, he that was human before, and not God, for God only dwelt in him, and his humanity existed from eternity, condescended to become an infant, and to be born again;—the only scriptural new birth. He thus followed his bride into the wilderness, sinned for her, suffered for her, and has so transferred himself to her, that they are identified rather than united. Christ is his Elect, and his Elect is Christ; so that, whatever the one does, the other does;

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and as Christ's work is a finished work, the Elect have only to believe their identity with him. This constitutes the whole of faith and obedience. They have nothing to repent of, or to forsake, for all their sins, past, present, and to come, are not theirs, but Christ's; they have nothing to perform, for all Christ's righteousness is not his, but theirs. They have only to continue in their time state, to accomplish the number of Christ's sins, and, having done so, to depart in peace. Regeneration, and what is ignorantly termed the work of the Holy Spirit, are nothing better than Popish errors, designed to flatter the self-righteous pride of the children of perdition."

"Mrs. — received the warmest thanks of the assembly, for her judicious and simple elucidation of a most profound doctrine of the Gospel; and a young lady, apparently rising to oracular distinction, begged to know by what general canon of interpretation Mrs. — had been enabled to arrive at such clear views of biblical truth.

"In the first place, (said Mrs. —) I read nothing but the Bible; I am strictly a biblist.—In the next place, I hear nobody but my husband, and he borrows his illumination from me; and the rule of interpretation, which I have adhered to, is simply this—to understand all the passages of Scripture which have heretofore been considered figurative and allegorical, in their strict and literal sense; and vice versa, to understand all that have been deemed literal and plain; as allegorical and figurative. This, (she said,) is my key to the treasury of divine knowledge. Adopt it, my dear, and you will soon be as wise as all your teachers."—Vol. II. pp. 244—248.

There is fine discrimination in this *passage*, and it carries with it, in its obvious moral, an impressive warning against the surrender of the mind to its own wayward imaginings. Homilies would speak less forcibly against self-confidence, than this bold portraiture of its weak, yet odious aspect. Long as this extract has been, we must make room for another, in which the author evidently and powerfully describes the person and mind of the highly, but dangerously gifted nobleman, whose Cain we reviewed in our last number. Its insertion will be an apt continuation of that article, and will, beside, give us an opportunity of

258 *Review of Books:—Happiness; a Tale for the Grave and Gay.* [MAY, brief advertence to a subject, which we then omitted to notice.

"He was of middle age, and had somewhat of a foreign air. As he sat uncovered, the contour of his head and features exhibited a fine specimen of classical expression and beauty; but the general physiognomy, to an attentive observer, revealed a character, formed of all the elements which constitute intellectual grandeur and moral depravation; the *mens divinator*, and the darker passions, seemed to divide the countenance between them. The forehead, shaded by Hyperion curls, expressed loftiness of thought; the godlike brow, and full, penetrating eye, gave assurance of decisive energy, more mighty for evil than for good. Around the mouth, lurked contemptuous scorn, and sarcastic bitterness, while over the whole was diffused the soft illumination of what Longinus has denominated the *σφοδρὸν καὶ ενθουσιαστικόν*."—Vol. 1. pp. 268, 269.

"His colloquial powers were, indeed, of the highest order, and so insinuating were his manners, that even diffidence and reserve felt assured in his presence. He could unveil the heart, and those who stedfastly resolved to "give their thoughts no tongue," were not able to resist the witchery which he threw around them, but in spite of themselves, admitted him to their confidence. He led conversation, but did not engross it. His wonderful intellect grasped every subject within the range of philosophy, science, and literature. The happiest illustrations came at his bidding, adorned with all the felicities of taste. Even common thoughts, when uttered by him, sparkled with unusual brightness, and things universally known, after passing through his mind, appeared in all the freshness of novelty. When he reasoned, he rather seduced than convinced, and when he declaimed, it was in the fervid style of poetical inspiration. Not only was he imbued with the spirit of the ancient classics, and familiar with the finest models of art, as described in story, and in song; but, sustained by the enthusiasm which these records inspired, he had traversed every region, and worshipped at every shrine, where genius had left a vestige, or a memorial that he had ever been. Yet was this highly-gifted individual to be numbered among the most guilty of his species; and with all his assumed gaiety, he was more miserable than the first murderer! "Pleasure's pallid victim;" and the daring apostle of infidelity, he lived but to extend the empire of human wretchedness. It was his sole ambition to render others as depraved, and as hopeless, as himself. The more effectually to accomplish this satanic

purpose, he had organized a system of opinions subversive of revealed religion, and at war with the holiest ordinances of society. And that these pernicious opinions might spread their moral desolation over the fairest, and by far the most important portion of the community, he did not convey them through the medium of essays, and philosophical discourses addressed to the learned, but with a baseness peculiarly his own, arrayed them in the fascinations of poetry, and sent them forth, to corrupt the innocence of the rising generation.

"The influence of such a writer, in a country where his talents are commanding, and his productions popular, is worse than the worst plague of Egypt—for that merely cut off the first-born, and in every house there was only one dead; but this infects with its malignant virus, all the members of a family, and devotes to ruin the whole youthful population of the land. It resembles the blight in nature, which, in one fatal hour, destroys, before the fruit is set, the entire promise of the year. Pestilence and famine are less evils to a state, than lascivious and impious publications; in which genius betrays the cause of purity and social goodness, and becomes the pandar to Belial and to Moloch. If a man of the highest order of mind, misleads when he ought to instruct, he may do mischief as long as the world lasts; he is a nuisance to future ages, and lays a snare for those who are yet unborn.

"The Harolds, the Beppos, and the Don Juans of the present day will do more to subvert the foundations of human virtue and human happiness, than all the speculative and merely argumentative works against Christianity that have ever issued from the press. These tempters have the Syren's voice, and their song will allure thousands to their fate."—Vol. 1. pp. 270—273.

This is a forcible delineation, and as just as it is forcible. In the magic of Lord Byron's muse there lurks a poison, compared to which, the *venena Colchica* were innoxious; his power is exercised, not to elevate, but to degrade; his appeals are not to the better, but to the lowest sympathies of our nature, and we thank the author of *Happiness* for the opportunity of enriching our pages with this vigorous limning of the personal, mental, and moral lineaments of a character so awfully instructive.

In our review of *Cain* we

omitted all reference to that part of the preface in which Lord Byron, with an affected appeal to the authority of Warburton, represents the Jews as ignorant of a future state. We shall not now enter upon the Warburtonian labyrinth, we shall not point to the irresistible evidence afforded by the New Testament, nor shall we, at the present time, investigate the distinctive characters of the Mosaic legislation; but if we thought it possible that our humble labours might be submitted to his Lordship's scornful glance, we would ask him, in all simplicity and good faith, whether he can really, having read the whole of the Pentateuch only, believe that a people thus governed, thus illuminated, thus conversant with the angelic world, with the glory of God, and with the voice of Jehovah,—could, by any possibility, or in any sense, be ignorant of a truth, which has been found among the most abject tribes of the human race?

*Lectures on the Reciprocal Obligations of Life; or, a Practical Exposition of Domestic, Ecclesiastical, Patriotic, and Mercantile Duties. By John Morison, Minister of Trevor Chapel, Brompton. 12mo. 7s. London: 1822.*

At a time like the present, when a set of disorganizing principles, or rather a spurious brood of dogmas, destructive of all principle, seems to be gaining ground on the noble and practical simplicity of Scripture truth, we observe, with peculiar satisfaction; that the untainted classes of the religious community exhibit unequivocal signs of jealous vigilance and seasonable activity. Christian ministers have taken the alarm, and, from the pulpit and the press, are warning their hearers against the subtle pestilence; and their reasonings and expostulations have not been in vain, since, if the evil has not been eradicated, it

has at least been detected; if the moral atmosphere be not yet purged from the gross and fetid vapours of the antinomian plague, at least we are on our guard; we put all new importations under rigid quarantine, and it is always with special gratification that we find ourselves able to report "clean bills of health."

In this view, we give a cordial welcome to Mr. Morison's book. Expositions of the relative duties, at all times valuable, are peculiarly so in the immediate emergency; it cannot be too often, nor too urgently, enforced upon the world, that the Gospel, while in its primary sense it is a revelation of the will of mercy, the way of salvation, and the spring of joy, to a ruined and wretched world, is no less a rule of life, a law of holiness, a restoration of the Divine image, as well as of the Divine favour.

Without endeavouring to stretch our recollections to a very extensive range, we are not at the moment aware of the existence of any separate and single publication, in which the relative duties are comprehensively treated in their application to human character and human life. This was a defect which required to be supplied, and Mr. Morison has executed his task in a spirit of wisdom and piety, which calls for our decided commendation. In the family, the church, our native land, our station in society, we have various and distinct obligations to discharge; and although it be nearly impracticable to trace them in all their modifications, it is highly desirable, that the main principles of action, the great laws of religious intercourse, should be set forth in their strong bearing on private and public life. This has been effected in the volume before us, at once with fidelity and discretion, and in a style correct, impressive, and remarkably free from the current affectations of modern composition.

The second lecture is on the Marriage Institution, and gives us the opportunity of citing the following judicious and energetic remonstrance.

"Let me warn all against the dangers of a golden lure. Young people should not rush, indeed, into matrimonial ties under imprudent and unjustifiable circumstances. If they have no rational prospect of meeting the daily claims of a family expenditure, they ought not to expose their affection, however ardent or sincere, to the rude shock of an unmitigated poverty. The entail of misery, in such instances, is almost as certain as if the infliction of it had been purposed: and few, indeed, have been so happy as to rise superior to the chilling influence of sudden, unexpected adversity, especially, if superinduced by their own imprudence. But if the evils of rash unthinking affection are great, those of a sordid calculation are, if possible, still greater and more alarming. A systematic money-hunter is one of the most despicable of human beings, and verily, in general, he has his reward. It is most painful to witness the degree in which the accident of a fortune will hush, even on the part of parents, all minute and troublesome inquiry on every other subject. "*Is it a good match?*" (by which is meant, in plain terms, are the parties rich?) is the first, and, perhaps, the only question, with, by far, too many on hearing the news of a marriage. Character, disposition, mental accomplishment, reputable connexion, the prospect of a decent competency, and even piety itself, go for nothing:—if the darling idol is wanting—all is wanting. Here, indeed, "*money answereth all things.*" It can convert the rake into a paragon of worth;—it can blot out thirty years from the far-spent calendar of human life;—it can invest the most ordinary figure with all the charms of more than vulgar beauty;—it can dissipate, by one magic touch, all the suspicious circumstances which may have settled on a character during a series of years;—it can turn, as by an intuitive impulse, a Presbyterian into an Episcopalian, an Episcopalian into a Papist, a Calvinist into a Socinian, and a strict religionist into a Deist:—in short, it can set up a principle of attraction which nothing but good sense and a well-regulated conscience can overcome. Although covetousness is, in general, more the sin of age than of youth, I would, nevertheless, intreat every one who entertains the prospect of being united in marriage to an individual possessed of wealth, to pause before the irretrievable step is taken, that is, before any direct or even tacit avowal of regard has been made, and solemnly

to ask, as in the presence of God, "*am I under the influence of a golden or of a personal attachment?*" If the honest answer which this question elicits, is satisfactory to conscience, (which may be considered as a competent judge in such cases,) money, and even riches, can be no rational barrier to a matrimonial union; on the contrary, by an increase of influence, they may greatly augment the sphere of useful and benevolent exertion." —pp. 35—37.

The lecture on Pastoral Duties is fraught with important matter, and is evidently the result of a conscientious survey of their extensive field. The subject of ministerial inspection is enforced with much earnestness and discrimination.

"Pastoral visits, when conducted with discretion, and when not suffered to degenerate into mere matters of form, are often of the greatest possible service. They furnish a minister with opportunities of studying the character and circumstances of his hearers, by which he is enabled to preach with greater interest and fidelity than he could otherwise have done. They insensibly strengthen pulpit instruction by throwing around it all the charm attaching to friendly advice. We naturally attend to the words of a friend, and the direct tendency of pastoral visits is to constitute a minister the friend of every family and of every individual in his congregation.

"They tend also, in a high degree, to advance the spiritual knowledge of our hearers by the familiar inquiries which they elicit, and the no less familiar explanations they secure. How happy is their influence on the minds of the younger branches of a family! And how desirable is it that religion should become their early—their supreme delight! Parents should teach their children to hail with delight the pastor's visit; and ministers, on the other hand, should always endeavour to drop something to the young on the subject of religion, in a devout, yet winning and persuasive manner. If a minister does not strive to insinuate himself into the affection and esteem of the young, it is much to be feared, at least among Protestant Dissenters, that his continuance, in any given sphere of labour, will be but of short duration; as a congregation will soon lose its numbers, as well as energies, if deserted by the rising generation. In going into some families, it is very painful sometimes to observe, when the sabbath comes round, that the nominal minister of a house is not the real one of the younger branches belonging to it; that they either do not go with their parents to hear the

stated pastor, or if they do go, yet it is evidently with a degree of reluctance which precludes the possibility of improvement. Are not ministers often to blame for this state of things? Have they done all they might, in private, to render themselves agreeable to the young? and not only agreeable, but useful? Why, I ask, have the congregations of some most pious and respectable ministers been reduced until none have been left behind but a few standard bearers—their early friends and hearers? I cannot think that age, on the one hand, or novelty, on the other, has produced this deplorable evil. I fear the comfort and tastes of the young, in too many such instances, are not sufficiently consulted by the minister, especially in private. At the same time, parents are not without their share of blame. They are often exceedingly indiscreet in the manner in which they speak of ministers before their children; thus teaching them to sit as critics on their sermons, and general habits, before they have attained to an age qualifying them to judge correctly of either. In this way, prejudice sets in on the inexperienced mind; and, before a son has reached the age of manhood, he deems it his duty to quit a ministry which his parents have never taught him, by their conversation or example, to respect. I am satisfied that much of the morality of Scotland is owing to the early respect which children are taught to entertain for the ministers of the gospel.”—pp. 208—210.

These references will be sufficient to illustrate the spirit and execution of this volume; but we must trespass somewhat on our accustomed limits, to make room for the following excellent remarks.

“It will regulate your views on the subject of a minister’s success. You will not presumptuously imagine that it is with him to command the blessing. It is his, indeed, to labour, and watch, and pray, and exercise dependence; but it is with God to ‘breathe upon the slain, that they may live;’ as in the natural world, so also in the spiritual, it is with Him to ‘send prosperity.’ The full conviction of this truth will stimulate you to fervent, and oft-repeated, prayer for the Divine benediction; and should it please God to withhold the increase, or only to grant it but partially, you will thus be prevented from undue despondency, on the one hand; and form a disposition to reflect on instruments, on the other. And should ‘times of refreshing come from the presence of the Lord,’ the instrument will not be blighted by having that honour heaped upon it which belongs exclusively

to God. I cannot help considering it as most momentous, that the hearers of the Gospel should think and feel correctly on this head, as it is one of a decidedly practical nature. In too many religious circles the whole system hangs on the minister; if his popularity, or his better qualities, succeed in filling the pews, all is well; the funds prosper; his deacons can afford to pay him a liberal salary; and the pecuniary engagements of the place are met with ease, and with an air of independent dignity. Let the picture, however, be reversed; and, with equal excellence of character, though with talents less splendid, let the minister labour with a more measured popularity, let the pews be less generally filled, let the place be less handsomely supported,—and the whole affair is charged to the account of the minister, however active his exertions, and however amiable and pious his spirit. There is much of the spirit of the world in all this, and something that stands in entire opposition to the kingdom of Christ.”—pp. 245, 246.

This is a just rebuke to that captious and critical spirit, too commonly prevalent among us, which, instead of sitting as humble and docile hearers and learners, sets too many of us upon playing the Aristarchus, watching the peculiarities, and noting the defects and failures necessarily attendant on human infirmity. Alas! when we consider the magnitude and elevation of the christian system, and the weakness of the finite intellect that has to grasp and to unfold its awful mysteries, we may well stand rebuked for a cavilling habit, and, instead of feeling disgust at occasional errors in language, or peculiarities of manner, adore the goodness and graciousness of our heavenly Father, who can make such humble instruments, powerful weapons in his hand. But, on the other side, let a fair view be taken of the ministry—we mean, of course, in this place, the dissenting ministry—and then let the question be as fairly asked, whether, even with regard to mere human talent, there be, in any existing profession, a larger body of talent brought to bear on any specific object? We are persuaded



that if a candid observer were to go through our different places of worship, his prevailing feeling would be that of admiration. We protest, with Mr. Morison, against making the preacher responsible for the fastidious temper of his auditory; when a minister has grace and zeal in his heart, common sense in his head, and a fair portion of discretion withal, if there be no profitable result from his pulpit addresses, the fault is to be looked for, not in him, but in the frame and spirit of the audience.

*Sketches of India: written by an Officer, for Fire-side Travellers at Home.* 8vo. pp. 329. London, 1821.

WE have three or four reasons for noticing this very agreeable book. In the first place it came into our hands accidentally, and occupied a leisure hour very pleasantly and not unprofitably. Secondly, we have been much gratified by the distinct reference to religious principle which frequently occurs in very decided language. And, thirdly, we have met with a few hints which we think worthy of observation, respecting the probable success of the Gospel in its contest with the sanguinary and obscene superstitions of Hindostan. The author narrates and describes, with much vivacity, though he now and then falls into a little affectation of eloquence and fine writing which we could willingly dispense with; his selection is uncommonly good; he never overdoes his subject, but whether it be landscape or figures, colour or outline, he gives a rapid and well-marked sketch, and passes on to another subject without for a moment fatiguing attention or foiling expectation. We really think, that if we had previously known nothing of the *superficies* of India, we should have derived a better idea of the living groupes which

move upon it, with their various accompaniments of dress, decoration, arms, looks, habits, varieties, and scenery, than from any other book of double the size that we have ever made ourselves acquainted with.

“ I shall never forget the sweet and strange sensations which, as I went peacefully forward, the new objects in nature excited in my bosom. The rich, broad-leaved plantain; the gracefully drooping bamboo; the cocoa-nut, with that mat-like looking binding for every branch; the branches themselves waving with a feathery motion in the wind; the bare lofty trunk, and fan-leaf of the tall palm; the slender and elegant stem of the areca; the large aloe; the prickly pear; the stately banian, with its earth-seeking and reproductive drop-branches; and among them birds, all strange in plumage and in note, save the parroquet, (at home, the lady's pet-bird in a gilded cage,) here spreading his bright green wings in happy fearless flight, and giving his natural and untaught scream.” . . . . .

“ It was late and dark when we reached Poonamattē; and during the latter part of our march, we had heavy rain. We found no fellow-countryman to welcome us; but the mess-room was open and lighted, a table laid, and a crowd of smart, roguish-looking natives seemed waiting our arrival to seek service. Drenched to the skin, without changes of linen, or any bedding, we sat down to the repast provided; and it would have been difficult to have found in India, perhaps, at the moment a more cheerful party than ours. Four or five clean-looking natives, in white dresses, with red or white turbans, ear-rings of gold, or with emerald drops, and large silver signet-rings on their fingers, crowded round each chair, and watched our every glance, to anticipate our wishes. Curries, vegetables and fruits, all new to us, were tasted and pronounced upon; and after a meal, of which every one seemed to partake with grateful good humour, we lay down for the night. One attendant brought a small carpet, another a mat, others again a sheet or counterpane, till all were provided with something; and thus closed our first evening in India. The morning scene was very ludicrous. Here a barber, uncalled for, was shaving a man as he still lay dozing; there another was cracking the joints of a man half-dressed; here were two servants, one pouring water on, the other washing, a sahib's (sir, or master's) hands. In spite of my efforts to prevent them, two well-dressed men were washing my feet;

and near me was a lad, dexterously putting on the clothes of a sleepy brother officer, as if he had been an infant under his care."

In this light and sketchy, but easy and expressive manner, does this amusing traveller describe the various objects which present themselves to his discriminating eye. We might have cited superior passages, but we have taken that which was most suitable from its convenient length. But we must now turn to a yet more gratifying subject; it is pleasant, in proportion to its lamentable rarity, to find a military man openly, and even forwardly, recognizing the substantial truths of Christianity. Decidedly, but without affectation, he takes every fair opportunity of using expressions which induce us to believe that he is a converted man. The following is the suitable and pious language in which he closes the volume.

"It has not been the vanity of playing author, which has induced me to consent that this should be offered to the press. —I write for men like myself; and if a scholar should look on it by accident, as he sat alone over the fire in a solitary inn, he might innocently beguile an hour over these unlearned pages; and go perhaps to his bed, after wandering with me among haughty followers of Mahomet, and idolatrous Hindoos, more grateful to his Father in heaven, for having cast his happier lot in a land where, under the cross of Christ, he may read his interest in the precious promises of the Gospel; and mark how the benign influence of Christianity softens and adorns the character of the English people."

And on spending a Christmas-day amid the ruins of an old serai, he indulges in the following pious strain of meditation, mingled with picturesque description.

"My day at Nya Serai, is one of my life, although marked by no peculiar incident, not to be forgotten. It is a happy festive day in Old England. All the images and associations connected with it are joyous. Family circles, smiling children, indulged and contented servants, Christmas gifts, holiday fare, and cheerful faces; and, with the more-aged pilgrims in this vale of years, the reflected pleasure from the innocent gaiety

of children and dependents; and a holy, high, and hopeful joy,—a deep gratitude for the birth of that Redeemer, in whom alone they find rest for their souls. No bell here knolled for church; no humble voice read to me the glad tidings of peace on earth, good will towards men. Yet was this day most blessed to me. The Moslem lay slumbering near my tent; the lawless Mahratta rode past it; the Hindoo peasants of Malwah were busied in their fields; a burning sun shone fiercely; sound, sight, and climate, seemed alike to mock the season I would think of; but, with a pocket-bible in my hand, I felt the emptiness of all fancied situations, means, and ordinances, compared to the fulness of God's word; or, of their poor influence, compared to the power of his Holy Spirit. I traced back my Christmas days for many years, during all of which, I had felt about them only with a common, thoughtless, unmeaning joy. I had celebrated them at home, at sea, in camp, in Portugal, and in Spain too, had been present at the midnight mass of Christmas eve; in France, had forgotten Frenchmen and captivity in the common conviviality of that marked day; always had I been in the society of relatives or friends: but yet, in a land, heathen and almost hostile, passed one of the happiest days of my whole existence. I saw that the words uttered from heaven to the adoring shepherds were to the whole earth: and though I grieved to think the sound had not yet reached the dark spot around me, still did the conviction that it would strike to a heart, not one year before as dark itself: and I felt that, all alone as I stood, my thanksgivings and prayers ascended to the throne of grace, together with those of the assembled congregations of my native land."

But, as we have before hinted, we have been especially gratified by the evidence, both specific and incidental, supplied by this writer, respecting the probable success of missionary exertions in subduing the obstinate prejudices of the East against the doctrines of Christianity. He seems to be of opinion, that a spirit of inquiry is gone forth; that a blow has been struck, whose vibrations extend over a mighty region; that even the stern and scornful Mahomedan has, in many instances, learned to distinguish between essential truth and ceremonial deception. He pleads not for timid and relaxed

efforts, but for resolute and active perseverance ; and we are the more gratified, in referring to this opinion of a man who has travelled in these countries, and formed his judgment on the spot, because we know of some who sneer, and of others who despond. *Where is now the promise of his coming ?*—is a question not unfrequently asked, either with sarcasm, or with sorrow. Where !—in the strong and sustained exertions made in our own land and in other countries, for the furtherance of the great end—in the signal triumphs which have attended the preaching of the word in realms of darkness and delusion—and, above all, in the extensive and powerful enginry which is, at this moment, in full operation against the deep-rooted antipathies of the heathen to the Gospel. A direct appeal is made to reason and right feeling ; a challenge is given to *try the spirits* ;—the tract, the friendly colloquy, the public exhortation, all are vigorously at work ; and, above all, we have solid ground for hope that the blessing of God has not been withheld ; that good, substantial good, has been done ; and that not only the profession, but the heartfelt reception, of the faith of Christ, has been the large result of missionary labours.

*An Easy Method of acquiring the Reading of Hebrew with the Vowel-points, according to the Ancient Practice. By an experienced Teacher. On a single sheet. 1s. 6d.—London: 1822.*

We shall not discuss with Mr. Borrenstein the question of “ ancient practice,” but shortly recommend his very useful chart, without demurring to the assumption of its title. As a tabular representation of the peculiarities of *punctilious* reading it may be of considerable advantage to begin-

ners, and we think it to be regretted that it was not enlarged, so as to include a complete grammatical synopsis.

Mr. B. proposes to extend his plan to the publication of the Syriac and Arabic alphabets. To these he will do well to add the Samaritan ; and we would farther recommend him to proceed with this system until he has furnished learners with a complete series of sheet grammars, in all the dialects connected with biblical learning.

*A Grammar of the Sunscrit Language, on a New Plan. By William Yates.—Calcutta, 1820.*

*A Sunscrit Vocabulary ; containing the Nouns, Adjectives, Verbs, and indeclinable Particles, most frequently occurring in the Sunscrit Language. By William Yates. Calcutta, 1820.*

We notice these works simply for the purpose of announcing two convenient and accessible manuals of an ancient language and grammar, and with a view to direct the attention of our readers to the unwearied industry of the missionaries in all directions. Our last number contained illustrations of the undepressed exertions of the Ultra Ganges Mission, and these volumes will attest the perseverance of the Serampore brethren in their determination to break down the barriers which difficult and complicated dialects oppose to communication with the heathen. It is, indeed, glorious to look upon the steady progress of the great labour of love ; the Soqdra, the Bramin, the Bonze, are all addressed in their respective tongues ; the life-revealing doctrines of the Gospel are sent abroad through all realms ; and the kings and kindreds of the nations may search the Scriptures of truth. We understand that these volumes have received the revision and the approbation of Dr. Carey.

**Literaria Rediviva; or, The Book Worm.**

*The Spiritual Chymist, or six decads of Divine Meditations. By Wm. Spurstow, D. D. 8vo. 1666.*

DR. JOHNSON has remarked, in his life of Browne, that, "Some of the most pleasing performances have been produced by learning and genius exercised upon subjects of little importance. It seems to have been, in all ages, the pride of wit, to shew how it could exalt the low, and amplify the little. To this ambition, perhaps, we owe the frogs of *Homer*, the gnat and the bee of *Virgil*, the butterfly of *Spenser*, the shadow of *Woverus*, and the quincunx of *Browne*." The same taste to which the Doctor here refers, in works of a purely intellectual character, has very extensively prevailed, though slightly modified, among the theological writers of our country, from the period of the reformation, to the present times. There is scarcely an object in nature or art, however minute, or apparently barren of improvement, but has been drawn in by the powerful fancy, or warm imagination of the writer, to bear a distant, and occasionally happy resemblance to some religious topic, which has afforded ample opportunity both to descant upon the superiority of the spiritual anti-type to its earthly analogy; and to press upon the reader's conscience, a serious and earnest endeavour after its realization. Now, though there may be many sapient objections to this *conscriptive* method of calling nature's forces to the aid of religion, and constructing a Jacob's ladder of the creatures, to ascend, by their help, to brighter regions; yet we are easily reconciled to even its strangest and most uncouth vagaries, when we remember the hint of Herbert, that

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"A verse may catch him who a sermon flies,  
And turn delight into a sacrifice."

Our readers must not imagine that these appeals to the heart, through the medium of the fancy, are exclusively the offspring of fanatical and enthusiastic sectarians: the gravest and most orthodox bishops of the establishment, have indulged in the same vein of spiritualizing. "The Spiritual Meditations" and Contemplations of that truly reverend Dordrechtian Prelate, Hall, can only be distinguished from those of his *Smectymnuan* antagonists, by the greater awkwardness of his allegories, and his peculiarly overstrained allusions; and Patrick's known attempt to rival the well-earned renown of Bunyan's *Pilgrim*, has often elicited a repetition of the Bishop's candid acknowledgment, that the Tinker had beaten the whole bench of Bishops.

In claiming a high character among the books of this class, for the little volume, the name of which is prefixed to this article, we are aware of the high reputation which the *Meditations* of Boyle, those of *Trenchard*, *Hervey*, and *Pearsall*, have deservedly attained; we are willing to allow their merit, but we have no hesitation, after a perusal of many volumes of more extensive celebrity, in declaring our decided preference for Dr. Spurstow's unobtrusive and neglected work. Many others have, doubtless, their excellencies, and are peculiarly adapted to specific classes of society: were we inclined to indulge a smile at works which have been rendered so generally useful, we should say, that *Hervey's* popular volume was admirably suited to florists, *Erskine's* to tobacconists, and *Pearsall's* to nursery-

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children. In Dr. Spurstow's Decade, there is a pleasing mixture of scholastic and metaphysical subtlety, with the high-toned, and strictly puritanical divinity which the author professed; and what to us, appears the greatest merit of these compositions, the mere text-word of the subject is soon dropped, (as being only a useful vehicle of conveyance for matter of serious and durable worth,) and a fine strain of generalization, and high-wrought speculation is introduced, which appears to the eye, released from the unpleasant feelings occasioned by the insignificance of the title, like a splendid and magnificent building no longer disfigured by its scaffolding. In short, Dr. S.'s Meditations are intended for scholars, and we scruple not affirming, that no one possessing the true spirit of a scholar, will read them without pleasure, and none possessing the true feeling of religion, without edification.

The excellent author of this volume, was one of the Bartholomew divines, and in addition to that honour, was a joint writer of that nervous piece entitled *Smectymnus*, which had for its antagonists, the Bishops Hall and Usher, and for its defender, the admirable Milton. Our readers are probably acquainted with the origin of the mysterious name, by which that volume was designated; and that it deduces its terrific title from the conjoined initials of its authors, Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurstow. This extraordinary concatenation of indissoluble letters was a happy omen of its ultimate fate; for its episcopalian antagonists seem to have had an equal difficulty in decyphering the meaning of its hieroglyphical title, and in untwisting the well-wrought consistency of its manly argument.

Like many of his Presbyterian brethren, Dr. Spurstow, although

strictly puritanical in his religious principles, was a decided Royalist. He suffered the loss of his mastership of Katherine's Hall, Cambridge, on account of his loyalty to his King, during Cromwell's government; and was deprived of his living at Hackney, at the restoration of Charles II. for his loyalty to his God. He assisted as one of the members of the Assembly of Divines, and was subsequently one of the Commissioners at the Savoy, where the episcopalian party, and their old friends Bel and the Dragon, obtained that most glorious victory over scripture and non-conformity, the spoils of which they still enjoy; and which determined as henceforwards of unquestionable, because of ecclesiastical, authority, that the apocryphal writings should be read in the churches of Christ without any intimation of their possessing less validity in the direction of Christian faith and discipline than the acknowledged canon of holy writ. But little is known of his life subsequent to the restoration, except that he bore the persecution of the ruling party, with a cheerful and submissive piety, and manifested the same "charity both in giving and forgiving," by which he was always characterized. In addition to this piece, Dr. Spurstow published several single sermons, a *Treatise on the Promises*, and *The Wiles of Satan*. The last piece which is unfinished, and published from the author's rough draught in manuscript, is truly worthy of a Christian divine, and displays a most accurate acquaintance with the human heart, and its liability to temptation. In the midst of those occupations for the public good, in which he was engaged as an author and a preacher, the Doctor now began to give another proof of the universality of a remark, which occurs in his *Wiles of Satan*, that "Sublunary beings, tho' they do from time receive a

maturity and perfection, yet it is not extended in a parallel line with their duration; as they have a time of beauty and strength, so also have they an age of deformity and weakness; and by their long sitting under the deathful shades of the wings of time, are at last wasted, and worn out." His health declined, and at length, in 1666, he sunk peaceably into that rest, which he had anticipated and wished for, as the end of a life spent in misery and affliction. Dr. Spurston's general literary character, will be fairly estimated, by placing him in the second rank of divines, who seceded from the establishment in 1662. Inferior to Owen in biblical and critical accuracy, to Howe in philosophical and metaphysical acumen, to Baxter in universality of knowledge, to Bates in beauty and harmony of style, and to Charnock, in logical precision; he may yet be compared, without suffering any disadvantage by the contrast, to Manton in the smoothness of his style and the general excellence of his thoughts, to Tuckney in the fervour of his zeal for the doctrines of the Gospel, and to Flavel in the rich display of the consolations of religion. We shall subjoin his forty-sixth Meditation, by way of specimen of his general style and manner. It is not selected for its superiority to the general order of his sections, but simply because its brevity makes it better suited to our pages, than some of his more elaborate and studied compositions.

*"Upon Contentment and Satisfaction."*

"It is our Saviour's maxim, that man's life consisteth not in the abundance of things which he possesseth. If there be any happiness upon earth, it is in that we call contentment, which cometh from the mind within, and not from the things without. Perfect satisfaction is to be had only in heaven, where we shall be happy, not by the confinement, but by the fruition of our desires; then (saith David), I shall be satisfied, when I awake with thy likeness. How happy, therefore, is every godly

man's condition, who are the only persons that are instructed in the mystery of contentment, while they live on earth, and shall be in heaven the sole possessors of perfect and everlasting blessedness? True it is, that philosophy hath greatly prized, and earnestly sought this rich jewel of contentment; but Christianity hath only found it. The moralists have exercised their wits in giving of rules to attain it, and have let fall some sentences that may deserve to be put in the Christian's register, but they could never look into the true grounds from whence sound contentment doth arise, and upon which it is to be built. The highest of their precepts have not (as I may say) the root of the matter in them; and are therefore insufficient wholly to compose the mind to such a calm and even temper, as may, in the variety of changes, shew and discover itself to be so reconciled to its present condition, as not to lose its inward peace and serenity, whatsoever the storms and cross accidents are from without. What are the considerations which they prescribe as a support against poverty, sickness, imprisonment, loss of friends, banishment, and such-like evils? are they not persuasions drawn from the dignity of man, from the vanity and uncertainty of all outward things; from the shortness and frailty of life, from the befalling of the same things unto others? But, alas! what slender props are these to bear the stress and weight of those armies of trials, which at once may assault the life of man. These may haply serve as secondary helps to alleviate the bitterness of some afflictions, when we are apt to think them greater than what others have felt, or longer than what others have endured. But to keep the mind in peace in the midst of all situations from without, there must be more effectual remedies than either nature or morality can suggest. From whence then can true contentment arise but from godliness, which hath a sufficiency to establish the heart? it is that alone which bringeth a man home to God, out of whom neither contentment, nor satisfaction can ever be had. It is that which acquainteth a man with that great secret, of God's special providence over his children, who rules the world, not only as a Lord, to make them sensible of his power, but as a loving Father to make them confident of his goodness, whereby he disposeth all things for the best. O when faith hath once apprehended this, how firmly can it rest upon the promises which are made to godliness; both of this life and that which is to come? How can it work far more contentment with the meanest food, than others have with the costliest delicacies, with the poorest raiment, than others

have with their richest ornaments? It is faith only that teacheth a Christian, like a skilfull musician, to let down a string a peg lower, when the tune requires it; or like an experienced *spagirick*, to remit, or intend his furnace as occasion serves. Such an one was Paul, who learned his heavenly art, not at Gamaliel's feet, but in Christ's school, the Holy Spirit of God being his teacher, so that he knew both how to want, and how to abound, and in whatsoever state he was therewith to be content. Let none then so far admire those heathen sages in those speculations of theirs concerning this mystery, as if they had attained to hit that mark at which they levelled, and had arrived at the utmost boundaries of it. When, as in all their essayes, they have fallen as far short of true contentation, as sick men's *slumbrings* and dreams do of a sound and healthful rest. Of all their *precepts* and *rules* I may say, as Erasmus did of Seneca, in an Epistle of his, *Si legas cum ut paganum, scripsit Christianè, si ut Christianum, scripsit paganicè*; if you read them as the sayings of heathens, they speak Christianity; but if you look upon them as the sayings of Christians, they speak paganism. And how could it be that they should ever do otherwise? they being wholly destitute of the light of grace, and the guidance of the Spirit, which are both requisite to this high and holy learning? the one as a *principle*, and the other as a *teacher*. But yet this I must say also, that they have done enough to shame many, who, enjoying

the benefit of divine revelation, and living in the open sun-shine of the gospel, have profited thereby in so small a proportion beyond them. Who can forbear blushing to see those who profess to be Christians, to live so contrary to the law and rule which they should walk by; to seek contentment, not by moderating their desires, but by satisfying them, which will still increase as things come on; like to rivers, which the more they are fed, and the further they run, the wider they spread. Can it rationally be deemed by any, that those things which are *summes* in the desire, and *cyphers* in the fruition, should ever effect contentedness in the minde? Is not the deficiency that men see in their abundance the ground of their multiplying it? and can they ever, by the additions which they make, heal its deficiency; why then should any try and attempt such fruitless projects, which cannot but end in disappointment? Methinks I should not need to expostulate the matter with Christians; that anointing which teacheth them all things, should instruct them in this, that godliness is the only way to contentment in this life, and satisfaction in the other; but Lord, however others live, help me to bring my minde to my condition, which is as well my duty as my happiness while I am on earth; and to rest assured that in heaven thou wilt bring my estate to my minde, which is, that I may enjoy thee, in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore."

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## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

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*The Young Christian's Cyclopedia, or a Compendium of Christian Knowledge, &c. &c. By J. Baxter, of Bartisland School, near Halifax. Baldwin and Co. 7s.*

THIS volume consists of quotations from some of the most celebrated writers in our language, arranged so as to present a "series of lessons in morality, virtue, and religion." Compilations of this nature might certainly be of considerable benefit in schools, and would, if executed with judgment, and by one who possessed an accurate and extensive acquaintance with English literature, materially subserve the interests of religion. We are, however, not quite satisfied with the selection

made by the worthy Editor of the present volume. Some of the authors from whose writings the extracts are taken, are not such as we should choose to make our children much acquainted with; and though we have not observed any passages in this compilation, which are in the least inimical to our holy religion as a system, yet there is a manifest want of prominence to that spirituality which we think ought to be especially enforced on young Christians, and without which every thing else is but vague and superficial. We are surprised that Mr. B. who appears to be a reading man, should have entirely omitted in his selections of pieces for the instruction of youth, extracts

from the works of Baxter, Flavel, Doolittle, Mead, Gouge, and others, whose works are designedly written for the benefit of youth, and whose general simplicity of style, doctrinal fervour, and earnest exhortations to early piety and devotedness to God, have rendered these pieces so extensively useful to the young. We might have pointed out the inconsistency of quoting an extract from Chesterfield in praise of *virtue*, and another from Lord Bolingbroke on *Patience and Trust in God*, but as we have no doubt that Mr. B. has been influenced by the purest motives, we shall refrain from any farther animadversions.

*The Evangelical Ministry exemplified in the Apostle Paul: a Sermon preached in Murray Street Church, December 2, 1821, on the occasion of resigning his Charge of his Congregation.* By John M. Mason, D.D. —New York. Glasgow, reprinted, Ogle and Duncan, 3s. 6d.

THERE are few of our readers, but have heard of Dr. Mason, of New York: his eloquent pleadings in behalf of Christian liberality, literary establishments—and above all, his zeal for the pure evangelical doctrines of the cross of Christ, of which he testifies in his parting address, “This pulpit and this church were destined to the glory of the Lord Jesus.” It must give them pain to hear, that he has been compelled by bodily infirmity—brought on, probably, by zeal in the discharge of his duties—to give up his pastoral charge; although we are happy to understand that the public is still to enjoy the benefit of his services, in an important collegiate establishment, over which he has subsequently been called to preside. The great Head of the Church does all things wisely, and we must submit; and while we do so, let us do it in faith, accompanied with prayer, that the Lord would thrust out more labourers into his vineyard.

This sermon is founded on Paul’s farewell address to the elders of Ephesus, Acts xx. 17–27. After an eloquent exordium, on the character of Paul, he refers to his ministry at Ephesus—his extreme devotedness to the cause—and his appeal to their consciences:

I. The manner in which he discharged his ministry among the Ephesians: 1. With all *humility of mind*; 2. Amid many *tears and temptations*.

II. Paul’s extreme devotedness to the cause.

III. The presentiment, that this should be the last opportunity of converse.—Much elegant and appropriate illustrations will be found under these heads.

His advice to them in choosing his successor. Do not choose a *vain man*; 2. A *showy man*; 3. A man who preaches upon insulated texts; 4. Not a man of *dubious principles*; 5. Nor a man who cares not about souls—in other words, not “a man who belongs to that rank of traitors, who miscall themselves” rational Christians. He gives a large extract from the directory for public worship, under the head of, Preaching of the word, as a character of a profitable Ministry. And concludes with these two considerations, which comfort and sooth his spirit. “1. I leave you in peace. 2. The Lord Jesus is the living head, the centre of union to all his people.” We give the concluding sentence—An appeal to the young.

“A word to the young people of my charge shall finish my discourse. My dear young friends, you are the hope of the church; ‘your fathers, where are they? and the prophets, do they live for ever?’ Older Christians must be gathered to their rest, and you must occupy their places. That terrible deposit, THE ‘TRUTH OF GOD,’ must come into your hands. Ask your souls, how will you receive it? The Lord Jesus has powerful claims on you. You were early dedicated to his name, and cast upon his providence. This hand has poured out upon most of you the symbol of consecration to the fear, the love, and the service of God. The oath of his covenant is on your souls. Have your consciences felt the power of its obligation? My ministry, which, for more than eleven years I have discharged among you, is at an end; but not so the consequences. The good Lord knows with what fidelity, and what success my labours have been attempted. The hour is not far distant, when I must deliver up my account, and you must deliver up yours. O, to deliver them up with joy! Thou blessed and heavenly Judge, shall I stand before thy seat, charged with any of their blood? Shall they stand before it charged with their own? Shall all the offers of thy



mercy, all the pathos of thy sufferings, all thine inimitable patience, and all thy marvellous love, have been preached to them in vain? Shall there be any here, who does not more certainly turn his back upon the closed doors of this house of prayer, than he does upon the last, lingering offer of thy salvation? The thought is too overwhelming. Pardon me, my friends. I can no more."—pp. 31, 32.

*Hymns adapted to Family and Village Worship.* By Mrs. Washbourn, of Hammersmith. Holdsworth, price 3s.

THE spread of the gospel among the villages of England, by means of Sunday schools and itinerant preaching, is one of the most encouraging and delightful signs of the times. Among the various means of promoting piety in the young and uneducated; this which Mrs. W. has adopted is of great importance. In the families of the pious poor generally, the *hymn-book* ranks next to the *Bible*, not only in the value which is attached to it, and the frequent use made of it, but in real utility. We are happy to be able to award to Mrs. W. the honour of having produced a small volume of hymns, well adapted to village use. The subjects are all interesting and strictly evangelical. The style is remarkably simple and clear, and though the poetry is not of a high order, it is well suited to the class of persons for whose edification it is designed. We give this excellent work our cordial recommendation, and hope, ere long, to find that its extensive sale will enable the author to lower the price of the next edition.

*The Christian Visitor to the Sick, containing appropriate Addresses to Select Classes of Persons in Affliction.* Bocking, printed by T. L. Shearcroft. Evans, Long Lane. Holdsworth, &c. 1s. 6d.

THE author of this little volume has already employed his pen very successfully as a monitor to the young. Sabbath school teachers have availed themselves of his valuable *Presents*, for the benefit of their little charge; and we doubt not that they who have experienced the advan-

tage of his assistance in that line of christian benevolence, will be anxious to take him with them, as a companion, to the chamber of the sick. Mr. Craig, of Bocking, has well stated, in a preface to these addresses, the importance as well as the difficulties of the duty referred to; and our readers will gladly avail themselves of the aid proffered in a work ushered into public notice under such a sanction.

The Christian pastor is expected, in the due discharge of his official duties, to visit the sick of his flock; it concerns him to seize the favourable opportunity which is presented to him in these cases of administering reproof, or instruction, or consolation, as the several characters of those he may be called to visit may require. But amidst many claims, equally pressing, his time must be too much occupied to leave him sufficient leisure for that unremitting attention which, in some instances, would be highly desirable. He needs, and he has a right to expect, the assistance of his pious friends. Christians of every rank and station are bound by the laws of Christ to visit the fatherless and the widow, the sick and the dying, in their affliction. They who have been accustomed to these labours of love, will derive important assistance from this small publication, which contains thirteen short addresses, suited to various characters; such as hardened sinners, the formal, the hypocrite, the doubting Christian, &c. On the other hand, they who have neglected a duty so incumbent upon all Christians under an apprehension or a *pretext* of their inability to discharge it with propriety, having now the necessary aid within their reach, will be left without excuse.

The ideas of the author, and his language, are uniformly impressive, and often deeply interesting. We subjoin a short specimen, commencing the 13th address, to a person recovering from affliction, which may not have been sanctified.

"I am happy, my dear friend, to see that you are brought back from the borders of the grave, and the confines of eternity; to observe that your affliction is so far removed; and your health so much restored; to find that you are

likely again to enjoy the society of your friends, and to have a somewhat longer space added to your earthly existence. In these things I rejoice. But if you could use the language of a good man, and say, I will tell you what God hath done for my soul, my pleasure would be considerably increased, and I should give thanks to his name with warmer gratitude for his goodness towards you. The life, the eternal life, the everlasting salvation of the soul, must be of inconceivable greater importance than restoration to health, or the addition of a few months or years made to your earthly existence."

*A Parental Portraiture of Thomas Treffry; with an Appendix, containing Sketches of Sermons, Moral Essays, Fragments. By R. Treffry. Second Edition. London. 12mo. 4s. 6d. 1821.*

THE young man, whose interesting life is the subject of the present volume, was certainly of no common stamp, either in an intellectual or moral sense. We are not disposed to rank him with the Kirk Whites, the Chattertons, and Hendersens, whose short but splendid courses command at once our admiration and our sympathy. He possessed neither the accuracy of classical knowledge which distinguished the first of these lamented geniuses, nor the native talent and vigour of mind which appear so conspicuous in the remains of the Bristol youth; but he undoubtedly displayed a precocity of talent which argued more than a merely respectable proficiency in the walks of literature, had he been spared to have realized his youthful promise. As it is, there is sufficient interest in the history of his early studies to render it worthy of perusal by those who delight to examine the openings of intellect, and the birth of genius. We should have been more satisfied with the general character of the volume, had the worthy editor withheld the specimens of his son's sermonizing, which are now included in the Appendix; they are mostly fanciful and injudicious, sometimes singularly inaccurate. The remainder of the Appendix consists of small essays, mostly after the plan of our early periodical writers. The sentiments are not remarkable either for originality or precision, nor, in fact, will the age

at which they are produced suffer us to be surprised at such defects. The style in which they are conveyed is too close an imitation of Dr. Johnson's: the Doctor's language was like himself, gigantic and unwieldy, suited to the vast comprehension of his mind, and the volume of his thought, but one in which men of smaller and more delicate frame, like David in Saul's armour, can scarcely move for the weight and encumbrance of their habiliments. A young warrior should beware of coming to the combat with a weapon too mighty for his grasp, lest the natural impotence of his arm be increased by the very instrument which should assist its efforts. Though we have been compelled to animadvert on these juvenile attempts of Mr. Treffry, let our readers remember that he was not more than eighteen when he died. With this consideration, we are persuaded that those who have read the memoir of him thus presented to the world, will concur with us in saying, that the early proofs he manifested of mental excellence, were such as to warrant the hope that the compositions of his more mature age would have entitled him to a very respectable station in the republic of letters.

*The Greek Terminations (including the Dialects and Poetic Licences), alphabetically arranged and grammatically explained. By John Carey, LL.D. London. 1821.*

THIS little volume might, perhaps advantageously, have been noticed more at large under our regular head of Review, as it would have afforded us a text for the discussion of a subject which has often suggested itself to our minds as requiring investigation. We allude to the question, how far it is expedient to avail ourselves of the aid of known languages in our researches into those which are unknown. As, however, our present arrangement will not admit of more than a reference to this point, we shall content ourselves with a simple recommendation of this little volume to those who, from the defects of their early initiation, are compelled to move rather stiffly and slowly along the classic road; they will find it a ready manual and an effective aid.

## RELIGIOUS INTELLIGENCE.

## I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

## CUMBERLAND.

(Continued from p. 219.)

**COCKERMOUTH.**—The history of this church is, of all others in the county, the most replete with interest. It appears to have maintained its Congregational or Independent character, with scarcely any interruptions, from the early period of 1651; and what gives especial value to its history is, that ample records are still preserved, even from the date of its commencement; chiefly written by its eminently and extensively successful pastor, *George Larkham*. That distinguished minister, from an honourable discharge of his official functions for upwards of half a century, from a superior literary and devoted character, from laborious and "painful" exertions in propagating the gospel through every town and village around him, and from the enjoyment of high respect and influence among his associated brethren, stands entitled to pre-eminent distinction. He certainly was, with regard to Cumberland, Westmorland, and the North of Lancashire, what *Bernard Gilpin* has been pronounced to be in consequence of his labours in Durham, Northumberland, and the North-east of Cumberland, the *Northern Apostle*. The records of this church notice the accession of members from several parts of the county, as well as the visitations of their indefatigable pastor, and the formation of christian societies, &c. at very numerous places. From their register the following is faithfully transcribed:—

"The foundation of this particular church, was laid in the town of Cocker-mouth, the day and yeare mentioned in the margent, (Oct. 2nd, 1651,) through the instigation of *Mr. Thomas Larkham*, pastor of ye church of Christ at Tavistock, in Devon; a blessed instrument in promoting and furthering so good a worke. The foundation stones, (i. e. the first stones of this House of God, 1 Tim. iii. 15,) were these seven poor unworthy ones, *George Larkham*, *George Benson*, *Roger Fieldhouse*, *Thomas Blethwaite*, *John Woods*, *Richard Bowes*, and *Thomas Jackson*. These seven, after solemne invocation of God, and mutuall satisfaction each in other, agreed in the ensuing humble confession and engagement.

"Wee poor wormes lost in Adam, being by the grace of God, through the spirit, called to be saints, (conceiving it to be our duty to observe gospel ordinances,) for the future do agree together to walke as a people whom the Lord hath chosen, in holy communion of saints; and we do mutually promise to watch over one another in the Lord, and to do all such things according to our best light, that are required of a church, in order and to submit to our lawfull officers, that shall from time to time be chosen out from among us: and this in the presence of the Lord wee resolve and promise, hoping that of his goodness, and according to his wonted dealing with his people, he will carry us on to his praise.

"This was signed by the seven persons before named, with their owne hands, the day and yeare above sett downe. At the same time these things were assented too, and agreed upon, viz.

"1. That there are to be ordinances in the church of Christ to his second coming; 1 Cor. ii.; viz. Baptism and the Lord's Supper.

"2. That these ordinances which are to be in the church, &c., are not to be administered by private Christians, but there must be lawfull officers for the administration of them.

"3. That the lawfull officers of the church are,

"i. Negatively, not the Hierarchy, viz. Archbishops, Bishops, Diocesan, &c.; and therefore there is a renouncing of them, and with all a readiness to give satisfaction as to former failings on that account to the people of God.

"ii. Affirmatively. The Church of God ought to be ordered by Scripture Bishops, and Deacons; and more particularly we hold, that there are two sorts of Bishops or elders in the church; teaching and ruling. But for this latter distinction wee give liberty to every one to walke according to his light.

"Many other things were then agreed upon, and declared, the records of which have been lost; only this may be known to all that shall meet with this record:

"1. That for the faith and judgment of this church, as to discipline, &c.; it is the same with that drawn up by the elders and messengers of the churches, mett at the Savoy in London, Oct. 14,

1658, in which meeting they had their pastor, George Larkham—know therefore that that confession of faith, and the expressed judgment of that meeting, touching order, is owned by this particular church. It was read amongst us at Thorwaite chappell, in Crostwaite parish, and assented too.

"2. Further, wee do owne these practices of baptizing the children of covenant believers, and of singing psalms; though wee do not judge that those that are darke, as to those practises, as to their lawfulness of them, are therefore to be excluded from our communion.

"Having thus recorded the manner of our first agreement, together with our faith and judgment, &c.; wee now shall sett down some passages and occurrences as they have been kept in some loose papers by some of us from time to time.

"For nine or ten yeares space, things were little minded, (as they might and should have been,) in a way of penning down all particular passages. But that it may be seen in after times, that somewhat hath been a doing in this corner of the earth in a church way. Therefore have we (some of us) put our selves to this trouble of writing, now this 9th day of the 4th month, vulgarly called June, 1662, one of our yeares of our captivity of these churches, and of our passion of our interest of Christ.

"After the laying of this church foundation, and its imbodying upon such principles as have been mentioned; the first worke done by this church, was the choice of some from among them, to carry on office worke. And accordingly they made choice of two of those members before mentioned, as some of the first stones, viz. George Larkham, and George Benson, to be elder officers, untill there might be a solemne ordination of them by the laying on of hands.

"This choice was made the next weeke after the first agreement, according to our best remembrance, viz. about the 8th day of October. From that time, every fourth day of the weeke (vulgarly called Wednesday), the church mett to admitt members, and after some weekes, the number of the members being competently increased, and thereupon thinking of the ordinance of the Lord's Supper, to participate thereof together, &c. they made choice of Thomas Blethwaite (one of their members) to the office of a deacon. This choice was made the 25th of November, 1651.

"The tenth of December, 1651, the church did solemnly dedicate herselfe to God, by fasting and praier, in the house of one Robert Bowes, of Cockermouth. The worke of the day was carried on by Mr. Thomas Larkham, father to one of the other officers of the church, for

whose labours of love we have cause alwayes to blesse the Lord.

"On the 17th day of December, in the same yeare, the church brake bread the first time together; and because they would not employ their owne officers before they had the solemne of ordination, (for feare of giving offence,) they gave a call to the before mentioned Mr. Thomas Larkham, pastor of the church of Christ at Tavistock, in Devon, to administer that ordinance, which was assented too by that pastor, though we since question the regularity of that act, according to our principles. Wee first brake bread in the publique meeting place at Cockermouth.

"The 28th day of January, or rather of the 11th month, 1651, the church thinking of branching (or rather of swarming) forth into two congregations, one of the one side of the water of Derwen, and the other of the other side, they thought it meet to make choice of another deacon, who might be ordained together with the fore-mentioned chosen officers. Accordingly, John Bowman, of Broughton, was unanimously elected.

"The same day (being the fourth day of the weeke, and the usual lecture day at Cockermouth), were all the officers before chosen, set apart and ordained by the laying on of hands. And in this manner and order:—i. They did set apart and ordaine by the imposition of the hands of three ordained presbyters then present, (called by the church to that worke for feare of offending the godly brethren of the Presbyteriall way,) George Larkham, to be pastor over them in the Lord, he having first accepted of their unanimous and solemne call in the face of a very great assembly in the publique meeting-place at Cockermouth.

"ii. This being done, they did by praier, &c. &c. (See Bridekirk, in last number.)

"iii. Lastly, the same day, the pastor and the teacher did by praier, and laying on of hands, set apart Thomas Blethwaite and John Bowman to the office of deacons in the church; and thus the church was organized.

"After this worke done, the officers went on in the worke of their places from time to time; baptizing children, administering the Lord's Supper, &c., according to the rules laid down in the word of God, which are only owned for the canons of this particular church.

"At a solemne meeting of the whole church at Bridekirk, upon the 13th day of the 1st month, 1656, (being a day set apart by the church for seeking the Lord by praier, fasting and humiliation,) these things were agreed on and assented to.

"1. There was an agreeing in this 20-

lean confession and resolution: wee, the church of Christ in and about Cocker-mouth, do heartily confess and acknowledge before the Lord the searcher of all hearts (and desire to be unfeignedly humbled for the same), our manifold miscarriages, and our great neglect of duties, both towards God and one towards another, since the time that the Lord was pleased to name his name upon us, and to put us into this relation, wherein now by grace we stand, and do therefore resolve for the future, by the grace of God, to walke as a people whom the Lord hath called, that the name and wayes of God be not evill spoken off through us.

"2. Wee resolve to keepe up and maintaine amongst us all the known institutions and standing ordinances of Jesus Christ inviolably, as formerly we have promised, and promised before the Lord, viz.

"i. The preaching of the word and attendance on it.—ii. Publique praise.—iii. Singing of psalms.—iv. The Administration of Sacraments, viz. Baptism and the Lord's Supper.—v. Christian meetings for —And 6, lastly, the discipline of Christ in his church.

"3. As also we then resolved to keepe up the constant practice of those Christian duties in our particular families, which the Lord requires of a people professing his name, and which have been practised by the saints of God in all ages, namely,—Reading the Word, Praise, Singing of Psalmes, Catechising and instructing in the principles of religion.

"4. It was then resolved for the future, to be more faithfull in the discharge of the great duty of watching over one another, as also to walke in all godly simplicity, open-heartedness and humility one toward another, and praying one for another, &c. James, v. 16.

"5. Lastly, it was then resolved, and agreed upon, that considering the manifold errors and hereasies that had spread themselves in the places where wee lived, as also our danger of those seducers going abroad, &c.; it was resolved to withdraw ourselves from their unnecessary society, of all those whom we know, or who were reputed to be erroneous persons, as also to abstaine from reading their bookes, &c.

"Many records of other passages this yeare have been lost, at least they were not set down, as they should have been.

"In the beginning of the month of September, (1658,) a letter being sent to the church at Carlisle from Mr. Grif-fith, pastor of a church in London, appointed to write to our churches in the country by the churches in and about London, for a generall meeting of the churches in England of the congrega-

tional way, at the Savoy in London, the 29th of the same month, to draw up a confession of their faith, and declaration of their order, &c. the church did make choice of their pastour to go there, as a messenger, who began his journey Sept. 20th.

"The same day (namely, the 3d day) died that eminent servant of the Lord, and nursing father of our churches, Oliver Cromwell, Lord Protectour.

"A day of fasting and prayer was kept for the Savoy Meeting, Oct. the 22d, thereabout: the pastor returned from the meeting at the Savoy with glad tidings to the people of God—1. in respect of the Lord's gracious owning of those at that meeting, in respect of the union of their spirits and judgment beyond expectation—2. for the favour given them by the Lord, in the eyes of those then in authority.

"It being agreed at the meeting, at the Savoy, that Nov. the 10th should be observed and kept a day of thanksgiving by all the churches upon their messengers returned, it was accordingly kept by this church at Cocker-mouth: the pastor then discoursed from the scripture, Acts ix. 31. Many grounds of thanksgiving were then before the churches—as, 1. for the agreement of the messengers—2. for their safety, &c. &c. &c.

"Nov. 15th (1660). The pastor, *George Larkham*, was ejected from the publike place at Cocker-mouth, by the violence of Sir George Fletcher.

"An. 1661. The church in this year had several meetings in parts and parcells here and there, as they could, because of the great violence of evill men. However, in some place or other, publickly every Lord's day, they had the advantages of hearing some of their teachers.

"But now in the yeare 1662 all publike liberty is denied; that act of conformity or uniformity being come forth, which stops the mouths of all that will not adiuere the covenant, and ioine with the unscripturall institutions of the day.

"From this yeare (1662) unto the yeare 1668, the pastor being forced away into another county, (viz. into Yorkshire, where he hid himself by the church advice and consent,) few passages were observed so as to be distinctly sett down—only those things fell out in that said intervall of time, namely—

"Also in this time (1667) the pastor was imprisoned in Yorke city, for five weekes, upon the account of non-conformity.

"But now in the yeare 1668, after a long exile, the pastor again returned to us, being moved in confidence so to do. He made his returne into this county, and sate down with his family at

Egremont, (Egremont,) the 23d of April.

"The 15th day of May following, he gave the church a meeting at John Bell's house, in Embleton, when and where the pastor of the church at Keswick mett him also; at which time Robert Richardby, minister of Cockermouth, in a furious manner made a disturbance; but blessed be God his mischievous intendment was frustrated.

"The 18th day of May this yeare, (1669,) the pastor drew nearer to us with his family, removing from Egremont to Tallentyre, to his purchased habitation, after seven years' tossing and tumbling to and fro.

"At the same time, (July 30th, 1669,) order was taken for the walling of a piece of free land near Cockermouth Townend, given by Mrs. Lowry to the church for a burying place.

"February the 6th, (1669,) the church brake bread together at the pastor's house at Tallentyre. There was a very comfortable day: and the pastor then tooke his leave of the church, (intending a long journey the next day into Devon,) from the text, Eph. i. 4.

"The 25th day of this month, (March 1670,) the pastor returned from Devon—the Lord being gracious to him all his way; and blessed be his name for hearing our desires about him.

"May 8th. Then the church brake up their publike manner of meeting together, in regard to an evill Act of Parliament passed against meetings above five in a company. It was agreed that the church should meet every first day of the weeke in parcells, sometimes at one place, and sometimes at another, till this cloud should blew over. The houses thought on for meeting were at Allerby, Clifton, Seckmurder, and Tallentyre.

"July 14th, (1671,) divided into two companies—and all to be in before sun-rising.

"Nov. 5th. Whole church at pastor's house—tarried all night before Lord's day and supper.

"(Sept. 29th, 1672.) There then communicated with us two of the churches in Furnesse felle, Hugh Towers, and Harry Jackson, and one of the broken people at Keswicke.

"The same day, (July 31st, 1681,) the pastor's son, Mr. Deliverance Larkham, was propounded to the church to be received into communion.

"Jan. 19th, (1682,) it was also resolved that the church should meet once a fortnight in little companies at Cockermouth, Embleton, in the lowland. O Lord, let this cloud blow over—grant liberty to thy people again speedily, for thy mercies' sake.

"July 4th, (1684,) the church had a day of praier to seeke God for his people in distresse in these nations, and for her own preservation, (as hitherto,) hearing that a severe judge was coming into the country to stirr up the magistrates. Lord, disappoint him!

"Aug. 7. The church spent two or three houres together at the pastor's house in Tallentyre, to seeke the Lord for his poor persecuted and distressed people in these nations, and particularly for themselves, that he would be pleased to hide them as hitherto. The pastor spake from Psalm iii. 8. It was the time of the general Assizes; and there was a very fierce judge upon the bench, one Sir G. Jeffreys.

"Sept. 19th. The Lord was pleased graciously to hide in this evill day, though we were many together. Blessed be the name of the Lord.

"Jan. 14th. Several of the church were indicted for a riot upon the account of meeting contrary to an Act against Conventicles. The Lord was pleased graciously to appear for his poor ones, and they were delivered. Blessed be his name!

"The 6th of that month, (May 1687,) the church kept a solemne day of thanksgiving, upon the account of the King's declaration for liberty.

"Oct. 21st. The church kept a day of thanksgiving at Cockermouth, the new meeting-place, upon the account of God's goodness to the country in the late good harvest season. The pastor spoke from Hos. ii. 9.

"April 27th, some of the church mett at Cockermouth; for they had it before them to call my son (Mr. Deliverance Larkham) to be my assistant; and accordingly they engaged to make provision for him, of about thirty pound per annum.

"May the 9th (1694). The church had a general meeting in their hired place at Cockermouth, in order to the calling of my son, Mr. D. L. from the west, to be my assistant, I growing old. Accordingly they all with one consent agreed to give him a call; and a letter was drawn up and sent to him, subscribed by many hands: but before this was done, they subscribed for a subscription for him, and they subscribed to make him thirty pound per annum, with a great deale of readinesse and freedom.

"June the 17th. The church received an answer from the pastor's son to their letter giving him a call, in which answer he gives them some hopes of coming down among them.

"July 22d. The pastor received a letter from the people at Launceston, which manifested they had chosen him called

by them (viz. Mr. D. L.) for their pastor. Therefore they desired to keep him with them.

"Nov. 24th, (1700,) being Lord's day, spoke from John ix. 4. which was his last sermon on that subject. He was sorely afflicted by reason of the stone and gravell, so that he departed this life 26th December, in the 71st year of his age, having been pastor over this congregation about 49 years. Thus this-choyce, laborious, divine, and eminent servant of Jesus Christ, after he had faithfully served his generation work, and faithfully discharged his pastoral office, departed in peace. His last words were—Lord, remember my poor brethren in France! His corpse was interred in Bridekirk Church, the 27th December, 1700."

(The number of communicants (resident in various parts of the country) was, in his days—109 men, and 106 women.)

"The Rev. Mr. John Atkinson, who was educated for the work of the ministry by the Rev. Mr. Frankland, and had served at Crook, &c. where he was well approved of; yet want of health, and not so well able to serve there, that people gave him dismissal, as appeared unto us under their hands, dated 5th Oct. 1701. Then at a solemn church meeting, 17th Oct. 1701, he was received a member: and his call being readily signed by our church, delivered the same to him, which call to the pastoral office he accepted off."

In this year (1701) a dwelling-house, for the use of the minister, was built.—In 1719 (as appears from a stone over the public entrance) the meeting-house was rebuilt and enlarged. The Rev. John Atkinson appears to have laboured with considerable success; and very great numbers were added to the church. His services on earth were finished about 1732 or 3.

After his death a Mr. Walker became the pastor; but he shortly afterwards removed to Hexham.

William Aspinwall, B. A. of Magdalene College, Cambridge, was ejected by the Act of Uniformity from the rectory of Mattersey, Nottinghamshire. In the latter part of his life he was settled with a dissenting congregation at Cockermouth.—See a letter from the Rev. J. Atkinson, Cockermouth, April 16th, 1724—Palmer's Noncon. III. p. 99.

In the year 1737, the Rev. Thomas Jolly (or Jollie) was settled at Cockermouth, and was much blessed in his labours. Many were added to the church; and, to this day, aged persons speak of him in the most respectful terms. He died in the June of 1764.

After his death, the congregation were

not unanimous in the choice of a successor: some were for a Mr. Popplewell, a student of Heckmondwike (and who was afterwards settled and deceased at Beverley, in Yorkshire); but Mr. Thomas Leuchton became the minister of the meeting-house. There being no doubt of the introduction of Arianism, a division of the people took place; and the friends of truth agreed to the opening of another house for religious worship, which, from its situation in the town, was known by the name of the *High Meeting*.

The following notice appears in the church book relative to this event:—

"1765, Nov. 20th. The new meeting-house was opened, and a sermon preached by one Mr. J. Kettilby, minister at Tottlebank, Lancashire, from Isaiah xxvi. 2, 3."

The following also:—

"1767, April 5th. Mr. Ord has been with us a whole year; but not being ordained, we could not have the seals of the covenant administered to us, though we applied to those ministers who professed to be orthodox: they refused to give us any assistance, unless we would apply to those ministers whose principles we opposed, which we looked upon as giving up the cause we were contending for, and sneakingly betray the truth of the Gospel into the hands of the opposition. We then made application to the Rev. Mr. James Tetley, of Ravenstonedale, who is not in connection with the Cumberland provincial, who indulged us with the favour to come and preach to us, and administered both ordinances, the Lord's Supper, and baptized children, which our orthodox had denied us.

"June 18th, Rev. Mr. Selby Ord was ordained pastor at Cockermouth—a numerous congregation present. The persons assisting in the solemnity of the day were, Rev. Mr. Waldgrave and Rev. Mr. Allott, both from Lancashire. There appeared abundance of the presence of the Lord in this solemnity. May the glory of the Lord still dwell with us, and thus fill the assembly with his presence. Rev. Mr. Fisher preached on this occasion from those words in 1 Cor. i. 21. Mr. Waldgrave gave exhortation. Mr. Allott to his confession or examined."

Mr. Ord is reported to have maintained an honourable and useful character in this situation for eleven years, when he undertook a parochial charge in Berwickshire, Scotland.

The following short notice of him appeared in the Carlisle Journal of July 23d, 1814:—

"Rev. Mr. Selby Ord died at the manse of Longformacus, Berwickshire, or Scotland, on July 10th, 1814, in the 73d

year of his age, and 48th of his ministry; viz. 11 years at Cockermouth, and 37 at Longformacus."

About the year 1781, Mr. Lowthion departed this life, and was immediately succeeded by Mr. *Smith*, a Scotsman, but who soon after resigned this pastoral charge, and returned to his own country. The two congregations now united at the old meeting-house, and presented a unanimous call to Mr. *Henry Townsend*, of the Academy at Heckmondwike. In the year 1783, Mr. T. commenced his labours among this people; and he is said to have laboured with great propriety in uniting persons of various sentiments; and though he had much to contend with, both in character and doctrine, he was enabled to preserve general harmony; nor were his labours untended with a good measure of success. Mr. Townsend left Cockermouth on Aug. 6th, 1793, having preached an impressive farewell discourse from Numb. xvii. 16, 17; and he took the charge of a congregation at Darwen, in Lancashire. After his departure, the people remained for some time without a permanent minister: a Mr. *Trail* and Mr. *Williams* are mentioned among the temporary supplies; but very serious inconveniences were experienced by the variety of preachers, and the want of a suitable probationer for the situation. In the year 1797, Mr. *Robert Swom*, from the neighbourhood of Dumfries, came among them, and continued his ministerial services till 1814. Though educated in one of the Scotch Universities, his attainments were exceedingly limited; nor was he at all calculated for usefulness at this important and once flourishing station. The attendance very lamentably decreased; and every returning year witnessed (what many would have felt) painful and public reductions in the objects of his ministerial charge. Unfortunately for Cockermouth, he was disappointed more than once of a kirk living. After the succession of seventeen years, however, when he had scarcely so many families in attendance on his ministry, he retired, and revisited his native soil. The "little flock" was soon provided for; and many who had been "as sheep going astray," were "now returned unto the Shepherd and Bishop of souls." In 1815, Mr. *James Muscutt*, originally of Hackney Academy, but who had been ordained a few years before at Ravenstomedale, Westmorland, and had also previously officiated a short time at Darlington, was cordially invited to "take the oversight of them in the Lord." The settlement of this devoted young minister promised great things for the church of God in this neighbour-

hood; but, in the meridian of his days, he was called to rest from his labours, and, as "a good and faithful servant," to "enter into the joy of his Lord." Not satisfied with his labours in the town, he went about doing good; and numerous villages were now favoured with the Gospel, which had scarcely ever enjoyed the privilege since the days of the venerated Larkham. Indeed, there is no doubt that his multiplied exertions, out of season as well as in season, very seriously injured his health; and unhappily the domestic circle did not always afford him those kind and necessary attentions, which are of so much importance to the comfort of the ministerial office. He enjoyed, however, in a high degree, the consolations of religion, and had the pleasure of witnessing an increasing church and congregation. He always seemed most deeply impressed with the importance of real usefulness in the christian ministry, and used to observe how much it was to be regretted that many ministers, particularly of the Independent community, either outstayed or outlived the period of their real usefulness, and could only be considered as a burden to themselves and the churches of Christ. When in company with his brethren, he was observed almost uniformly to pray—"May we be banished by thy providence, O Lord, from our present stations, rather than stay beyond the usefulness of our labours; and may our lives themselves be shortened, rather than we should continue here, without being acceptable and successful in thy service!" His affectionate charge, and his associated brethren, were bereaved of his valuable services in 1819; for on the 7th of August in that year, at the early age of thirty-four, he was called from "the life that now is" to "that which is to come." After being supplied with a variety of preachers, Mr. *Jonathan Edwards*, who had studied a short time at Newport Pagnell Academy, and the son of the Rev. Peter Edwards, of Wem, in Shropshire, was engaged by this church for twelve months, at the close of which he retired, to share in the labours of a boarding school at Manchester. In the course of a few months afterwards, the church was called to mourn the loss of their aged and only surviving deacon, *Isaac Brown*, who had distinguished himself by his decided support of Mr. Ord, on the introduction of Arianism into the old meeting-house, and who had held an official station in the church, even prior to that distant period. Since the departure of Mr. E. the people have not been unanimous in the choice of a minister; and it is to be regretted they have not discovered that unity of spirit,



and that propriety of Christian behaviour, which are so essential to the comfort and the credit of a Christian society.

CROGLIN is celebrated in the records of Non-conformity, coupled as it is with the memorable name of *John Rogers*, (the ejected rector of this parish,) of whom *Palmer* has furnished so interesting, and so very remarkable an anecdote. Some of the descendants of Mr. R.'s hearers are, to this day, animated by the spirit of their pious ancestors; and for several years the parish has been favoured with the pastoral attentions of the minister at Parkhead.

CROSTHWARTE, honoured with the services of Mr. *James Cose*, is a very extensive parish, and includes, besides numerous hamlets and chaptries, the small market town of *Keswick*. A non-conformist congregation exists in this town, and will be noticed in its proper place.

EDENHALL had, according to *Palmer*, for its ejected curate, Mr. *Thomas Taylor*; but no subsequent information appears which is worthy of public notice.

EGREMONT.—From the church of this neat little town, “Mr. *Haskell*, an Antinomian,” is said to have been ejected in 1662. There appears no record of a dissenting congregation being raised after this ejection; nor is it to be regretted if there was not, for “like people like priest” bears too general an application to admit of many exceptions. About twenty years ago, an itinerant, employed by the Association for spreading the Gospel in the four Northern Counties, preached for some time in this town, with encouraging prospects of usefulness: but, unfortunately, some imprudences in his conduct rendered necessary his removal, and confirmed the prejudices of the people against the purity of the Gospel. There has been occasional preaching, since that period, by ministers from *Whitehaven* and *Bootle*; but it is to be lamented that there is not a meeting-house for the faithful administration of Christian ordinances, in a town and neighbourhood, of so many thousand souls.

## II. MISCELLANEOUS.

*Irish Evangelical Society.*—The Annual Meeting of the Irish Evangelical Society will not be held at the City of London Tavern as heretofore, but at the London Tavern, Bishopsgate Street, on Tuesday, the 7th day of May, 1822; chair to be taken at half-past six o'clock in the evening.

*Newport Pagnell Evangelical Institution for educating Young Men for the Christian Ministry.*—The Tenth Anniversary of this Institution will be held at the Rev. T. P. Bull's Meeting-house, on Tuesday, the 21st Instant. The Rev. J. Hyatt, of London, is expected to preach in the morning, and the Rev. ——— in the evening. The Annual Report will be read, and the business of the Institution transacted, in the afternoon, as usual.

*Anniversary of the Port of London Society for promoting Religion among Seamen.*—On Monday, the 6th of May, the Fourth Anniversary Meeting of this Society will be held at the City of London Tavern, Bishopsgate Street; when the Right Hon. Admiral Lord Gambier, K. G. C. B. will take the chair precisely at twelve o'clock. On this occasion, an interesting account of the advancement of moral and religious principles among seamen will be presented by the Committee. On the following day, Tuesday the 7th, two sermons will be preached at the Floating Chapel; that in the morning by the Rev. William Jay, of Bath, service to commence at half-past ten o'clock; and that in the afternoon by the Rev. John Clayton, jun. of London, service to commence at three o'clock.

*Bedford Union.*—The Anniversary of the Union of Christians formed at Bedford, will be held in that town, on Wednesday, June the 5th, when the Rev. John Clayton, of the Poultry Chapel, and the Rev. Mr. Middleditch, of Biggleswade, are expected to preach.

*British Lancasterian Institution.*—The Anniversary Meeting of the Royal British Lancasterian Institution for the education of 1500 children of the poor of all religious denominations, will be held at two precisely, on Friday, May 3d, in the large School, North Street, Finsbury, at which meeting His Royal Highness the Duke of Sussex will certainly preside.

*Protestant Society.*—The Annual Meeting of the Protestant Society for the Protection of Religious Liberty, will occur on Saturday, May 11th, at eleven o'clock precisely, at the City of London Tavern, and Lord John Russell will preside.

*Congregational School.*—The Half-yearly General Meeting of the Governors of the Congregational School will take place on Wednesday, May 15. This important and truly charitable Institution has for its object the education of the sons of dissenting ministers; and those who are aware of the deep poverty, severe privations, and oppressive labours sustained uncomplainingly by many of that meritorious class, will, we are persuaded, do their utmost to assist the efforts of the Committee. There are eight candidates for admission, and the disbursements considerably exceed the receipts.

*Mission to Tartary and Circassia.*—On Wednesday, March 28, the Anniversary Meeting of this Society took place in the Lecture Room of the Dublin Institution, when the Hon. James Hewitt was called to the chair.

It may be necessary to inform some of our readers, that a Society has existed in Scotland, for some years, for sending missionaries to these uncultivated regions. The Sultan Kette-Ghery, whose ancestors had been Khans of the Crimea, was one of their first converts to Christianity; and, anxious to diffuse the blessings of the Gospel amongst his countrymen, he obtained permission from the Emperor of Russia to visit Britain. After having spent some time in England and Scotland, he arrived in Dublin, in the summer of 1819, when, before a crowded assemblage at the Rotunda, he pleaded the cause of his countrymen with such effect, that the present Society was formed to co-operate with the Scotch Missionary Society, in sending the blessings of Christianity to these extensive regions.

The Report was read by the Secretary, and we are happy to find that some progress has been already made in the objects of the Society. Several missionaries have been sent out, and Astrachan, and other places, have been fixed on as convenient stations for furthering the great work in which they are engaged. A much greater degree of liberality than was expected, is found to exist among the Mahometan inhabitants, and an extreme willingness to receive and read the portions of Scripture and tracts distributed amongst them. No obstacles appear to be in the way of education, which is a primary object of the Society. Many slaves have been ransomed, and these have proved most useful to the missionaries as interpreters. From the great liberality in matters of religion manifested by the Persian government, pleasing anticipations are held out, that the success of the present mission may open the way for the promulgation of the Gospel throughout that country, as well as other parts of the interior of Asia. A letter was read from the Sultan Kette-Ghery, expressing strong feelings of attachment to this country; and entreating that an Irish missionary might be sent out to assist in this good work.

*Dublin Naval and Military Bible Society.*—On Tuesday, March 19th, the Anniversary Meeting of this Society was held at the Lecture Rooms of the Dublin Institution; Lord Viscount Powercourt in the chair. The Report was read by Lieut. Handfield, R.N. from which it appeared, that 581 Bibles, and 456 Testaments, had been circulated by them in the army and navy during the past year,

and that the receipts of the Society had amounted to £446. 11s., of which £283. 10s. had been remitted to the Parent Society in London, for copies of the Scriptures. The principal speakers were, Rear Admiral Oliver, P. A. Singer, Esq., Rev. Mr. Palmer, Hon. and Rev. E. Wingfield, Rev. Mr. Malthus, Rev. Dr. Parke, Rev. J. Singer, H. Monck, Esq., Hon. Captain Stuart Trench, Major Oliver, Mr. Locke, and Capt. Pringle.

*Liberal Education.*—We have received a letter complaining of the illiberal and exclusive system of the English colleges, and contrasting with it the open and generous emulation of the Scotch Universities. There cannot be two opinions,—we mean, of course, unprejudiced opinion—respecting the comparative merits of the narrow and the free plans; but when our correspondent goes on to enforce the expediency of petitioning Parliament for the destruction of educational monopoly, we can only suggest, that he does not seem to have sufficiently considered the essential nature of church establishments, nor to have calculated the weight and influence which they have in the British Legislature.

\* \* \* Instead of inserting the substance of the following note among our announcements, we shall suffer it to speak for itself in this place. Mr. Wilson has chosen a subject which, if adequately treated, will enable him to throw considerable light on the literary history of an important period.

"Gentlemen,—Having been engaged for some time in collecting materials for a History of the Life and Times of the celebrated Daniel De Foe, with a view to publication, you will oblige me, by allowing your work to be the medium, for requesting communications from any of your correspondents, for the furtherance of the design; and the same will be thankfully accepted, addressed to me either at Lufton, near Yeovil, in Somersetshire, or at No. 34, Ely Place, Holborn, in London. I am, Gentlemen,

"Yours respectfully,

"WALTER WILSON."

The verses with the signature M. C. S. are not quite to our taste. Perhaps, we are a little fastidious; but as we do not profess to deal very largely in the poetical line, we have the more leisure to be somewhat particular in the selection of our commodities.

Lines "to the Memory of Mungo Parke," we hesitate about inserting, not on the score of merit for they are respectably written; but because we are inclined to think them better suited to other publications than to ours.

"On Isaiah ix. 6," in our next.

## WORKS PREPARING FOR THE PRESS.

Travels along the Mediterranean, and parts adjacent, extending as far as the second Cataract of the Nile, Jerusalem, Damascus, Balbec, Constantinople, Athens, Joannina, the Ionian Isles, &c. &c., in the years 1816, 1817, 1818, in company with the Earl of Belmore. By Robert Richardson, M.D.

Mrs. Schimmelpenninck has in the press a second volume of Biblical Fragments, which will appear in May.

In the press, Sermons by the late Rev. Noah Hill, on a variety of interesting and important subjects, with his Funeral Sermon, including a brief Memoir, by his successor, the Rev. J. Hooper, A.M., 1 volume, octavo.

The Scripture Character of God, or Discourses on the Divine Attributes. By Rev. H. F. Burder, A.M.

Mr. W. H. Crook is preparing for publication a Synoptical Parodigm of the regular and irregular Verbs of the Hebrew Language, exhibiting at one View all their varieties of inflexion, characteristic marks and mutual dependance, on a new and simple principle of Analysis, whereby this hitherto difficult portion of the Hebrew tongue may be perfectly acquired with considerable facility, and in a short time.

Mr. Jehoshaphat Aspin is engaged in revising his MS. of the third Volume of his Analysis of Universal History, which is expected to appear in the course of the ensuing autumn.

In the press, and nearly ready for publication, Letters and Conversations on Public Preaching, including Rules for the preparations of Sermons, in which the principles of the celebrated Claude are adopted and extended in numerous examples from the best Authors.

## WORKS RECENTLY PUBLISHED.

Memoirs and Select Remains of an only Son, by Rev. Thomas Durant, in 2 vols. 12mo. price 10s. boards.

The Young Communicant's Remembrancer; a Treatise, intended at once to remind the young Communicant of the Practical Obligations of Religion; and to direct and encourage him amidst the Duties and Difficulties of the Christian Life. By the Rev. William Hamilton, Minister of Strathblane. 12mo. 3s. 6d.

Institutions of Theology; or a Concise System of Divinity, with reference under each Article to some of the principal Authors who have treated of the Subjects particularly and fully. By Alexander Ranken, D.D. one of the Ministers of Glasgow. In 8vo. price 14s.

UNITARIANISM, a Perversion of the Gospel of Christ: a Sermon delivered at the Independent Meeting House, Ringwood. By ALFRED BISHOP. Price 8d. or 7s. per dozen.

An Apology for the Freedom of the Press, and for General Liberty. By Robert Hall, M.A. Seventh Edition, with Corrections. Price 3s. 6d.

A New Edition of the Rev. Thomas Scott's Commentary on the Bible; in 6 vols. 4to. Price £8. 8s.

A Series of Sermons, on the Nature and Effects of Repentance and Faith. By the Rev. James Carliile, of Dublin. 8vo. 9s.

Memoirs of the late Rev. James Scott, one of the Ministers of Perth, containing Extracts from his Diary. By the Rev. W. A. Thomson, of Perth. 12mo. 3s. 6d.

Memoirs of the Astronomical Society of London. Vol. I. 4to. Price 21s.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS received this month from Messrs. T. Keyworth—J. Ryley—J. Turner—S. Bulmer—H. F. Burder—J. Blackburne—J. Whitridge.

Also from Philodemus—J. K.—Ullaes—A. B.—P. H.—E. Wiltshire—W. Wilson—A Constant Reader—B. W. L.—Miles—John Wilks.

Our next will contain an interesting Memoir of the late Rev. Mr. Stevenson, of Castle Heddingham, Essex, compiled from documents, transmitted by the family of the deceased.

A Correspondent proposes the following query. Can a Member of a Dissenting Church, *conscientiously* partake of the Lord's Supper, in the Establishment, and as a qualification for any civil office.

*To the Editors.*—Pemit me, through the medium of your valuable miscellany, to request information as to the existing practice of Dissenting Ministers, in respect to the order of their burial services. Although I am not more a friend to "Directories," than to service books, I take it for granted that a uniformity of practice is desirable, so far as practicable, and it appears to me, that our customs in this respect are neither so well known, so uniform, nor so unexceptionable as could be wished. The subject will, perhaps, admit of discussion, but I content myself for the present, with requesting information as to the views entertained by your Correspondents relative to the best mode of conducting the service. E. E.

ERRATUM.—Essay in page 237, should be PRIZE ESSAY.

THE  
**London Christian Instructor,**  
OR  
**CONGREGATIONAL MAGAZINE.**

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[Vol. V.]

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MEMOIR OF THE REV. ROBERT STEVENSON,  
FORTY-SEVEN YEARS PASTOR OF THE CHURCH AT CASTLE-HEDING-  
HAM, ESSEX.

*Compiled from original Letters and other private Documents in the possession of his Family.*

THE excellent man, who is the subject of this memoir, was born in the town of Berwick-upon-Tweed, on the 30th day of September, 1747. It was his privilege to belong to a family which served the Lord in their generations. His paternal grandfather, Mr. William Stevenson, was a man of distinguished piety, and his maternal grandfather, the Rev. John Turner, M.A. was for more than forty years the pastor of the dissenting congregation assembling at the Low Meeting, Berwick, which an affectionate people erected that they might enjoy his ministry. Though the parents of Mr. Stevenson were the happy possessors of genuine religion, he did not enjoy the advantages which children usually derive from maternal piety, for long before his mind was susceptible of the impressions which sanctified tenderness produces, his mother died; a loss which must have been irreparable, had not his pious father felt the increased responsibility of his new and painful situation, and laboured with the most commendable diligence to impress his mind with the value of early religion. He particularly recommended to his boy the duty of secret prayer, which led him, when very young, to retire for that purpose, when, to use his own words, *he cried unto the Lord*; and so deeply was his mind impressed with the importance of this exercise, that he never remembered

omitting it from his earliest childhood. In his eighth year, he entered the Latin school of his native town, under the tuition of the Rev. Mr. Rumney, who was a distinguished scholar, and, during a seven years pupilage, laid the foundation of his very respectable attainments in classical literature.

As it is not usual among Protestant dissenters to devote their sons to the office of the christian ministry, until their piety, talents, and inclinations for that sacred employment are apparent, it was the design of the elder Mr. Stevenson to educate his son for trade, and, with this view, he left his native town for London, where he attended a commercial seminary to receive instructions in the general routine of business. During this period, he resided in the family of an uncle and aunt, who treated him with parental kindness, and the pious conversation of the latter contributed to strengthen those devout impressions in his mind, which had been first produced by the affectionate admonitions and consistent example of his beloved father. He was now in his 17th year, and it became necessary that some measure should be adopted for his entering into active life, and his friends, with a consistency too frequently forgotten in such affairs, obtained for him a situation in which his temporal and eternal interests would be alike regarded. He was placed

in the family of a respectable trader,\* who was also an exemplary member of a dissenting church in the metropolis, a man so distinguished for domestic order, steady conduct, and eminent devotion, that his society was ever sought by a large circle of religious friends. Mr. Stevenson soon experienced the advantages of his new circumstances, and in a paper written at that time, he says, "I would admire a kind Providence for casting my lot in the family where I live, where I enjoy many inestimable privileges and opportunities of spiritual improvement." And while he thus appreciated his spiritual blessings, the family were thankful for such an inmate; a member of it, not long since deceased, would frequently mention the urbanity of his manners, the kindness of his temper, and the ardour of his piety. Happy would it be for many families, if reciprocal duties were thus observed, and mutual advantages thus valued.

It was in this house Mr. S. met with J. Orton's excellent *Life of Dr. Doddridge*, the perusal of which first led him to think seriously of engaging in the work of the christian ministry. This idea was constantly present to his mind for a long period, but a humble consciousness of inability for so arduous an employment restrained him from communicating his wishes to his friends, till at length, after much anxious feeling and earnest prayer, he made known to them his inclinations, which were approved by them all, and arrangements were made for his admission into the ancient and respectable dissenting academy at Homerton, then under the tuition of the Rev. Drs. Conder, Gibbons, and Fisher. Mr. Stevenson entered Homerton Academy in June,

1769, and though the scene and the engagements were of a novel kind, yet he soon found himself in circumstances most congenial to his taste and wishes. By his diligence as a student, and his deportment as a gentleman, he soon gained the affectionate respect of his tutors, whilst his kind, cheerful, and pious temper, won the ardent friendship of most of his youthful companions. A few of these beloved associates of his youth still survive him to recal the pleasures of academical hours and by-gone years, but the most are "fallen asleep." In October, 1771, he united in christian friendship with the Independent church then assembling at Founder's Hall, under the pastoral care of the Rev. J. Barber, on whose ministry he regularly attended, and who cherished a most affectionate friendship for him.

Having been now eleven years absent from his father's house, eleven years, too, of no ordinary interest to all that regarded him, he undertook, in the summer vacation of 1773, a voyage to Berwick, and with what delight his father welcomed the arrival of his son, in whom he now saw so many of his wishes and his prayers answered, and with what heart-thrilling joy he heard him preach the glorious Gospel from the pulpit which his venerable grandfather had so long occupied, we must leave the reader to conceive; but how young Stevenson felt on this interesting visit, an extract or two from his own familiar letters, written on the spot, will best describe.—"Last Sabbath I ascended my grandfather's pulpit, and I had then such a multitude of thoughts crowded into my mind, as almost overpowered me. The memory of that dear and venerable man, who once filled that place, and the sight of some of the *old standards*, who knew and loved my grandfather, reminded me of the *chiefs of the*

\* Mr. Burton, of Bridgewater Square, maternal grandfather to the Rev. R. Frost, of Dunmow.

*fathers and the ancient men, who had seen the first house in all its glory, yet when the foundation of the second house was laid before their eyes, wept with a loud voice.*

Considering the number of old acquaintances, schoolfellows and play-mates, that were there, I was enabled to go through the work with tolerable composure; though when I had done, I could have wished to have been concealed from the eyes of every creature, and this I have always felt when I have in any way engaged in public."

"You can easily imagine how tender was the interview I had with the best of relatives after the dangers of a sea voyage, and I know you will feel the pain I must endure at parting. Indeed I can scarcely refrain the gushing tear whilst I now write—for to reflect that both my father and my aunt are in years, and that I may never see them again till the heavens be no more, damps every pleasing and cheerful thought, and causes my heart to overflow with grief. But whether I shall ever more see them or not, Thy will, O most kind Providence! Thy will, O my unchanging God, be done! Within a few, a very few years, I also shall follow them and then—O then our friendship and our love will be again renewed, then, delightful and rapturous thought! it will grow and flourish for ever!"

In this pious spirit did Mr. Stevenson leave his family, and returned to prosecute his studies through another session; but as the infirmities of advancing years rendered the life of his venerable parent very uncertain, filial piety induced him to visit Berwick again the following summer that his society might cheer the now fast declining days of this beloved father. His growing acceptance as a preacher may be inferred from the following extract written during this visit, and which displays

the piety and humility of his mind.

"July 15, 1774.

"The first Sabbath I spent at Berwick as a hearer—the second I spent at Newcastle as a preacher, both forenoon and afternoon; the place was very full, particularly in the afternoon, not less than 8 or 900 people, all seemingly very serious and attentive. I have reason to thank God for the favour he gave me amongst them: O pray for me that I may have humility, a greater sense of my own weakness, a greater experience of the power and grace of Christ, and a warmer zeal for his kingdom. I want very much to hear of my preaching being inade truly useful, either to the conversion of sinners; or to the edification of God's own people. I was greatly solicited to preach at Swallowwell, about three miles off Newcastle, with a view of settling with the people there, but I declined it."

As his academical course was drawing to a close, his friends began to inquire respecting his future settlement, to one of whom he replied, "Respecting my future settlement in life, I desire to leave it entirely and unreservedly in the hands of a gracious and indulgent God. It is never so well with us as when we are most lowly in our own eyes, and most dependent and trusting in God. I am sure, when I think of all the kindness and mercy of Providence towards me in all the various occurrences of my life, I am almost overpowered with gratitude, and may well leave the future to his all-wise disposal." In a few months, this well-placed confidence was rewarded, for in the autumn of that year he was providentially led amongst that people to whom he ministered with so much honour until his dying hour.

In the agreeable village of Castle-Hedingham, Essex, (49 miles from the metropolis) there had

long existed a flourishing dissenting congregation, which had enjoyed the patronage of the Ashurst and the Houghton families, who for many years in succession occupied the mansion belonging to the Castle. Over this people the venerable and Reverend William Ford,\* formerly of Haberdasher's Hall, had presided for 42 years, when, in the autumn of 1774, his growing infirmities compelled him to seek the assistance of some young minister who might, for the present, divide with him the labours and the cares of the pastoral office, and eventually succeed him in it. Mr. Ford, therefore, applied to the tutors of Homerton Academy, and they strongly recommended Mr. Stevenson, their senior student, who, therefore, preached at Heddingham the last two Sabbaths of October, in his presence, with such general satisfaction, that on the following Sabbath, he called upon the church to deliberate on the choice of a co-pastor, when he offered most earnest prayers to God, that he would direct the people, and that if it were His will, Mr. S. might be brought amongst them. The church joined in an unanimous call, and, lest Mr. Stevenson should not be fully convinced how sincerely he wished him to accept it, Mr. Ford wrote to him in a hand trembling with the infirmities of age, the following affecting postscript to the invitation of the church.

"I do, with great thankfulness to God, hereby testify my hearty approbation of, and concurrence in, this call of the church to the Rev. Robert Stevenson, to be their pastor, together with myself: it being quite unanimous, and the hearers testifying their great approbation thereof. And I pray God to effect this settlement, and abundantly to bless him and us in this relation."

"WILLIAM FORD."

\* Vide Mr. Wilson, vol. iii. p. 139—141.

To this written testimony, personal attentions were added, for, during the month Mr. Stevenson spent at Heddingham, Mr. F. received him into his own house, took him in his carriage to visit in succession the leading members of his church and congregation, and though the affectionate regard of his people towards his young brother was sufficiently manifested, yet it excited no jealousies in his mind, but, in the spirit of the Baptist, he rejoiced to see the growing popularity of his associate, and would say without regret, "He must increase, but I must decrease."\*

Whilst Mr. Stevenson was yet deliberating on this important proposal, his venerable friend was anxiously waiting for a favourable reply, to hasten which, the following note was written, which we insert as an interesting fragment of a most excellent man.

"To Mr. Stevenson."

"Rev. and very dear Sir.—I hope it has been a very favourable providence that led you to us, and has so united our hearts to entreat you to fix with us. Time was when I wished my own son might like a settlement here, but his mind was otherwise.†

"I feel so much of affection to you as a kind of *γυναικὸν τέκνον*, that I hope it shall not be much different. Yours to me in answer to this will, perhaps, strengthen our hope: and may He who has all hearts in his hands, incline you to accept our invitation, and cause it to be much for his glory and all our edification and comfort."

Before Mr. S. had returned his answer to the people, he received an invitation to take the pastoral charge of the old Presbyterian interest at Park, near Liverpool,

\* John iii. 30. The venerable man preached from this passage the Sabbath after Mr. Stevenson's ordination.

† William Ford, jun. who succeeded Mr. Jollie, at Miles's Lane.—Vide Wilson, i. 498.

where he had preached with much acceptance, on one of his northern journeys, but he could not hesitate respecting the path of duty, and, therefore, accepted the invitation of the church at Hedingham, and shortly afterwards he removed thither.

On the 13th of June, 1775, Mr. Stevenson was ordained to the copastoral office at Castle-Hedingham, when his colleague, Mr. Ford, delivered the introductory discourse; the venerable Mr. Davidson, of Bocking, put the questions, and offered the ordination prayer. Mr. Joseph Barber, of Founder's Hall, Mr. S.'s pastor and early friend, gave the charge; and the learned Mr. Fell, then of Thaxted, preached to the people.

After a few months had elapsed, Mr. Stevenson was united to Elizabeth, the eldest daughter of Mr.

Ebenezer Chater, of London, a lady for whom he had long cherished a strong attachment, and who united to an excellent temper, a respectable fortune and distinguished piety. To complete his happy settlement, Providence directed two\* of his most intimate academical friends to important stations in his immediate neighbourhood, so that he was surrounded by a circle peculiarly dear to his social and affectionate spirit, and which must have excited in his heart the fond anticipation of many coming pleasures. How soon that circle was broken by death, and those anticipated pleasures dissipated by affliction, our next paper will record.

*To be continued.*

\* Rev. John Thorowgood, to Bocking; and the Rev. John Mead Ray, to Sudbury.

## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

### GREENWICH PARK.

—WELL, and what is Greenwich Park, but a pleasant enclosure with an herbage of lovely green, elevations of gentle or abrupt acclivity embosomed in delightful verdure, and containing a building of no attractive architecture, where the sons of science have long pursued their meditations? What is it but a standing of beautiful and extensive prospect whence the eye ranges over the colonnades of the noble hospital—the windings of the majestic Thames, with the dark tracery of masts and cordage marking its course—the smoke, the roofs, the spires, the central dome, which tell us that yonder lies, unfolding before us its crowded and tangled map, the mart of many nations, the *merchant of the people for many isles*, the glorious Tyre of the modern world, the pride, the shame, the pest, the blessing, of our native land?

What then is Greenwich Park?

—It is what you have described it; a spot eminent for local beauty, distinguished for its calm and exquisite seclusion on the very verge of the full tide of life lashed into foam and madness by the conflicting tempests of human passions—it is the centre of thoughts and associations, deep and melancholy, yet hopeful and sublime.

This is a subject that can be touched but lightly and feebly. The rich pathos which told, in language and conceptions of such intense power and vividness, the terrors of the final Advent, should be present here; and that pure and unbroken stream of noble eloquence, which set forth the glories of man's primal state; and that fine burst of fervid invocation in which kindled genius, forgetful, perhaps, of some of the more strict decorums of place and time, realized, in modern days, the full effect of that thrilling appeal when



he who "fulminated over Greece," called on the

"Departed spirits of the mighty dead ;"

And that still loftier strain which enforced on the countrymen of Socrates and Pericles, in all their pride of science, and amid the unrivalled magnificence of their temples, the vanity of human grandeur, and the majesty and mercy of the unknown God.

But, alas, we are neither Jeremy Taylor, South, Robert Hall, Demosthenes, nor St. Paul, and we must address ourselves to our task with no other qualification for it, than a sincere desire of doing good,

"Delectando, pariterque monendo."

Here then we stand, and, from the brow of this lovely mount, note the objects which lie spread out beneath us and around us, with the strong features of character and contrast which they so forcibly impress both on the eye and on the mind.

The grove which lies below in all the brightness of its vernal clothing, and in all the tranquillity of its unbroken solitude, is not always "the calm and quiet scene" which it now displays. Would that its beauty were never violated by the noise and wantonness of uncouth and unhallowed revelry—that these green slopes and enchanting recesses, were sacred to mental and corporeal health, and never degraded by the presence of nauseous vice and insolent excess. But now all is stillness and serenity, and the deep quietude of these retreats is made yet more intense by the faint shout and murmur coming on the ear from the far-off scenes of social and laborious existence; the vivid green of spring adorns the earth, the flowers spread forth their varied tapestry to the sun; and all around smiles in the gay vesture of a genial season. O that it were ever thus; that the bright-

ness of these hours of peaceful secession from the world, were undimmed by the reflection that *there* we must return, again mingle, not merely in the domestic and friendly circle, but in the busy, anxious, restless whirl of streets, and marts, and warehouses, among men whose deity is gain, and who give to the infinite Jehovah but the shreds and sweepings of the desk and the counter. *Here* is the Sabbath of the soul, *there* how rarely is it felt without some debasing mixture of this world's follies and corruptions.

That plain unornamented structure on the left hand has given shelter to men high in the lists of fame. There Halley, Bradley, Flamstead, Maskelyne, have devoted their nightly vigils to the advancement of knowledge, navigated the starry ocean, plunged into the immensities of space, and "swept the long track" of ether guided by the cynosure of science, with watchful experience at the helm. Sacred be their memory! They have conferred obligations on mankind; they have added to the comforts and the charms of existence; they have given safety and distinctness to the seaman's path, and when, surrounded by perils and uncertain of his course, he finds security and direction in the results of their labours, he blesses their remembrance. And they have unfolded to the mind and the affections of their fellowmen, brighter exemplifications of the power and wisdom of God; they have extended our knowledge of his works, and opened to us a more glorious and expanded view of the wonders of his hand.

"Bold infidelity, turn pale and die."

But useful and splendid as are these discoveries, and though the men to whom we are indebted for them are deservedly illustrious, let us not forget, while our imaginations are elevated and inflamed

that there are individuals who should be held by us in incomparably greater veneration, and scenes of ineffable glory before which these brilliant and beneficent creations must "pale their ineffectual fires." The humble teacher of the Gospel, the way-worn and self-renouncing Missionary, with no bright vision of high fame to animate their exertions, without even this world's comforts to cheer them in the hour of exhaustion—these are the true sons of immortality—these are the men of eternity; and to these if we award not the highest meed of love and admiration, we share with an ignorant and misdeeming world in the grossness of a voluntary delusion. And what is a universe explored—what the addition of new planets to the chart of our own system—what the enrolment of new constellations on the crowded catalogue of stars and galaxies—what are these noble feats of human genius and patience, to the awful and awakening glories which the word of God himself reveals to the eye of faith? A ruined world—*God manifest in the flesh*, reconciling to himself in infinite wisdom and graciousness, a rebellious and self-destroying race—the Spirit of God restoring order and beauty to the moral chaos of the human heart—the eternal Father displaying his infinite power, justice, and compassion, in the mighty scheme of redemption—the progress, the conflicts, and the triumphs of evangelical truth—the conversion of the Jew—the ingathering of the Gentiles—a world destroyed—a world renewed—the final doom—the *manifestation of the sons of God*—the heaven of heavens, and the cloudless, nightless presence of God and of the Lamb. These are the sure anticipations of christian hope, and faith stands watching with keen and kindling eye for the *glorious appearing of the Lord from heaven*.

Close beneath the elevation on which we stand, yon magnificent structure affords shelter to the worn-out veteran, who paces among lofty porticoes and lengthened colonnades, which might fitly adorn the palaces of kings. What Englishman has visited Greenwich Hospital without a feeling of mingled exultation and melancholy—exultation at the princely beneficence which has thus provided for the last lingering hours of its exhausted warriors; melancholy at the gallant wrecks which, slowly moving athwart his path, remind him of the sufferings by which they have been broken down, of the myriads who have shared the same affliction, without finding the same shelter for life's weary and embittered close, and of the countless legions who have been swept away by the unsparing hand of slaughter on the rampart or on the field. How sinks the Christian's heart, when he reflects on the careless life, the unrepentant death, the eternal audit, and the never-dying worm! These are thy triumphs, War! These are the woes, the irremediable woes, that man, in the madness of his passions, inflicts on his fellow-man. And of the individuals who now inhabit there, maimed and spent, halting with the weakness of age or the mutilation of military service, furrowed with the anxieties and hardships of their previous lot—how fare they in their better part—how do they employ the inestimable hours of undisturbed repose afforded them in this haven of their completed voyage? Some, we will hope, are looking forward to a surer and sweeter rest, to that *house not made with hands*, compared with whose glories and felicities, the palaces of earth are dungeons and tombs. Others, and of greater number as we fear, waste their remaining sands in listless and reckless indolence, and wither, by neglecting its culture, the seed of immortality.

And others exhaust the glimmering spark of life with fierce excess and nauseous debauchery. Miserable, indeed, is that infatuation which age and sufferings cannot abate, and which clings to the relics of a jaded appetite, regardless of the opening grave on whose verge they totter, and of that warning voice which bids them prepare to meet their God.

But another and a wider, busier scene, demands a brief description. Brief, indeed, must it be, for if one tythe of its varieties, or of its eventful narrations were to be unfolded, our time would be consumed in the task, and we should still but resemble

"Him who left half told,  
The story of Cambuscan bold."

Let us transport ourselves back in imagination to that period when the reaches of yon majestic stream presented no object to the eye, but the shifting shadows of the sky, or the dark reflections of the woods and savannahs which covered its banks, save when some savage navigator launched his coracle like a speck upon its broad surface. Such was, of old, the mighty Thames—what is it now? Banked up with wharfs and warehouses, crowded with argosies fraught with the spoils of either Ind, and the treasures of the new world; covered with wealth, and art, and power, in all their varied signs and operations; bearing on its ample bosom a motley freight of hopes and fears, of joys and miseries, of ventures and returns, of hues and languages, of forms and characters. What changes have passed in scenic succession there! The Roman galleys once stemmed that tide; the pinnaces of the Sea-kings furrowed its surface; the Saxon barks anchored on its shores; the transports of the Normen breasted its current; the Flemings, the French, the Hollanders, have led their hostile array up its unguarded avenue; but of the thou-

sand tribes who have, in *friendly* intercourse, spread their sails to its ascending breeze, or drifted along its veering eddies, it were wearisome to tell. And of those countless myriads who have thus sought fame, or knowledge, or wealth, in this capacious and eventful theatre, what has been the destiny—what is *now* the fate? The legions who bowed at the shrine of Jupiter, the worshippers of Odin and the Valkyries, the votary of Mahomet, the Christian idolater, the Christian of purer faith but of unholy life, are all swept away in the lapse of ages,—but where are their multitudes now? Strange and overwhelming reflection—that, amid the ravages of death, the mass of life is undiminished—that eternity is the heritage of dying man. But we must not pursue this train—objects crowd on objects, and thoughts on thoughts, yet though our range is limited, and we are warned by our elapsing leisure to retire, there is one point yonder—visible probably only to our fancy, since the eye can scarcely thread the maze of masts, and yards, and hulls, which intervenes,—on which we must for an instant pause. Amid the thoughts of sin, and the voices of blasphemy which surround it, the sounds of prayer and of thanksgiving rise from yon anchored hull—an "island of the blest" amid a gloomy ocean; a spot of palms and fountains amid a barren waste.

But ere we turn our footsteps homeward from this attractive yet oppressive scene—for the slant sunbeams warn us of the waning day—there is one object—the last, the mightiest—which demands from us a word of valediction. That lengthening mass, with its hovering cloud, its broken line of light and shade, its spires and towers, its dome crowning, as with an imperial diadem, a queenly city: these are thine outward attendance, Emporium of the world! But ~~these~~ are easy of description; the

pencil or the pen may adequately trace them—there is that *within* which bids defiance to human penetration. Could the eye pierce yon roofs and walls, what hideous views of woe and infamy would betray themselves! What scenes of helpless want, of cureless misery, of plotting knavery, of desperate flagitiousness, of hateful sensuality, of hypocrisy unmasked. We might behold the bed of immitigable anguish; the withering groupe linked by the mingled tie of want and kindred; the echoing cells of madness; the deep wailings of bereaved affliction; and intermingled with these examples of the mental and corporeal sufferings that flesh is heir to, we might note the acts and evidences of moral degradation; the chambers of imagery; the halls and dens of riotous festival; the recesses of wantonness; the profaned temples of the Most High; the dark divan of crime; the courts of human justice; the chains, and dungeons, and scaffolds, prepared for the plunderer and the assassin—but we will not further trace these fearful lines—for a moment let us turn to a brighter picture.

There, then, amid all this guilt, and all this suffering, dwell the “righteous” for whose sake the Avenger doth “spare the place.”—There are the servants of the Lord; and thence arises a sweet incense to heaven, acceptable to our God. There are thoughts and impulses of holy peace and joy, and of celestial inspiration.

And *there* do the friends of God and man take sweet counsel together, there at this very hour are meditations and communings of mercy for the bodily and spiritual exigencies of the human race. There within the compass of this busy month meet the “Holy Brotherhoods” who minister to the most fatal poverties of man. The givers of the everlasting Gospel, in their own tongue, to all the nations

under heaven—the senders forth of devoted Missionaries to the remotest tribes of accountable existence—they who send into the villages and dark places of our own islands the message of evangelical invitation—the prompt and provident distributors of good to the starving population of our sister isle—the dispensers of the Book of Life to those who fight the battles of their country—*there* do all these and more than these benevolent and vigilant fraternities unite in various plans for one common and glorious end.

Yes! we have yet something left on which the Christian's mind may tranquilly repose. While yon tainted source still sends forth, amid its “bitter” streams, these waters of life for the “healing” and refreshment of the nations; while within yon “mighty maze” the word of God has “free course,” and is thus “glorified,” all is not lost! London—city of my birth—dwelling of my friends—crown of my native land—may thine averted judgments warn thee to repentance—may thy many mercies awaken thee to gratitude—then shall *violence no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.*

May, 1822.

### Prize Essay.

#### ON THE IMPORTANCE OF MAINTAINING, AND THE BEST MEANS OF PROMOTING, DOMESTIC RELIGION.

(Concluded from page 242.)

No religious duty will be duly performed, until its importance is really perceived and acknowledged. In the former part of this essay, therefore, an effort has been made to show, that attention to domestic religion, is both “a reasonable service,” and an indispen-

sable duty. It now remains to point out "the best means of promoting it;" and it is certain, that this will be considered a most interesting theme, by every one who is properly alive to the real welfare of the family circle to which he may belong, and, more especially, if, by Divine Providence, its concerns have been placed under his management and control.

This, however, is a most extensive subject, to discuss which fully, and in all the minute particulars and circumstances connected with it, would require a volume. Some general observations, therefore, which may serve as land-marks to those who desire to be directed aright, are all that can be reasonably expected in an essay of this description. For more minute advice and instruction, we refer, with pleasure, to works which have been written expressly upon the subject, and particularly to that of the judicious and pious Doddridge.

In order that domestic religion may be promoted, perhaps nothing is more necessary than that it should obtain that share of the care and labour of every Christian pastor which it most justly demands. To the great influence of the pastoral office, few persons can be insensible; and it is unquestionable, that to promote the religious welfare of families, is one leading object for which it has been instituted. Some have thought that it is one of the characteristics of the present time not to pay sufficient attention to family religion, in discharging the various duties of the Christian ministry. If this opinion be well founded, it is certain, that we can never expect domestic piety to prevail, in a high degree, until the cultivation of it have, at least, a due proportion of ministerial zeal exerted on its behalf. Where such neglect has really prevailed, perhaps a degree of attention to it which, in other

circumstances, would be disproportionate, might not, for a time at least, be unadvisable. In every department of his work, this subject imperatively demands the best efforts of the minister of the Gospel. All the powerful influence of the pulpit should be brought to bear upon it, and this not merely in occasional sermons, but with that frequency which is surely justifiable and necessary in reference to practices to be observed daily and hourly in all our families. And where the apostolic custom of "teaching from house to house" is in any degree retained, what can be the subject of such instructions, if domestic religion be omitted? It may be recommended, also, that the Christian pastor, in his visits among his flock, should be careful to set such an example as may be safely imitated by heads of families in all their domestic affairs. At such seasons, the eyes of all are upon him, and his deportment will assuredly be either an excuse for neglect, or a spur to diligence. In short, words entirely fail us in expressing our sense of the vast importance of ministerial influence in promoting domestic religion. May all pastors of churches be deeply sensible of their great responsibility, in reference to this momentous concern!

But parents, and others, placed by Divine Providence at the head of domestic concerns, are most immediately interested in this matter, and their conscientious attention to it is, therefore, most desirable. Of course, we must suppose such persons to be themselves the subjects of vital religion, or it is vain to expect from them even a proper concern for the spiritual state of their respective families. How shall he care for others, or promote their spiritual welfare, who has yet to learn the value of his own soul? Domestic religion must rest upon that which is per-

sonal as its basis, or it will be a fabric without a foundation.

It is greatly to be wished, also, that such persons were more generally brought to consider the subject in question, not upon a partial and contracted scale, but in all its bearings, and that their practice might be regulated accordingly. It is to be feared, that domestic religion is, in many cases, confined to the stated or occasional offering up of family prayer; while the instruction of the several members of the house in the principles and duties of religion, is either carelessly attended to, or entirely omitted. In family religion, as in every other form of it, it is necessary that the understanding and the judgment should keep pace with the outward observance of its duties, for then only is it a reasonable service. To bring the family together to a cold and formal act of worship, is a small matter, from which little profit can be reasonably expected, if no efforts be made to enrich the mind with the knowledge of religious truths, or to awaken the conscience to a sense of their great importance. Far be it from us to undervalue prayer in any form or connexion. Without it, the blessing of God, who is the giver of "every good gift, and every perfect gift," cannot be expected: but still it is a sound observation, applicable to families as well as individuals, that our mercies are to be sought in the use of the appropriate means of obtaining them, and this remark is never more just than in reference to the gifts of divine knowledge and heavenly wisdom. Besides, the family circle presents the best of all opportunities for instructing the young and ignorant in the first principles of religion; and many instances might be related in which such instruction has been made eminently useful. It is an important consideration, too, that, in the sacred Scriptures, the religious in-

struction of children and servants is enjoined no less strictly than family worship itself.

Nor is the regulation and government of families agreeably to the precepts of divine truth less essential than the worship of God, and religious instruction. It is a part of the commendation of Abraham, already referred to in the former part of this essay, that he would *command* his children and his household. For a man "not to know how to rule his own house," was, in the view of the Apostle, so manifest an inconsistency as wholly to disqualify him for the office of the ministry; and though the evil may be less pernicious in other cases, yet every Christian is also bound to maintain the same authority, "having his children in subjection with all gravity." The family is undoubtedly the sphere in which those most beautiful parts of the divine law, among many others, are to be observed: "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Servants, obey in all things your masters according to the flesh; not with eye-service, as men pleasers; but in singleness of heart, fearing God." In fact, the head of every family ought to insist that all the rules of the Gospel be practised in his house, that the members of it refrain from bad and improper company, that the Lord's Day be duly observed, and that every individual cultivate a language conformable to the word of God, and suitable to his age and station. Let no one consider these particulars as minute or trivial; they are stated with a full conviction that his hands who so regards them must be greatly weakened in the cultivation and maintenance of domestic religion. If the head

of a family would, in reality, promote its spiritual welfare, let him not only be its priest to conduct its worship, but its prophet to teach and instruct, and its king to restrain and govern, the several members of whom it consists.

In connexion with the preceding observations, there is another view of the subject which claims particular attention. Few things are more necessary than the judicious admixture of authority and affection in all our efforts to promote domestic religion. There are no genuine and effective methods of promoting real godliness which do not include a large portion of holy christian love; yet if government be requisite in a gospel church, consisting entirely of adult members, and these it is hoped regenerated by the spirit of God, how indispensable must it be in a family, whose members are not necessarily holy, and some of whom are but at the age of "childhood and youth," which the Scripture pronounces to be "vanity." What wisdom, as well as grace, is necessary that both these points may be duly regarded! Perhaps there are few families in which either the extreme of stern severity, or that of lax indulgence, is not observable. The latter is probably the more prevalent evil, and is, sometimes, not only allowed, but even defended. Some have been known to plead the great danger of disgusting the minds of the young by giving to religion too sour and severe an aspect; a representation which, in the abstract, is undoubtedly just and amiable, but which is not to be received without suspicion, as it is too often intended to be, in effect, a justification of the contrary extreme; and when this is the case, it is the province of faithfulness to sound an alarm. No wonders in religious matters are ever known to be wrought (though often predicted) by the excessive

indulgence arising from the fond but unwise affection of many parents. Happy are they who are able to maintain an authority which will tolerate nothing forbidden in the word of God, and who are yet able to clothe it in the mantle of love! In a word, happy are they who pay due regard both to the letter and spirit of Scripture decisions applicable to this subject! Children will then be obedient to parents; and parents will not provoke their children to wrath.

Regularity and order in pursuing the object under consideration, are also of too great importance to remain entirely unnoticed on this occasion. Religious duties are of the highest importance, and demand the first and best attention; those cases, therefore, ought to be most extraordinary in which they give place to any other consideration. Under the head of regularity, therefore, a punctual observance of worship, and of every other appointment connected with domestic religion, may be properly included. What can possibly be of more pernicious example in a family, than that the most trivial matters should be suffered to supersede religious appointments, or to derange their established order. Nor is punctuality in point of time a matter of such inferior moment as to be wholly lost sight of by those who would secure a constant and lively attention to the exercises of domestic religion. Indeed, we are almost disposed to go all the length of pronouncing the want of it directly immoral, so many and great are the evils to which it necessarily leads. As the times of worship, and of other religious engagements, are fixed and certain in the house of God, so ought they to be, generally speaking, in the family; and this is the more necessary in proportion to the number of its members. The importance of this matter arises not en-

tirely from the regularity of attendance at the family altar which it may be expected to ensure, but also from the salutary effect which it will produce on the habits of the whole house; whilst the desultory and unsettled state of mind which is imbibed, especially by young persons, from the opposite line of conduct, is pernicious in a degree not easily imagined.

It might seem inexcusable, if no allusion were made, in this connexion, to the great utility of a happy selection and a judicious use of the various means of promoting domestic religion. The importance of this view of the subject is fully admitted; but it is quite impossible to do justice to it without greatly exceeding the limits to which this essay is properly restricted. In domestic instruction, for instance, so much depends upon the peculiar circumstances of each individual family, that, with respect to the method to be adopted, the books to be used, and many other particulars, much must necessarily be left to the discretion of those under whom its management is placed. In the government of families, also, many peculiarities continually occur, which can only be provided for by the exercise of good judgment, and a constant reference to "the oracles of God." When difficulties arise, the assistance of the christian pastor should be sought, and promptly afforded. Of the method most usually adopted among evangelical dissenters in conducting domestic worship, little more, perhaps, need be expressed, than a devout wish that it may be pursued with vigour and spirituality. It were desirable, indeed, that the word of God might be read in a manner more conducive to edification, than is sometimes observable. This object might, by the divine blessing, be accomplished, if books of Scripture were selected, rather than chapters, and were read in a

connected and continuous method, accompanied with the reflexions of Doddridge or Guyse, or the practical observations of Scott. In family prayer, the other great branch of our domestic solemnities, it is well known that two methods are prevalent, each of which has its warm and strenuous advocates, and it might excite surprise, if nothing were here said of their comparative merits. But the following observations upon the subject, by the Rev. David Jennings, in one of his *Berry Street Sermons*, are so excellent and appropriate as to supersede the necessity of any original remarks. "The excuse (says he) which is most commonly made by those who have no great heart to this duty, is, that they have not gifts for it. They would willingly pray in their families, but they want capacity. It is almost the only case in which people are very apt to have a mean opinion of their own abilities. But certainly this is not the language of Christian humility. If you know not how to pray, it is more than time you had learned, and you have reason to be ashamed and humbled before God, that you have learned it no sooner. However, try now: set up the worship of God in your families; and if you do but bring a sincere heart to the throne of grace, a heart deeply affected with a sense of your sins, and wants, and dangers, and miseries, probably you will find the difficulty not so great as you thought of. Or, however, rather than family worship should be wholly omitted, I would advise you to make use of some well composed form of prayer: but as I believe no form can be found that will suit the various cases and circumstances of your families at all times, I propose this only as an expedient for the present, that family prayer may not be neglected one day longer. Do but heartily apply yourselves to this duty; beg



of God the promised help of his good Spirit, go to Christ as the Apostles did, and say, "Lord, teach us to pray;" and I may venture to assure you, that this objection will vanish, and that in a short time too."

Although it is to the pastors of churches, and, still more particularly, to the heads of families, that we look as the principal instruments of promoting domestic religion, yet it is not to them alone. In every house, much of the pleasure and utility of religious exercises and discipline must depend upon the cheerful concurrence of the several individuals belonging to it. In this particular, how desirable is it to see children obedient to their parents, and servants to their masters! What an earnest is it of their obedience in every other matter! And in no case is it more necessary, than in this, that the woman be "found a help meet for" the man. Happy beyond expression is the religious female who possesses such a husband as demands her aid in promoting the objects of domestic religion! We are taught by the Apostle, that to "guide the house," is, in some respects, the peculiar province of the wife, and the practical importance of this sentiment is painfully evinced by the disorderly state of many a family where the principal female is the conductress of nothing but its follies and vanity. Nay, where the husband is much occupied with the cares and vexations of life, and it is found that the piety and good sense of the wife are equal to the task, we would even appoint her to the delicate office of watching over the family altar, and of gently fanning the flame of devotion, when it becomes cold and languid. It is absolutely necessary, however, to the objects of this essay, that the husband and wife should so dwell together as "that their prayers be not hindered," and that, "in word

and deed," they be examples to the whole house. When such an union of design and pursuit as this exists, it is indeed a proof that domestic religion is already in a prosperous state, and it is an infallible prelude of every good thing, spiritual and eternal.

DOMESTICUS.

ANSWER TO AN OBJECTION  
AGAINST THE MIRACLES OF  
THE SCRIPTURES.

MANY infidels have asserted, and Gibbon in particular has often insinuated, that miracles, especially miracles so astonishing as those recorded in the Bible, never have been performed; since, if they had, their evidence would have been irresistible, they would undoubtedly have converted to at least a nominal profession of the religion in favour of which they were performed, all who beheld them. Specious as this objection may appear to some, indisputable facts prove that it is entirely futile. It takes for granted as evidently true, a position which is demonstrably false,—that men will not resist or disregard the evidence of their senses and experience. Let us try this position by an appeal to their daily conduct. How many drunkards are assured, by the testimony of sense and experience, by the loss of health, by acute pains, by the grim form of death led on by their intemperance, pointing his dart at their breasts, that drunkenness is ruinous to their health? That, if they persist in it they must soon bid farewell to life and to those very pleasures in the enjoyment of which they place all their felicity. A miracle could not add any thing to the evidence of this truth, nor, in many instances, to the firmness with which the drunkard himself believes it. But does the evidence of sense and experience always, in this case, produce a reformation? Does it generally do so? Every one is able to

answer this question in the negative. Some, though it may sometimes render them miserable by its operation on their conscience and their fears, it can scarcely induce to make even a pause in the career of riot. Armed with stupidity almost as impenetrable by arguments of any kind as the scales of Leviathan are by rotten wood and stubble, amusing themselves by the most frivolous pretences and hopes, forward they rush to evident, certain ruin. Others it causes to desist for a while, till their shattered constitution is a little repaired, till the fear of immediate death is removed, and then they return to their intemperate courses with as much eagerness as ever. Is it incredible, let common sense determine, is it even wonderful, that creatures who can act in this manner, should disregard the most astonishing miracles, and reject the religion which they were wrought to substantiate? Where is the great difference in point of insensibility, audacity, obstinacy, and a stupid disregard of their own interests, between these persons, and the Israelites when they worshipped a calf at the foot of Mount Sinai, or the Jews when they would not believe in Christ, though he performed so many miracles before them?

Again, how often are men in the prospect of death, terrified by the scenes of eternity, and the dreadful consequences of their sins. They have no doubt of the truth of religion. They as firmly believe it as they could do if it had been demonstrated to them by miracles. Amongst the many refuges of lies to which they are disposed to betake themselves for shelter, the supposition, the hope, the possibility, that religion may be false, is never once mentioned; their passions, these great springs of action, are powerfully excited, and they form the most positive resolutions, that, if their health is re-

stored, they will certainly amend their lives. In some cases the testimony of the Saviour himself, given as often and as solemnly as it was to Peter in a very memorable instance, could scarcely persuade them that they will not. But in reformation always, is it generally the result of these clear views, these vivid feelings, and this firm belief of the truth of religion? Let the *ninety and nine* cases in which they are quickly forgotten, and the *one* in which they are remembered, answer this question, and prove that the deepest convictions that religion is true, accompanied with the most powerful excitement of the passions, will not cause men to act a wise or rational part. What great difference is there between the conduct of those persons, and that of the Jews, who, when they admired the miracles of the Saviour, exclaimed "he has done all things well," "This is of a truth the prophet that should come into the world," and afterwards joined in the cry, "Crucify him, crucify him?" The principles, the inconsistency, the depravity, which account for the actions of the former, will account for those of the latter. It would be easy to show that there is no great dissimilarity between the persons who, after a life of gross wickedness, remain completely hardened and careless on the verge of death, and those on whom the miracles of Jesus Christ made scarcely any impression. Men who, after a life spent in complete forgetfulness of God, nay in the violation of the plainest principles and rules of piety and justice, can enter eternity without experiencing the least concern for the salvation of their souls, or uttering a single petition for mercy, would very probably have remained unaffected, or have felt but a momentary impression, exciting only a gaze or an exclamation of stupid wonder, if they had seen Lazarus raised from the

dead by the powerful voice of the Redeemer. These are only two instances out of many that might be selected, to prove, that they may, and do neglect religion and violate its laws even after they have been firmly persuaded that it is true, and after a powerful excitement of the feelings in its favour; and that there is nothing in the least degree incredible in the account which the Scriptures give us of the conduct of those who refused to believe, though they witnessed the benevolent and splendid miracles of Jesus Christ. They, it is true, disregarded the clearest evidence of truth, and the most powerful appeals which it could make to their hearts. This we see men do every day. The result, as stated in the Bible itself, of scriptural miracles, is exactly such as our knowledge of human nature would lead us to expect. Many were convinced by them. The religion on behalf of which they were performed, was established: powerful impressions were made on the minds of many who beheld them: they were caused to wonder and talk, and, in many instances, to reform their conduct. The peculiarly strong prejudices, the secular interest of others, caused them to reject the miracles which they beheld, and even to persecute him by whom they were wrought. Here we see human nature, such as we behold it every day, modified by the circumstances in which it was placed.

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ON PUBLIC MEETINGS,

WITH SPECIAL REFERENCE TO ASSOCIATIONS FOR EVANGELICAL PURPOSES.

(To the Editors.)

Gentlemen,

You will perhaps be willing to allow me some chance vacancy in your columns for the introduction of a few desultory thoughts on a matter of considerable importance. They must, of necessity, be hasty,

for my present leisure will not admit of revision, and the present season requires that they should be thrown on paper without delay. Neither is the subject exactly such as I should have chosen to venture on, but as it was suggested to me by an individual whose recommendation was worth attending to, and as it fell in with my own train of thought and conversation for some days past, I have addressed myself to a task of some difficulty, with, perhaps, very little other qualification for it than an inclination to execute it fairly and usefully.

I disclaim all faculty for profound discussion; nor, were such my talent, should I be disposed to call it into exertion on the present occasion. I would simply, and as an "essay to do good," endeavour to direct somewhat more of attention than seems to be generally employed that way, to the errors to be avoided, the objects to be kept in view, and the personal improvement to be derived, while we participate in the important transactions referred to in the heading of this paper.

On the first two points, I shall be brief; the time is gone by, for the present, in which your pages would be usefully available for protracted dissertation. Yet something even on these heads may be permitted; counsel and reflection are seldom absolutely unprofitable even when late, and it may be well if the intermediate months be so employed by all of us with reference to the public solemnities of another season, as that we may gird ourselves for their glorious ministrations with more distinct views of the nature of our services; with chastened and with guarded minds humbling ourselves before God, and engaging in his mighty agencies, with the deepest self-renunciation, and with an entire subserviency to his will.

First then, when mingling in these great transactions, there are,

Errors to be avoided.—The very magnitude and excellence of the duties in which we engage, and the circumstances by which we are surrounded, are unfavourable to that simplicity and equanimity, to that modesty and reserve, which, on all occasions and especially on such as these, it becomes the Christian to cultivate and to maintain. Man, placed on a wide theatre of personal display, does not always think of the importance of preserving his balance. When, in the full gaze, and amid the fervent applause, of our fellow-men, we are faithfully and zealously discharging some duty of high and animating character, there is no small danger of self-oblivion; the consciousness of mere instrumentality may be overpowered by the more active and gratifying consciousness of witnessed and approved ability.

The nature of the machinery of which these mighty engines are constructed, is a possible source of error. It is necessarily human; though the power which pervades and operates be divine, yet the wheels and levers are supplied and adjusted by the wisdom and activity of man. As in the sublime masterpiece of modern invention, though it be ineffective without the irresistible agency of steam, yet the boiler, the piston, and the valve, form in their combination the admirable mechanism which necessarily intervenes between the moving power and the object of its operation. Now it seems to me, perhaps erroneously, that there is some little tendency in the details of business, in the extensive ramifications which the official documents of necessity comprise, to secularize the mind, to bring it down from the high level of spiritual observation, to the inferior range of scientific, imaginative, or historical speculation. It is admitted that these are important views; it is desirable that if the

world can be innocently gratified in its own way, it should be conciliated to our great work; it is desirable, on its own grounds, that knowledge should be increased, and we venture to predict that the grand and decisive problems of geographical discovery will be worked out by missionaries, and the intellectual as well as moral illumination of the world be effected by the dissemination of the Bible. But let us not, in the mean time, forget, that these objects, however valuable in one view, are in the present comparison low and worthless. The science of earth is not to be weighed against the infinite discoveries of the Gospel; all excellence in instruments fades and disappears before the unspeakable majesty of the Great Mover; all of skill and adaptation in means sinks before the glory and greatness of the end. And when we listen to an interesting Report, and admire the well conceived arrangements and the successful results, while we cordially and warmly assign praise where it is so justly due, let us not stop here, but lift our hearts in fervent gratitude to Him to whose counsel and whose might these achievements are to be ascribed.

Another class of errors is derivable from the social nature of man, and includes all those more or less injurious consequences which arise from our connexion with busy and bustling life, and its public and crowded scenes. The gratification of vanity, the love of dissipation, aversion from retirement and domestic life, with other baneful defects of character, may find in the associations of benevolence at once a gratification and an excuse. But *manum de tubulâ*—we must leave these and other similar cautions, on which space and opportunity are not afforded us to expatiate, that we may be enabled to pass on to our succeeding considerations.

Neither shall the second inquiry into the *objects to be kept in view*, detain us at the present time. They are summed up with comprehensive brevity and sublime simplicity in the song of the "Herald Angels"—*Glory to God in the highest; and on earth peace, goodwill toward men*. Let us not debase these majestic aims by carnal mixtures.

I shrink from my task as I pause upon my third suggestion; and as its weight and importance rush upon my mind, I feel quite unequal to "the height of this great argument." My readers will, however, keep in view, that these paragraphs are designed simply as suggestions to be followed up and expanded into more mature proportions by those who may feel interested in the subject. The full exposition of "*the personal advantages to be derived*" from the grand annual festivals now in celebration is a theme too extensive and complicated for this casual advertence, and the following hints are little more than the general heads from which the salutary inferences are still to be deduced.

1st. We should be taught a deep feeling of our own insignificance. Amid the magnificence of inanimate nature, surrounded by Alpine heights, and mountain torrents, and wide spread lakes, or stationed beneath the infinite concave, amid the dreary yet sublime desolation of the desert sands—man feels himself but an atom in the immensity of creation. Even amid the *grandeurs* of human art, the storied pediment, the columned aisle, the lofty dome, his feelings are tinged with seriousness and awe. How then, when the visible march of almighty power—the attested miracles of divine grace—the mysterious yet manifested operations of celestial love and wisdom—are unfolded before him, can he sit with reckless or with languid spirit. Hemmed in by the proofs of these

merciful yet awful visitations, let him sink into himself, and be humbled in the sense of his own nothingness and the conviction that God is all.

2. Let this very feeling invite us to more strenuous efforts in the great cause of God and man. It is a high distinction for creatures such as we are to be made the objects of the divine favour, to be exalted to a participation of the felicities and glories of his eternal presence: and it is an ennobling privilege for them to be admitted as auxiliaries in that great warfare which the benevolence of the Deity is carrying on against the ignorance and waywardness of man. Would we emerge from meanness to true majesty—from prostrate misery to real elevation, let us range ourselves on *the Lord's side*, strain every nerve in his battle, and we shall rise—yea we shall reign, *kings and princes*, before him.

3. Let us cultivate the spirit of love. This is not man's nature; wherever it exists it is an infused principle. Man is linked to man by feelings of a lower kind, by hopes and fears, by instincts and interests. In merely human benevolence there is nothing pure or expansive; but the influence of Christianity gives a different character to society, visiting, as with an healthful contagion, even those hearts which have as yet undergone no specific change. In a christian nation there is a shame and a brand upon those who *show* nothing of a christian spirit, even if they *feel* it not. But this temper which we are now recommending is of a nobler cast; we hear of the misery of our fallen race, of tribes embruted by spiritual ignorance, of myriads given up to tormenting idolatries; of holy men abandoning kindred, home, and country, to dwell with these, and instruct them in the lessons of immortality. Is not our compassion awakened? Are not our love and

admiration kindled? And are we not touched with humble gratitude to that Being who gives the will and the fortitude which support these heroes of the cross in their bloodless crusade? Let us cherish these feelings with sedulous vigilance, and lest the world or selfishness dim the strong impression which must have accompanied the great things that have been told us, let prayer be offered up continually that love may pervade our hearts, that liberality may wait on our love, that in all things we may act as the disciples of him who gave us a new commandment that we should *love one another*. When we meet so many of our fellow Christians engaged in the work of mercy, shall we not affect them as fellow labourers, as brethren and coheirs?—When we hear of the necessities of our fellow-men, how can we be the followers of Him whose infinite love made him a sacrifice for a guilty world, if we feel not and prove not our love for the souls of those who are *ready to perish*? This then is the pledge and illustration of our attachment to Christ, that as he *first loved us and gave himself for us*, so we *love him and love one another*.

4. Our faith and confidence may be quickened by the wonders that God hath wrought, and tried by the mysterious way in which he moves. We see and realize enough to satisfy us of the intervention of a superhuman energy; and the magnitude of the work which remains to be accomplished must vink us into utter dejection, unless we have a strong affiance in that heart of tenderness and that arm of might to which we owe our own liberation, and which alone can work the moral emancipation of a world enthralled.

5. The agitation of these important interests calls upon us to cherish that holiness without which no one can see or serve the Lord.

What man can tell but that the great work has failed or been retarded by his personal guilt—his sinful negligence, or his criminal self-indulgence? I would not run such considerations as these too fine, nor speculate too curiously on remote and intangible possibilities, but I am warranted in believing that the corruptions which prevail among the instruments of the divine work, cannot but be injurious to its progress, and if these things be so, it behoves us to prove our own sincerity, to cast ourselves in penitence on the forbearance of God, and to *cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting Holiness in the fear of the Lord*. While we seek to evangelise our country and the world, let our consistency appear unto all, that while others look upon our holy and steady demeanour *they may take knowledge of us* that we have indeed and in truth *learned Christ*.

Finally, let us keep a single eye to the glory of God. With this great and exclusive object the happiness of man is identified; the dispensations of the divine compassion blend them in inseparable union. Here then is our end and aim, “to glorify God and to enjoy Him for ever,”—to this let us press forward with “undiverted feet,”—to this direct the full exertion of our faculties—in this centre the exercise of all our graces. We have no leisure, no superfluous energy, to waste on the

“Fantastic chase of shadows hunting shades.”

—We have but one reply to the ensnaring urgency of a frivolous world—*we are about a great work and cannot come down*. We have but one anxious, imploring, heart-yearning invitation to a perishing race—*O come with us, and we will do you good*.

R.

May, 1822.

2 Q 2

ON SELF-EXAMINATION.

— e Cælo descendit γυνή σαυρον.
Juv.

THE propriety of taking advantage of particular occurrences to impress the heart with the precepts of virtue, is founded upon the fact, that, at such periods, the mind is alive to every emotion excited by a reference to the existing circumstances. In general prosperity, the feelings of joy universally diffused have often been directed to rise in songs of gratitude to that God, who is the only source of our being, and our blessedness: in contrary circumstances of general depression, our public instructors enforce the necessity of deep humiliation, of penitence and prayer. The divine founder of our religion, the most illustrious, and the most judicious of teachers, often directed the attention to passing events, which added to his communications, a superior degree of interest and efficacy. The apostle who most resembled him, in the activity of his benevolence, and the ardour of his zeal, descending to the peculiar circumstances of Christian communities, addressed them in terms of congratulation, direction, or reproof, according to the state of their religious character, in relation to private or public opinion, whether they were attacked by external enemies, divided by internal defection, or oppressed by individual degeneracy.

No man of a reflecting mind can survey the present state of Christianity in this kingdom, connected with the attempts lately made to sap its foundations, without eliciting a train of thought, marked by a specific character, derived from the peculiar occurrences of the times. The exertions of opposite parties to increase the number of their adherents, lead us alternately to reflect on the different sentiments so sedulously promulgated, — the nature of their tendency, and the extent of their influence;

hence, the idea is naturally suggested, that the state of public feeling, in such circumstances, must give an interest to every appeal occasioned by the situation of public affairs, identified with the cause of public morals, and directed to the improvement of public opinion. From such views of the propriety of the period, have undoubtedly arisen many of the late attempts to check the progress of infidelity by anti-deistical publications. The writer of this paper is influenced by feelings equally the result of present circumstances, and trusts, that thus assisted, his remarks may obtain a temporary attention, which, by the blessing of God, may contribute to an eternal effect. His object, however, is very different from that of the writers already alluded to, — while they are attacking the enemy, he would endeavour to regulate the troops: — while they are proclaiming, "*To the help of the Lord against the mighty!*" he would address the congregated legions in language equally important, "*Examine yourselves, whether ye be in the faith.*" Language, which, if properly felt, would paralyze the energy of thousands; but if properly improved, may ultimately terminate in augmenting their efficiency: it is required of men who fight the battles of Princes, to be faithful servants of the sovereign they support, it surely cannot be wrong to suggest the same sentiment to those, who fight "*the battles of the Lord,*" to exhibit the importance of examining their character, and to specify the objects their attention should embrace.

The duty of personal examination appears to be important, even when abstracted from peculiar circumstances, or religious considerations, since it is only the knowledge thus obtained, that can produce a regular propriety of conduct with respect to the common business of life. *Know thyself*, was an injunction of such moment, as to be said

by the ancients originally to have descended from heaven, and its constant adoption by Solon, the distinguished legislator of Athens, is the best proof that can be adduced of the superiority of his wisdom: his extensive and accurate observation of mankind had taught him the necessity of man's commencing his investigations by an examination of himself, sensible, that by forming an improper estimate of their own powers, men were liable to mistake their proper sphere of action, and thus, to ruin themselves, and to injure society.—The ignorant and presumptuous will often bring destruction on themselves and their connexions, by a failure in attempting what is beyond their limited ability, while the really deserving are deprived of merited distinction, by a modest suspicion of the adequacy of those powers, which they actually possess. If the exercise of self-examination is thus important in common life, where it is confined solely to temporal effects, it must rise in importance, as the sphere of its influence is extended, and must, indeed, be momentous, when connected with the rewards and punishments of eternity,—when it leads to the investigation of those moral qualities, which ought ever to be the effect of Christianity on the mind, and which constitute the value of our character in the discriminating view of the infinite Jehovah.

Though at first sight it may appear an easy task for a man to acquire a knowledge of himself, as we might suppose, he must certainly know what he himself experiences, and be intimately acquainted with the views and feelings which operate on his mind, and influence his conduct; yet, there is no one, perhaps, who has paid any attention to common life, or endeavoured to discover his own peculiarities, but will admit, that with respect to themselves, men

are almost universally DECEIVED. And, indeed, so many causes calculated to produce this effect, are so continually operating, that while human nature, and human society, continue as they are, the evil lamented will necessarily exist.—There is such a propensity in man, to look with complacency on himself, and there is something so gratifying in the indulgence of this propensity, that without the most vigorous resolution, it is morally impossible not to be misled.—However, the profession of infidelity may prevail, the assumption is admissible, that there are few men so hardened against the force of evidence, or so obdurate as to moral feeling, as not to admit the truth of Christianity, and not to have their sensibilities sometimes excited, by the grandeur of the eternity it opens before them;—and there are few so ignorant of the truths it communicates, as not to have some general conception of the faith it reveals, and the morality it enforces, yet with all this, they will pursue a conduct radically immoral, and never suspect that their character is defective.—There is something so dreadful in *eternal punishment*, and so great a love of felicity in the human constitution, that men are easily persuaded to think favourably of themselves, and without the slightest examination of their *real* character, they will produce a mental tranquillity, by extinguishing reflection,—by either *believing* the best for the *present*, or at least, *hoping* the best for the *future*.—And that natural complacency with which we contemplate our own excellences, while it induces us to be vigorous in our endeavours to discover them, re-acts, with equal force, in obstructing our attempts to detect imperfection, and reluctant to undertake an ungrateful exercise, we become willing to believe ourselves better than we are. The comparison which most

men are apt to institute between their character, and that of others, rather than between their character, and that standard afforded by Christianity, has a tendency to produce this general deception. Feelings too, which result from constitutional sensibility, are mistaken for the operations of the spirit of God; and actions directing to personal advantage, are believed to flow from Christian benevolence. The injudicious applauses of our friends, will often produce pride, when we should exercise humility, and by a reluctance to censure, from an improper regard to our feelings, they will leave us to be lost among the mists of misapprehension, as if it were the less charitable to save the life of an individual, who had brought himself into danger, because it must be done at the expense of his vanity, by convincing him first of the impropriety of his conduct.

Now, the importance of self-examination must be evident from this consideration, for if so many causes are always insensibly operating, which have a powerful tendency to hide us from ourselves,—causes depending on our natural constitution, and our intercourse with society, from neither of which we can be fully removed, then the supposition is rational, that we too, *may* have felt their secret influence, and are, perhaps, the victims of this general deception.

Every man whose mind is impressed with accurate views of the Gospel of Christ, will be unable to resist the conviction, that, in spite of the numbers who profess to be its followers, comparatively few, have imbibed the genuine spirit of christian piety, and thus from the abjection of vital christianity, arises another argument in support of the sentiment already advanced.

The Scriptures of truth, containing Christianity as a revelation

from God, propose to the attention of man, a system of rational belief, superior to every other upon earth, and command that its influence on the character and conduct, be constantly manifested by superior effects:—whatever is inexplicable in the truths of this religion, one thing is evident, that the tendency of all its communications is to diffuse among its followers, a principle of affection and benevolence,—to distinguish them by a uniform purity of character,—to give them a relish for spiritual enjoyments,—and to prepare them for a *future* existence, by withdrawing their affections from the allurements of *this*. It reveals, as the object of our reverence, a God glorious in holiness—a spirit dwelling in light that is inaccessible, to whom we must approach by spiritual worship, and endeavour to serve by imitating his perfections—and while it enforces the necessity of our being assimilated to God, it informs us of the moral defection of our nature, and proposes a plan by which these exercises may be united, “an atoning sacrifice, and a sanctifying spirit.” By depending on the one for the pardon of transgression, these obstacles are removed which flow from the perfections of God, while the other operates immediately on us, and we are “renewed by it in the spirit of our mind.” The tendency of this, is to impress us with a hatred to sin, and by purifying our affections, to eradicate the desire of its indulgence.—The moral precepts of the Gospel, by which our conduct is to be regulated, have all for their object the elevation of our character.—While the paradise it promises, as the reward of the faithful, is a state of seraphic enjoyment, in which they are to attain moral purity and perfection, in the immediate presence of that God, who “is light itself, in whom there is no darkness at all.”

It is easy to perceive, that the

followers of a religion like this, if they feel the influence of what they profess, and are at all consistent in their general deportment, must be distinguished by the manifestation of the kindest affections,—the constant exercise of the purest virtues,—the enjoyment of the holiest and sublimest devotion,—and the practice of the most exalted morality.—Their religion represents those who receive it, as the subjects of an important *mental revolution* produced by the proposition of truths to the understanding, and the application of motives to the will, accompanied by the energy of the Holy Spirit, by which they pass from darkness to light, and from the power of Satan to the liberty of God—and it is only the reality of this change,—it is only the constant operation of those new principles it originates, which constitutes spiritual life, and distinguishes from the hypocrite and the formalist, the man, who possesses the spirit of piety.

Now, every man who professes to be a Christian,—professes to have had his mind thus enlightened, and his dispositions thus altered, by a reception of the truth ;—every man then who pretends to religion, should testify, that he is anxious to confirm this revolution of feeling, and to support this elevation of sentiment, by a “ conscience and a conduct, void of offence towards God and man.” Remembering, that he is to imitate the example of his Master, he should show us, that “ the same mind is in him, which was also in Christ Jesus.” By denying himself those enjoyments to which he is inclined, from the corruption of his nature, he should evince his superiority to the fascination of the world,—should advance in the path of piety and virtue,—should show the holy tendency, and “ adorn the doctrine of God his Saviour.” Possessing a principle of piety to God, and

encouraging an extension of benevolence towards man,—he should cultivate an habitual reverence for the Deity,—should delight supremely in the exercise of devotion,—should testify by his actions, his love for his brethren, and as he who has called him is holy, so should he be holy in all manner of conversation.

These general representations exhibiting the out-lines of the christian system, and the christian character,—are founded on the oracles of God, and are binding on the attention of christians, by all the weight of that sacred authority, on which the truth of their religion is established. They are repeatedly brought before them, and impressed upon their mind, by all the terrors of eternal vengeance, and all the glories of heavenly beatitude. By arguments drawn from the love of Christ to influence their gratitude, and from their connection with the future reward, in order to operate on man's natural love of personal felicity. But, however, enforced by the representations of Scripture, and, however, necessary to actual religion, we seldom find among the professors of christianity, the manifestation of these peculiar virtues, that should constitute their character. How few are there of whom it can be said, “ that man has imbibed the spirit of Christ !” Thousands who never *suspect* their christianity, are the slaves of malevolence, anger, and resentment,—vindictive, selfish, and unfriendly,—destitute of the best feelings of humanity, and ignorant of the felicities of Christian affection. Free, perhaps, from flagrant immorality, they forget that the sins of the spirit, are as highly criminal as the sins of the flesh ;—that they are to subdue their propensities by christian considerations, being called to obey a religion originating in eternal purity and benevolence, and proposing, as its object, the happiness of man, by the production of

similar qualities in him. The dispositions, indeed, of which man is naturally the subject, constitute him so much the child of *present* advantage, as actually to counteract the influence of those motives, drawn by christianity from the rewards and punishments of a *future* existence, and have thus induced in the majority of its professors,—a height of moral insensibility,—a deadness of devotional feeling,—a distaste to spiritual enjoyments, and an extinction of spiritual vitality.—The serious contemplation of this FACT,—its contrariety to the genuine characteristics of a Christian,—and its extensive influence in the world, should confirm the supposition previously excited,—should impress us with the necessity of examining *ourselves*, whether we are in the faith, before we dare to condemn the men who reject it.

The *advantages* attending the proper performance of self-examination, establishes the same sentiment, respecting its importance, as naturally flows from the necessity of the exercise. As an ignorance of our *real* state is productive of pernicious consequences, by prompting us to actions the most improper, so an accurate investigation of ourselves, will tend to reform our improprieties, by producing a conviction of the defects in our character. If the inquiry be conducted in the exercise of those feelings, which should ever accompany so important an act, we have reason to hope the discovery will be of such a nature, as to produce motives sufficiently powerful, to call forth all the energy of our minds, either to confirm what may be correct, or to correct what may be erroneous. And this *effect*, flowing from the question of self-examination, if considered with a reference to its final results, will establish the importance of the duty recommended. Upon this one exercise, is suspended the character of our eternal destiny,—all that is

exquisite in enjoyment, and all that is terrible in suffering.—The man of the world can see the importance of self-knowledge, from the decision it gives his character, and the direction it communicates to his conduct:—and the Christian too, can see an advantage in its influence on his *present* pursuits,—but still there is something *future*, to which it has an ultimate relation, and it is then, and then only, we sufficiently feel its paramount importance,—when we connect it with the rewards and punishments of immortality,—when we see its effects identified with the subjects of the world of spirits, and brightening or blackening our eternal existence.

On such arguments, the necessity and importance of personal examination may be safely reposed, not only in the present state of religious defection; but in general, as an habitual duty. Like other duties, when seriously mentioned, it will no doubt be universally admitted to be important, and the reasons now suggested will probably occur to every man, who reflects on the subject. The hope, however, that the amplification they have here received, may increase their force with the trifling and the thoughtless, must form an apology for so extended a discussion of what may have appeared evident to many. * * *

MATT. HENRY'S MANUSCRIPT.

THE following important suggestion is extracted from a letter dated Newbury, with which we were favoured a few weeks since.

"I recollect that a friend of mine, who resides in a distant part of the country, and who is understood to be better acquainted with what is now known of Philip Henry's family than any other person, mentioned to me some time ago, that M. Henry, he had reason to conclude, from a letter in his possession, left behind him a manuscript

volume containing an account of dissenting ministers of his own time and neighbourhood. This valuable record, it is highly probable, is now irrecoverably lost. Perhaps, however, you will not think it improper to insert this short communication, and perhaps the gentleman alluded to above will, if he is able, furnish you with further information respecting the subject of this paper. Yours, &c.

"VIATORIUS MERCATOR."

MORSELS OF CRITICISM.

ON ISAIAH ix. 6.

"His name shall be called, Wonderful, Counsellor, the mighty God."

SOME critics wish to alter the received translation of this passage, by joining the two epithets "*wonderful*" and "*counsellor*" thus, "*A wonderful counsellor*." Such an alteration may, at first sight, appear to be countenanced by the context in which *two terms* are so united several times: "*Mighty God*," "*Everlasting Father*," "*Prince of Peace*." The Hebrew, however, seems to forbid such a construction, by placing the word פלא, wonderful, before the word יועץ, counsellor, and not after it, as the idiom of the sacred tongue would require, if פלא were indeed intended for an adjective. Compare Nahum i. 11, where "*a wicked counsellor*" is יועץ בליעל—Deut. xv. 9, "*a wicked heart*," לבב בליעל—Exod. iii. 8, "*a good land*," ארץ טובה.

It has also been asserted, that since neither אל, God, nor גבור, mighty, has an emphatical prefix, the phrase אל גבור, does not mean, as we render it, "*THE mighty God*," but "*A mighty God*," that is, a being possessed of a sort of lower divinity, such as is supposed to be ascribed to angels and to men acting for God.* To this it is suffi-

cient to reply, that the phrase אל גבור is *no where else* in the sacred Scriptures applied to any created being, and that the absence of the emphatic prefix in this case does not convey a lower or indefinite sense is demonstrated by the introduction of the very same term of expression in the next chapter, verse 21—"The remnant shall return, even the remnant of Jacob to אל גבור, *THE mighty God*." How justly these terms are applicable to the Redeemer in their highest possible sense is plain, from very many parallel passages in the New Testament, but from none, perhaps, more so than from Phil. iii. 21.

We leave it to others to dispute, whether our Lord Jesus Christ was something more than a mere man, whether he might not possibly be equal to an angel, or even be a being of a still higher order; for us nothing short of his true and essential divinity seems worth a thought. An oak is no better adapted to support a sinking world than a reed; none but an everlasting arm is equal to the task—Omnipotence and Omniscience must be *incommunicable*; if, therefore, Jesus is not God, we, who ascribe to him these attributes, are idolators—If he is not God, we, who trust in him for salvation, are making flesh our arm, our faith is vain, we are yet in our sins. Hence the jealousy with which we cannot but regard every attempt to alter those passages of Scripture to which we appeal as evidences of a truth so momentous. Take away the divinity of Christ, and you destroy the foundation of all that we think worth contending for; you not merely lop off some branches, you cut up the tree of life by its roots, and leave us only the apples of Sodom.

T. K.

* In Parkhurst's Lexicon, under אל ii. 4, 5, the few texts are considered in which the name of God (אלהים) is supposed to be applied to creatures, CONG. MAG. No. 54.

and if all the Lexicographer says there, is not quite satisfactory, it well deserves attention.

POETRY.

ODE FROM THE MARTYR OF ANTIOCH.

WHAT means yon blaze on high?
 The empyrean sky
 Like the rich veil of some proud fane is rending,
 I see the star-paved land,
 Where all the angels stand,
 Even to the highest height in burning rows ascending.
 Some with their wings dispread,
 And bow'd the stately head,
 As on some mission of God's love departing,
 Like flames from midnight conflagration starting;
 Behold the appointed messengers are they,
 And nearest earth they wait to waft our souls away.

 Higher and higher still
 More lofty statuares fill
 The jasper courts of the everlasting dwelling.
 Cherub and Seraph pace
 The illimitable space,
 While sleep the folded plumes from their white shoulders swelling.
 From all the harping throng
 Bursts the tumultuous song,
 Like the unceasing sounds of cataracts pouring,
 Hosanna o'er Hosanna louder soaring;
 That faintly echoing down to earthly ears,
 Hath seemed the concert sweet of the harmonious spheres.

 Still my rapt spirit mounts,
 And lo! beside the founts
 Of flowing light Christ's chosen Saints reclining;
 Distinct amid the blaze
 Their palm-crowned heads they raise,
 Their white robes even through that o'erpowering lustre shining.
 Each in his place of state,
 Long the bright Twelve have sate,
 O'er the celestial Sion high uplifted;
 While those with deep prophetic raptures gifted,
 Where Life's glad river rolls its tideless streams,
 Enjoy the full completion of their heavenly dreams.

 Again—I see again
 The great victorious train,
 The Martyr army from their toils reposing.
 The blood-red robes they wear
 Empurpling all the air,
 Even their immortal limbs, the signs of wounds disclosing.
 Oh, holy Stephen! thou
 Art there, and on thy brow
 Hast still the placid smile it wore in dying,
 When under the heaped stones in anguish lying
 Thy clasping hands were fondly spread to heaven,
 And thy last accents prayed thy foes might be forgiven.

 Beyond! ah, who is there
 With the white snowy hair?
 'Tis he—'tis he, the Son of Man appearing!
 At the right hand of One,
 The darkness of whose throne
 That sun-eyed Seraph host behold with awe and fearing.
 O'er Him the rainbow springs,
 And spreads its emerald wings,
 Down to the glassy sea his loftiest seat o'erarching.
 Hark—thunders from his throne, like steel-clad armies marching—
 The Christ! the Christ commands us to his home!
 Jesus, Redeemer, Lord, we come, we come, we come.

REVIEW OF BOOKS.

A Treatise on the Gospel Constitution. By the late Rev. William Bennet. To which is prefixed, a short account of the Life and Writings of the Author. By N. K. Pugsley. 8vo. price 8s. London: 1822.

WE feel some difficulty in the management of this article. Our respect for the character and talents of the late Mr. Bennet, would induce us to enter much at large into the contents of the present volume, were it not for certain counteracting considerations which have determined us, after a little hesitation, to take a different course. The "short account" of Mr. Bennet's life and writings would, for instance, detain us with great pleasure, while we dwelt upon the many virtues, and excellences of the man and the author; but we really have been repelled from the execution of a task, which, on many accounts, would have afforded us high gratification, by the extremely unpleasant feelings excited by Mr. Pugsley's meagre, unsatisfactory, and unjustifiable memoir. Mr. P. with an overpowering profession of modesty, has apparently been delighted with the opportunity of displaying his talents for fine writing; and that we may not incur the hazard of misrepresenting his abilities in this way, they shall speak for themselves.

"In the life of Mr. Bennet, as well as in a thousand other instances, we see the moral efficacy of parental education. I know not, indeed, if it has ever failed. Many religious parents, no doubt, have irreligious children; but how many religious parents are there who neglect the education of their children? Some on the principle that any efforts on our part would be taking the work, as it is expressed, out of the hands of the Lord, and that, when the hour of mercy is come, that mercy will interpose, independent of human means; and others, for want of

those domestic regulations which are indispensable to family religion, and without which, prayer can neither shed a sacredness over the heart of man, nor ascend with acceptance to the throne of God. The appeals of the sanctuary may be disregarded, and the voice of conscience silenced, but where is the rebellious son who could withstand the prayers, the entreaties, the tears of a mother, who enforces the solemnities of another world, by the greatest tenderness that was ever felt in this? If such there be, yet the instruction is not in vain. The entrance of such a child into the pollutions of the world will resemble the entrance of a crystal stream into the ocean. In its first approaches it will oppose the element that threatens to invade its purity; and when it does finally sink into the abyss, the recollection of its mountain birth will not be forgotten; and after passing through an ocean of impurity, the distant shore of reflection may come, where, amidst the remorse of a guilty conscience, the remembrance of early vows, and the penitence of a broken and contrite heart, the voice of prayer may again be lifted to heaven—"I will arise and go to my Father."—pp. 12, 13.

Our readers cannot fail to admire the inimitable beauty of this figure. Never assuredly did "chrystal stream" perform such feats before! After opposing an element, it "sinks into the abyss," does not forget to recollect its "mountain-birth," (a classical reference, we presume, to *parturiunt montes*) then, after sinking into the abyss, passes "through an ocean of impurity," and reaches the distant shore of reflection, where, amidst remorse, remembrance, and penitence, this "chrystal stream" addresses a prayer to heaven!

In the same original and harmonious style of metaphor, we are told, that Mr. Whitfield's "voice and action were omnipotent, and could throw a *redeeming glory* over the most imperfect compositions ever spoken." Our admiration of this fine period must not, however, prevent us from adverting to the

criticism hazarded at its close. Mr. Pugsley's wonted discretion must have strangely deserted him, when he ventured on this rash qualification of effusions which, amid all the disadvantages of a mutilated publication, exhibit unquestionable marks of genius and strong feeling. Besides, Mr. P. altogether mistakes the matter; Mr. Whitfield's voice and action, powerful and animated as they were, had but an inferior share in the effects which his preaching produced. It was emotion, it was the intense ardour which possessed his whole soul, that rivetted his hearers, and with the blessing of God, transformed them into new men. The "redeeming glory" of voice and action, may fit the tragedian as well as the preacher, but fervour and holy zeal, are the peculiar privileges of the latter. We must permit ourselves, in this place, to enquire where is the *a-propos* of the anecdotes from Southey's life of Wesley? They have long been accessible in the most common sources, and are rather whimsically introduced, if intended as illustrations of Mr. Bennet's habits of speaking, which had not the smallest resemblance to those of Whitfield. But our readers shall be gratified by the insertion of Mr. Pugsley's distinct and discriminating definitions; and if, amid his exquisite array of negatives and positives, our readers fail to perceive the clear delineation of Mr. Bennet's peculiar style of preaching, they must be left to their incapacity.

"The peculiar qualities which made Mr. Bennet's preaching so popular, I cannot determine with accuracy, as I never had the pleasure of hearing him. The fact, however, of his being popular, is unquestionable; and the applause he secured, was as honourable to the taste and piety of those who bestowed it, as it was to the character of his preaching by whom it was received. There was nothing artificial or affected in his preaching—nothing of that Roscius-like style which

captivates the multitude in some unhappy moment of mental hallucination, and which, after blazing forth upon the world, like a northern light, as suddenly dies away; but a bold, manly, and dignified eloquence, borrowed from the simple majesty of inspiration—chastened by a cultivated taste—illuminated by a powerful understanding—and enforced by the fervour of a heart, which felt the responsibility of negotiating between the Maker of the universe and a sinful world."—pp. 21, 22.

The necessity for declining a detailed investigation of the life and character of Mr. Bennet, would give us considerable vexation, but that we are not without hopes from a different quarter: a well qualified correspondent, who prefers sound words to "mental hallucinations," has given us some reason to expect a memoir, but he finds difficulty in procuring materials, though he might learn from Mr. Pugsley, how to write, not only without them, but without making efficient use of those within his reach.

We shall, however, be expected to give some explanation of the term "unjustifiable," as applicable to this memoir. We repeat the word, we seriously and emphatically reprobate the unjustifiable use made of a private and confidential letter addressed by the Rev. Robert Hall to Mr. Bennet. The high style too, in which the thing is done, is perfectly astounding.

"The author of this memoir hopes, that if ever so humble a performance should fall into the hands of Mr. Hall, he will excuse the liberty here taken in inserting his letter without asking permission. He intended to have asked permission when he began this memoir, but he was assured, from Mr. Hall's reluctance to appear in print, that his application would be unsuccessful. He could not, therefore, risk the possibility of losing a document which he not only considers the ornament of the work, but without which, the work by him would not have been undertaken."—p. 43.

We really do not recollect a more finished affair than this. Mr. Pugsley finds among Mr. Bennet's papers, a highly eulogistic letter

from a divine of great and merited celebrity; he seizes on it, without the smallest ceremony weaves it into his narrative, and then coolly tells his readers, that he has done it in the full conviction, that Mr. Hall would have refused his permission, had it been previously asked. As, however, Mr. P. has broken the compact which stamps inviolability on the confidential correspondence of every living individual, and made a private letter public property, we shall avail ourselves of his indiscretion, and give to our readers the gratification of possessing this important exposition of Mr. Hall's views, on certain important points of Christian doctrine.

"January, 18th, 1810.

"Dear Sir,—I ought sooner to have acknowledged to you the great pleasure I derived from the performance you were so kind as to give me at Northampton. I have read it with as much attention as I am able; and though the subject is involved in so much difficulty, I admired the perspicuity with which it was treated so as to be within the limits of an ordinary capacity. There is a precision and comprehension in the choice of terms, and a luminous track of thought pervading the whole, which, according to my apprehension, has scarcely been equalled, and never exceeded, in the discussion of such points. I do think you have steered a happy medium between the rigidity of Calvinism and the laxness of Arminianism, and have succeeded in the solution of the grand difficulty—the consistency betwixt general offers and invitations, and the speciality of divine grace. This interesting question is handled with masterly ability. I am particularly delighted with your explicit statement and vindication of the established connection between the use of instituted means, and the attainment of divine blessings, and the consequent hypothetical possibility of the salvation of all men, where the Gospel comes. On this point the representation of Calvinists has long appeared to me very defective; and that, fettered by their system, they have by no means gone so far in encouraging and urging sinners to the use of prayer, reading the Scriptures, self-examination, &c., as the Scriptures justify. They have contented themselves too much with enjoining and inculcating the duty of faith; which, however important and indispensable, is not, I apprehend, usually imparted, till men have

been earnestly led to seek and to strive. Here the Arminians, such of them as are evangelical, have had greatly the advantage of the Calvinists, in pleading with sinners. Your great principle of the design of religion, in every dispensation of it, being intended as a pursuit of the plan of divine government for exercising the moral powers and faculties of creatures, is grand and noble, and gives continuity and harmony to the whole scheme. I lent your book to B., commonly called 'Squire B., who is much pleased with it, and only wishes you had expressed yourself more fully in favour of the general extent of Christ's death. I think you have asserted it by implication, though I wish you had asserted it unequivocally; because I am fully persuaded it is a doctrine of Scripture, and that it forms the only consistent basis of unlimited invitations. I think the most enlightened Calvinists are too reserved on this head, and that their refusal to declare, with the concurrent testimony of Scripture, that Christ died for all men, tends to confirm the prejudices of Methodists and others against election and special grace. With this small exception, if it be an exception, your work appears to me entitled to the highest approbation and applause; and I cannot but hope it will have an important effect in bringing good men nearer together, than which I know nothing more desirable.

"Wishing you much success in every labour of your hands.

"I remain, dear Sir, with high esteem,

"Your affectionate brother,

"ROBERT HALL."

"Rev. W. Bennet."

The following extract from a letter written by Mr. George Clayton, in reference to the same work, the "Essay on the Gospel Dispensation," deserves quotation.

"Mr. Bennet's views of the Gospel dispensation are highly scriptural and important, and well worthy of a more attentive consideration than they have hitherto received. He has brought into nearer conjunction than any modern writer with whom I am acquainted, the two difficult points of God's sovereignty and man's accountability—the purpose of grace and the freedom of human agency; and though a perfect accordance may not be discovered by us in the present state of contracted knowledge, it is surely something to have diminished the difficulties attaching to these subjects. Were professors of religion, generally, better acquainted with the principle of the late Mr. Bennet's book, they would become more judicious and cautious, and less likely to fall a prey to the delusions of Antinomianism."—pp. 43, 44.

But Mr. Pugsley's patched up portico, has delayed us so long that we can afford but little space for any protracted view of the structure to which it is the frontispiece. And we the more readily decline this at the present moment since—quitting the figure into which we have been betrayed by our infectious intimacy with Mr. P.—the particular character of this work will more aptly fall into its place in a general estimate of the value of Mr. Bennet's contributions to theological literature. In the mean time, however, we may say of the volume before us that, though not Mr. B.'s *chef-d'œuvre*, it is the work of a sensible and pious mind, stating with considerable clearness, if not with striking originality, the opinions of an independent thinker concerning Scripture doctrines. We cannot, indeed, express an unlimited acquiescence in all the statements or the modes of expression which occur in these pages, nor do we think that on the whole much additional instruction is to be derived from this treatise; still, notwithstanding the objections which have occasionally suggested themselves to our minds, we have been gratified in tracing throughout, the impressions of an exercised intellect and of an anxious disposition to ascertain truth. The work is distributed into ten chapters: 1. On the *Awful Occasion* of the Gospel Constitution, in the ruined condition of Man as a fallen creature. 2. On its *Gracious Source*, in the Riches of Divine Mercy. 3. On its *Glorious Medium*, in the Person of the Son of God. 4. On its *Moral Ground*, in the sacrifice and righteousness of the Mediator. 5. Of a *Personal Interest* in it, as it regards both the Method and the Evidence of such Interest. 6. On its *Fulness*, in the rich variety of its Spiritual Blessings. 7. On its *Purity*, in the Nature and Obligations of Evangelical Holiness.

8. On its *Stability*. 9. On its *Final Consummation*. 10. *Practical Reflections*.

Now, this division, though sufficiently comprehensive, is not, we apprehend, unobjectionable on the score of simplicity. There is an affectation of philosophical phraseology and accuracy about it, which does not appear to be realized either in the arrangement or the filling up, and we confess, that we should have preferred a system, which comprized the substance of this scheme under a different distribution, and in somewhat different terms. Without, however, insisting on points which admit of interminable discussion, we shall, having thus transcribed Mr. Bennet's general plan, furnish two or three extracts, as illustrations of his way of thinking and writing on the distinct subjects.

"In his original formation man was created in the likeness of God; which, besides including intelligence and active powers, qualifying him to hold dominion over inferior creatures, especially consisted in a *holy disposition of heart*, or a discerning taste, relish, and love of what was spiritually excellent; conformable with the will of his Maker, and attractive of his hopes and desires to an union of soul with him. The Holy Spirit imparted his influence to his mind; under which, as from an inward principle of spiritual life, his temper and inclinations were habitually holy. In the wisdom of God, however, and agreeably to man's original state of moral probation, this influence from above did not absolutely control his *free-agency* as an accountable creature; but, (as is the case still with all the subjects of regenerating grace,) by adapting itself to his rational constitution and moral freedom, left a *possibility* of his losing its beneficial effect, and so falling under the power of temptation. Such a loss, we have seen, man actually suffered through his own unwatchfulness and disregard of his Maker's authority. The Holy Spirit, grieved and justly offended by his tampering with temptation, and cherishing irregular concupiscence towards that which had been sacramentally forbidden him as a test of his obedience, withdrew his presence and exciting influence from his soul; and therewith his original righteousness departed from him, and left him, like Samson shorn of his strength, an easy prey to Satan's malice,

and the disorderly workings of his own animal passions. Soon, therefore, the state of his heart became tumultuous—sensual—alienated from God—vitiating in its moral state—incapable of relishing spiritual enjoyments—prone to sinful gratifications—proud and impatient of divine authority—polluted by conscious guilt—and progressively filled with enmity against the character and government of God.”—pp. 16—18.

The practical improvement which occupies the closing chapter, contains much that is truly excellent in sentiment, conveyed in language happily adapted to its importance. There is great beauty in the following passage, taken as the expression of the feelings of an aged Christian in the prospect of his approaching dismissal.

“In reviewing the Gospel constitution, we see how well calculated it is to wean the Christian heart from all earthly scenes, and reconcile his mind to the prospect of his approaching dissolution! “For me,” said the apostle, “to live is Christ, but to die is gain.” He had therefore “a desire to depart, and to be with Christ, which is far better” than even the most highly privileged state of believers on earth. The moral and spiritual improvements that await every true Christian in the realms above—of knowledge—of holiness—of nearness to God—of happiness in the enjoyment of his love—of capacity to serve and glorify him—and of intercourse with all the righteous in every age of the world—vastly transcend all our present powers of conception and utterance. The hope and prospect of these felicities, however, which are opened before us in the Gospel, are clear, substantial, and delightful, as subjects of present meditation; and, when the Christian is in any good measure enabled to embrace them with a lively confidence, he feels them powerfully attractive. From Pisgah’s elevation he looks down on all worldly honours and possessions, as trifling and inconsiderable—groveling in their nature, and inadequate to his capacious desires. And with respect to those endearing social ties which have twined about his heart, these also begin gradually to yield, under the influence of more powerful attractions from above; and, without loving them less sincerely, his affections towards them become more subordinate to the love of God. As he looks within the veil, he feels the purifying effect of celestial intercourse, and, in sweet submission to his heavenly Father’s good-pleasure, resigns his All into his hands, and waits the hour of his departure. Nor is he appalled when he

contemplates, in the light of the Gospel, the near approach of his dissolution. “The sting”—the only destructive power—“of death is sin;” and of that the monster was disarmed by his victorious Lord, when he triumphed over it on his cross. His glorious resurrection and ascension, also, have insured the full redemption of his people from all the dishonours of mortality, and the immediate reception of their departing spirits into a state of blissful communion with himself. Humbly confiding in these principles and grounds of assurance, therefore, the dying Christian may say with David, “Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff comfort me:” Or, with Jacob of old, I have waited for thy salvation, O Lord!” and peaceably resign his spirit into the hands of his gracious Redeemer.”—pp. 296—298.

We cannot conclude without expressing our regret, that we should have been compelled by a sense of public duty to express ourselves with some severity towards Mr. Bennet’s biographer; we can assure Mr. Pugsley that whenever he will lay aside his offensive peculiarities of composition, and make himself acquainted with his subject before he undertakes to enlighten the public, we shall be as happy to express our approbation, as we have now felt it irksome to deliver an opposite sentiment.

Memoirs and select Remains of an only Son, who died November 27, 1821, in his Nineteenth Year. By Thomas Durant. 2 vols. 12mo. 10s. 6d. Poole. 1822.

We have not unfrequently felt and expressed the irksomeness of the restraints imposed on us by our narrow limits, when some work of unusual value and interest has demanded from us a more specific analysis and more liberal citations than we found it possible to introduce. In the present instance, however, our feelings are entirely reversed: we have before us a book of deep and melancholy interest; exhibiting impressive illus-

trations of rare character, and fraught with rich specimens of talent and knowledge, and yet we sit down to give our attestation to its value and importance, with a degree of painful emotion, that finds consolation in the necessary brevity of its depressing employment.

What, indeed, can excite a stronger feeling of sympathy than the scenes so forcibly portrayed in this affecting narrative. Parents happy in each other, and, if possible, happier in a son whose natural powers were of the highest order, whose knowledge was various and profound, even in early youth, and whose moral qualities were as eminent as his mental capacities and attainments were brilliant and solid. On this blessed union death broke in, and the father and the son were left to mourn the loss of her whose excellences had been their pride and delight. Another dear female relation was soon snatched away; and at last the measure of the father's agony was filled up by the removal of his more than beloved son, in the bright morning of life, in the midst of a brilliant career of academic honour, and with every prospect of success, in whatever profession, or pursuit, might have been his ultimate choice. Happily the power and the hope of genuine piety were present, and the bereaved parent was enabled to resign his earthly all into the hands of his heavenly Father, not only with Christian resignation, but with the sustaining and animating consolation that he had "never, for the last fourteen years, endured one anxious feeling of apprehension respecting his child's future interests in time or eternity;" so perfect had been his confidence in the steady and persevering habits of his son—so clear had been the evidences afforded by that exemplary youth of his interest in Christ.

The various processes employed by his parents in the education of William Durant are distinctly and successively described, and their judicious adaptation to his mental and moral character was fully attested by their satisfactory results. He grew in knowledge and in grace, manly in exterior, active and vigorous in all his gymnastic exercises, lovely in his temper, warm in his affections, rich in intellectual acquisitions, and richer still in being taught of God, until the hour in which he was removed, ripe for immortality. He was born January 7th, 1803, and Mr. D. has recorded, with evident delight, the salutary effects produced by the enlightened tenderness with which his mother watched over the movements of his infant mind. Happily Mrs. Durant was a woman of strong understanding and high accomplishment, and her example has added one to the numerous instances which illustrate the beneficial consequences of entrusting to qualified females a full share in the business even of masculine education.

"WE MADE HIS SABBATHS ALWAYS DELIGHTFUL, by contriving to indulge him with such lessons and such engagements as should associate the idea of pleasure with those holy days. His opinion on the subject is preserved in one of those essays,—to which a more distinct reference will be made hereafter—written at the age of eleven, and entitled, 'The pleasures and advantages of a religious observance of the Sabbath.'" Time and experience only strengthened the opinion of his earlier days. His exercises at the close of the public services were of peculiar importance to him; and they produced an effect equally salutary on his understanding and his heart. From the age of five, his mother was wont, on the Sabbath evening, to take him, alone, upon her knee, to cause him to repeat what he could remember of the sermons which he had heard, and to pray over what he had recollected. He then said that hymn from Dr. Watts, "Lord, how delightful 'tis to see," &c. The prospect of this evening engagement insured his attention at the place of worship; and the success with which he would, when so young, recapitulate almost every leading sentiment he had heard, gratified both his dear teacher and

himself. These exercises he continued almost till his beloved mother's death; and never shall I forget the manner in which, when a great boy of nearly fifteen, he would sit upon her knee and repeat his hymn, while his arm was round her neck, and his head leaning on her bosom, precisely as they had been when the practice commenced in his childhood. Often have I entered their room at the close of these exercises; with rapture embraced them both, and enjoyed, in our ardent, holy, mutual affection, all but heaven. At these, above most other moments, we felt ourselves truly united, and, as forming part of "the whole family of heaven and earth." Religion alone could so sublimate our domestic bliss. And William ever looked back on these scenes as the sweetest and most profitable hours of his life."—Vol. I. pp. 27—29.

At length, after a blessed union of sixteen years, Mr. Durant was called on to bear up under the bereavement of this admirable woman. The following description of the last scene goes to the heart at once. Her health had long been infirm, and she was on a visit to some friends at Wilton, whither her husband and son were on their way to join her, joyfully anticipating the pleasure of meeting.

"Alas! our joy was but of short duration. Soon after our coach arrived at Fordinbridge, where it stopped a short time, we saw a post-chaise approaching us with almost incredible speed. "Are Mr. Durant and his son in the coach?" roused us from our dreams of pleasure, and forced upon us a melancholy presentiment of the evil that awaited us. "Is she alive?" burst instantly from our lips. "She was," said the messenger, "when I left Wilton." We entered the carriage; I fell upon my dear son's neck in agony; he was thunderstruck and speechless. We passed rapidly on with a silence interrupted only by our sighs and occasional bursts of grief. In three hours from the moment that the messenger left Wilton, during which he had ridden thirty miles, we arrived at the house of our friends. "Is she yet alive?" "She is." We were ready to rush to her bed-side; but prudence, in her dying state, demanded caution. At length I saw her, restless in body, and almost struggling with the final attacks of her malady; but, in soul, "calm as summer evenings be." She conversed as readily and as sensibly as ever. As it would have been dangerous to have

greatly excited her, I sat by her bed-side, silently musing, suppressing my sighs, and shedding my unobserved tears: but at length ventured to ask, whether she would see her beloved William. She answered, "I shall, I hope, be better prepared to see him to-morrow morning; at present it would, I fear, too much agitate me." Alas! she was destined to see him no more till they should meet in heaven! About nine that evening, she was suddenly seized with convulsions, which were, in a few minutes, to terminate her mortal career. I called up my dear boy, he had the melancholy satisfaction of witnessing her last struggle. I fell upon her lifeless corpse; and losing, for a moment, all self-control, uttered my piercing cries; while he fell on his knees near her bed-side,—and, pale as death, with a countenance equally expressive of woe and resignation,—faltering out, "Oh! Heavenly Father, sustain us!" In a few minutes, I was sufficiently collected to bend upon my knees with him and his dear—and scarcely less afflicted—aunt; and beg for grace patiently to bear, and rightly to improve, the awful chastisement."—Vol. I. pp. 145—147.

This event took place in May 1818, and near the close of the same year Mr. Durant, having determined to enter his son at a Scotch University, accompanied him to Glasgow, where he had the gratification of committing him to the hospitable and parental care of Dr. Wardlaw. For the particulars of the young man's academic life we must refer to the Memoir, where they are interestingly detailed from his own letters, and from the attestations of his tutors. In all his various literary contests and examinations he acquitted himself with distinguished ability, obtained prizes under circumstances of repelling difficulty, and when he failed against overwhelming competition, the marked applause which he obtained from the Professor was more than an indemnification. In the midst of these hopes and enjoyments, he was cut off by a fatal and rapid disease, and we shall refer to the preface to Dr. Wardlaw's most excellent and suitable sermon on that mournful event for a description of its nature and consequences.

"Mr. W. F. Durant died on the evening of the 27th of November, 1821, of suffusion on the brain, attended by paralysis of the right side of the body.—He was constitutionally very robust and healthy. In coming down to Scotland, in the beginning of the same month, he had travelled two successive nights on the outside of the coach, where also he had occasionally fallen asleep. It is not improbable, though neither is it certain, that this inconsiderate exposure of himself was the remote means of including the disorder, which, secretly and indiscernibly advancing, appeared at length in its alarming and fatal symptoms, baffled the best and most assiduously exerted medical skill, and terminated so prematurely his precious life.

"He was approaching the close of his nineteenth year, and had recently commenced, in the Natural Philosophy class, his fourth session at college.—He was the only one of a number of children that survived beyond the earliest infancy; so that he might be looked upon as having been, almost all along, an only child, on whom, as others successively failed them, the affections and hopes of his parents were more and more concentrated. His mother, who appears to have added to a highly cultivated mind, a lovely exemplification of all that is amiable in Christian temper and deportment, died between three and four years ago, after having assisted in training her darling boy to the verge of manhood; and her sister, who took charge of the house after her death, and who had all but a mother's affection for her nephew, returned on his part by all but a son's for her, was, after a long period of infirm and fluctuating health, removed from the world only a fortnight before himself.—By the tidings of her death he was much affected; and I doubt not that this contributed to hasten to its crisis a distemper which had previously, though unperceived, commenced its progress.

"Under these desolating circumstances, to which might be added an unwonted number of bereaving dispensations, within a short period, in the other departments of his kindred, was a journey of five hundred miles performed by the afflicted father, more than one half of it in agonizing suspense, and the remainder in the overwhelming certainty of his heavy loss:—and he arrived here in time to look, with that inexpressible tender anguish with which no heart but a parent's can fully sympathise, on the cold and feelingless remains of "his son, his only son, whom he loved;" and to pay to them the last sad tribute of affection, by attending them to the grave, and depositing them there, to mingle with the dust—I was going to say of

strangers—but my heart refuses the word,—I will rather say, of *friends*, although at a distance from "his fathers' sepulchres." Those who had been laid in the same hallowed spot before him were, it is true, unacquainted with him, and he with them: but they were the kindred of such as knew and loved him well, and whose ashes will in a short time be successively joined to his own.

"To the wish expressed by his father that the following discourse should be published, I gave my cheerful consent. Had I felt any hesitation, it would have been removed by an application subsequently presented to me, with the signatures of eighty of my dear friend's fellow-students at the University; which I value as a testimony of affectionate regard to the memory of the lamented dead."—Sermon, pp. 5—7.

We have left ourselves little space for the illustration of William Durant's literary character. The specimens of his compositions inserted in these volumes are of uncommon interest, and sufficiently evidence the brilliancy and soundness of his mind, as well as the abundance and solidity of its furniture. There are no symptoms of lashing or *cramming* in his productions, he writes with an ease and force which show that he was resorting to his proper and real stores for his materials, instead of snatching up, *pro re nata*, the scraps and fragments of a common place book. We are quite unable to bring forward selections in sufficient number to exemplify the variety and efficiency of his talents, neither, in fact, can we find a single essay or section quite suitable in point of convenient length; on one, however, we must venture almost indiscriminately; and in the absence of longer quotation, we warmly recommend the book. Our readers will find specimens of acute and comprehensive discussion and analysis, conveyed in language of singular clearness and beauty, which it would be injurious to present here in a curtailed form, and we shall decline tendering a brick as a sample of a well finished structure. The following beautiful extract is the

peroration of an *Essay on Habit*, written by William Durant when in the Moral Philosophy class.

"All these curious questions, however, sink into comparative unimportance, when we turn our eyes to the actual results, which arise from the operation of habit, whatever may be its exact nature. What is the wretch, sinking under the consequences of vicious gratification—diseased in body, but more diseased in mind—frequenting, with unwearied diligence, the haunts of dissipation, although his pursuit of pleasure end only in the bitterness of disappointment, or the loathing of disgust; and, with sedulous assiduity, endeavouring to secure those luxuries, the presence of which can no longer prevent uneasiness, although their absence would excite emotions nearly allied to agony? What is the old man, who, fondly and weakly clinging to a world he must so soon quit for ever—who, averting his eye from that unseen futurity, to which the voice of his God is about to summon him—and who, looking back, not with repentance, but with regret, on those vices in which he is still disposed, but not still able, to indulge—drags into scenes of gaiety, for which the infirmities of age have totally unfitted him, a body worn down by disease, and impressed (so to speak) with the signet of death;—and thus vainly endeavours, by engaging in a round of what would once have been pleasures, to forget the grave that awaits him, and the tribunal at which he must so shortly appear? What are these wretched characters but fearful examples of the unconquered force of HABIT?"

"And what is he, who, after having, in the strength of heavenly principle, resisted temptation, whether presented in the form of sarcastic severity, and acute ridicule, and violent opposition; or under the more alluring aspect of friendly invitation, and hearty conviviality, and fascinating amusement, and seductive pleasure—who, after having led a life of the most exalted virtue, and the most unimpeachable integrity—and who, after having practised the strictest morality, till his perseverance has reduced to comparative powerlessness the attraction of vice—is about to leave a world, where he has little to regret, although much to enjoy—a world, where, among many avoidable and some inevitable evils, he sees, every here and there, the blessed effects of his own benevolent exertions—a world, of which he was, in life's meridian, the blessing; but on which his setting sun is shedding a still softer and purer radiance;—What is such a man but a fine example of the results which flow from virtuous HABITS?"—Vol. II. pp. 213, 214.

The poetical effusions which are occasionally inserted are creditable as proofs of versatile talent, rather than as indications of the poetical faculty. They are precisely such as we might have expected from a man of ready mind and fine taste, exercising himself on subjects of that kind more by way of experiment than from the impulse of imagination. The versification is skilful and forcible, and the decorations show much conversance with the different sources of poetical ornament.

We infer from his letters that William Durant was gifted with a ready sense of the ridiculous, and a considerable command of humorous expression, though examples of this style are very sparingly given. Mr. Durant states that it had been his intention to insert a few extracts from his son's more playful and facetious correspondence, but on mentioning his design to "a literary friend," he received this "pointed" reply—"A Wit's a feather; William's just fame rests on a *non usitata nec tenui penna*." Now we really cannot understand this; no doubt the sentence is exceedingly pithy, and the scrap of Latin very much to the purpose, but we do not exactly see what objection could possibly lie against Mr. Durant's suggestion. The object was to give a just delineation of his son's modes of thinking and writing, among these genuine humour was occasionally indulged and exemplified; this, to our mind, is a graceful quality when kept in due subordination; it enlivens society, and gives vivacity to conversation and composition; its moderate exercise is becoming in well-tempered youth, and as a feature in William Durant's intellectual physiognomy it should not have been overlooked.

We close these volumes with sentiments of high admiration for the amiable and exalted character

of the departed youth; with the tender of our thanks to the sorrowing but comforted parent for the interesting memoirs which he has given to the world; and with the expression of a hope that in the probable event of another edition, a somewhat different and enlarged arrangement may include other compositions which are, we have reason to believe, even of superior worth to those which have now been selected.

The Martyr of Antioch: a Dramatic Poem. By the Rev. H. H. Milman, Professor of Poetry in the University of Oxford. 8vo. Price 8s. 6d.—London, 1822.

WE have no objection to the drama in the abstract. There is no reason, that we are aware of, why poetry should be forbidden to assume the dramatic form, that will not as fairly apply to the lyric and narrative orders of verse. It is a question simply of structure, and if the sentiment and the expression be innocent, assuredly there can be no mischief latent in the addition of an interlocutory arrangement to a fable of domestic or public interest. The Comus and the Sampson Agonistes, for example, are dramatic compositions, and yet where shall we find nobler subjects, a richer strain of moral instruction, or a purer stream of genuine poesy?—What man of true relish for imaginative excellence, adorning and enforcing the lessons of virtue, ever dreamt of condemning the exquisite inspirations of Milton's divine Urania, because they were formed on a dramatic model?

But, on the other hand, we know of no language strong enough to express an adequate censure of theatrical literature as it actually exists. The loathsome sensuality, the sympathy claimed not for self-denying virtue, but for unbridled passions, the determination to pro-

duce a strong impression at whatever expence—all those noxious qualities seem essential to the drama taking it in the long series of examples from its first efforts to its latest productions. The fatalism, the impiety, the extravagant and unhallowed pathos of the Greek tragedy, and the depraved licence of the Attic comedy; the relaxed morality of the Roman stage; the intriguing and vicious character of the French theatre, the drivelling and sentimental depravity of the German school—all these make up a mass of odious and infectious fermentation, for which no predominant qualities of grandeur, feeling, eloquence, or wit, can ever compensate. And when we take into our account the evils connected with the public representation of these things, the tainted character of a large proportion of the actors, the dissipated habits and destructive associations of the theatre, the incentives to the indulgence of appetite, the exhibition of the female form in meretricious and even in masculine attire, and the stimulating effect of obscene language, sometimes direct and sometimes veiled in double meaning, uttered by female lips—we have assembled a chain of *gravamina* against the stage, which no eloquence can obliterate, no subtlety evade, and no dexterity palliate. As Christians it is our duty to stand aloof from the world; and the theatre is the world in its very quintessence: as men we are bound to bear our protest against that which degrades our true, our moral, elevation; and the theatre, the school of passion, levels it with the mere animal impulses and instincts: as members of society we are the guardians of its strongest bonds, the decencies and sanctities of life; and these the theatre rejects with foul mockery, and tramples to the very earth: as heads of families we are intrusted with the dearest interests of the objects of

our natural, and reasonable, and religious love; shall we then plunge them into scenes of which it is the inevitable effect to blunt the fine edge of moral sensibility and to familiarize the mind and heart with vice and violence?—Affection, honour, piety forbid!

But we return to our first position, that no general censure whatever can attach to poetry invested with the peculiar forms, interests, and ornaments of the drama. We feel on the contrary, perhaps from our exalted admiration of Milton, a peculiar relish for this class of composition, though we should find it difficult to point out any one entirely unobjectionable effort in this way, excepting in the two instances which we have before referred to. With the *Agonistes* in our hands, we seem carried back to another age of men and things; the stern and unyielding loftiness of the principal character, mitigated by repentance towards God, and submission to His righteous dispensations; the fine scenes of tenderness, indignation, or scorn, as Manoah, Dalilah, or the giant Harapha appear; the tense vigour of the composition enhanced by its very elaboration; the elevated sentiment and unrivalled versification of the choruses; all these in their exquisite combination—Æschylus refined, not relaxed, by Sophocles—furnish out a whole which we will not risk the imputation of extravagance by attempting to characterize. One such poem as this is enough for a man's fame, but in addition to this we have *Comus*, if possible yet more exquisite in its way than the *Sampson*, like the delicious scenes of bowers and landscapes, and "home-felt delight" in the *Paradise Lost*—but in fairness to Mr. Milman, we will not proceed with this seductive subject.

The *Martyr of Antioch* is neither Milton nor Shakspeare, though

it has some respectable imitations of the first, but a poem of some skill and more artifice, framed rather on the principle of striking contrast than on that of strong feeling; at least we have felt ourselves much disappointed by the scenes in which the latter has been attempted. The subject lies in a small compass. Olybius, the prefect of Antioch, a voluptuous but high-minded Pagan, is desperately enamoured of Margarita, a priestess and daughter of Callias, high-priest of Apollo. Margarita becomes a Christian, avows her faith, is imprisoned, condemned, and ultimately, contrary to the intention of her lover, who only designs intimidation, suffers death by decapitation. The scenery is richly conceived, the temples and the groves of Daphne, with the palace of the Governor, are the magnificent accessories of the dialogue and action. Now it is quite obvious that here was ample room for the description of pure feeling, strong passion, parental and filial tenderness, and above all, for the illustration of the pervading and absorbing principles of faith in Christ and love to God. In all these we think Mr. Milman has failed; in the latter instances, completely. Olybius is agitated only by the loss of a beautiful mistress, for he sickens us with his endless eulogies of her personal attractions; Callias grieves heavily for the defection and danger of his daughter; and Margarita herself seems to think the matter altogether an affair of calculation, for she dwells perpetually on the advantages of the transfer; her favourite topic is the barrenness of earthly joy, and the unsubstantial nature of human grandeur, while the light, and glory, and felicity of heaven, are set forth, not in their evangelical simplicity, but with an Asiatic picturing of merely visible and tangible qualities. Now we are

very much of opinion that this is as erroneous in point of taste and feeling, as it is alien from evangelical sublimity. It is all very well in the way of contrast, but it is miserably deficient in genuine power. With what eminent advantage might Mr. Milman have substituted for this false glitter, the fine gold of gospel principle, the firmness, the calm and disinterested heroism of faith, the earnestness, the kindling, the chastened rapture, of heavenly love! Without assigning to Mr. M. the higher moods of poetical feeling and invention, it is impossible not to perceive that he is gifted with rare and effective qualities; but if he wishes to take rank in the durable literature of his country, he may be assured—however the Oxford professor of poetry may despise the humble criticisms of the Congregational Magazine—that he has not chosen the proper way to gain his end. He imitates, he should invent; he employs glare and violence to produce effect, he should keep in mind that only simple and facile processes can do it *effectually*; he delights in contrast, a mode which none should employ who are conscious of inherent strength. There seems to us a great resemblance between the genius of Mr. Milman and that of Mr. Martin, the artist. In his picture of Herculaneum the latter has called in all the tricks of fierce and untempered colouring to enable him to strike; red, blue, yellow, with strong dark shadows, dazzle the eye and dissatisfy the mind. Yet Mr. Martin has great powers; and so, unquestionably, has Mr. Milman, though he has misemployed them in the present instance.

We have not thought it expedient to introduce quotation; we could not have cited largely, and Mr. Milman does not shine in detached passages. We have, however, inserted at length in our

poetical department, a noble imitation of Milton, in an anthem sung by Margarita, as she is proceeding to the place of execution.

The Essay on "The Influence of a Moral Life on our Judgment in Matters of Faith," to which the Society for Promoting Christian Knowledge and Church Union, in the Diocese of St. David's, adjudged its Premium for 1821. By the Rev. S. C. Wilks, A.M. Dedicated by Permission to the Lord Bishop of Durham. Baldwin and Co.

THE subject of this essay is one of no small interest, and of considerable metaphysical subtlety, though, in a scriptural view, it is, we conceive, of no very long or complicated solution. The proposition on which the essay is founded, does not appear to us to be remarkable for its distinctness; for the question varies considerably in its application to the two classes of nominal and real Christians. A formalist and a Pharisee may lead a strictly moral life, and so far stand in relation to Mr. Wilks's principles, upon the same favourable ground, for acquiring correct views of Christianity; yet, the most formidable opposition, the least conquerable prejudices, have in all ages been in connexion with that species of external correctness of moral conduct, which being dissociated from humble, and teachable, and pious dispositions, has made these "*whole*" persons deem, that they *needed no physician*.

Mr. Wilks divides his theme into two propositions; *first*, "that unholiness either of heart or life, has a powerful influence in depraving the judgment in matters of religion;" and *secondly*, "that a humble and conscientious endeavour to do the will of God, is eminently conducive to the progress

both of faith and spiritual understanding."

These propositions are discussed with reputable ability, though not with that logical and scriptural accuracy, which we expected to find in a prize essay in the Diocesan Society of St. David's. We think Mr. W. has not kept distinct the cases, on which his illustrations should have been founded. The dispositions of humility and teachableness, on which so large a measure of his argument rests, were more frequently found in the alarmed publicans and sinners, than in the outwardly virtuous Pharisees, while the bitterest opposers of the Saviour's doctrine were found among that class, who like Saul, till his conversion, had lived in all good conscience. That many moral persons, who were also strictly pious, and possessed of teachable dispositions, received the Saviour's doctrine gladly is not to be disputed; but they appear to us not fairly to come within the discussion: because the *proposition* is silent upon the question of humility, and sincere desire to do the will of God. We are not sure, that we should materially dissent from Mr. W.'s principles, if they were more fully and distinctly explained, yet, we cannot but think, that this essay fails to place the Scripture doctrine upon the subject in a clear light. The motto which Mr. W. has prefixed (John vii. 17.) has more to do with the dispositions of the heart, than with a moral life. To a large portion of the essay, we can award our decided approbation, although to some parts of the argument, we hesitate to yield our assent. The style is neat and perspicuous, and the piety and evangelical truth which appear throughout, render the essay worthy of general perusal. We cannot, however, dismiss Mr. W. without expressing our decided disapprobation of the method adopted by him, at page 46, of sustaining his argu-

ment, which is not confined to Church of Englandmen, by appeals to the articles and Liturgy, and entirely omitting Scripture proof under the protection of so flimsy an apology, as that contained in the foot note. "*The following references are made exclusively to the Articles and Liturgy of the Church of England; but the attentive reader will be easily able to refer to corresponding passages of Holy Scripture, on which they are grounded.*" We cannot but resent it as a slight put upon Holy Scripture—thus to have its testimony left unheeded, while a sub-authority is appealed to, of no value whatever in a theological argument; and the important work of verifying the momentous doctrines alluded to, is left to the leisure, or the inclination of the reader, as a matter of less moment than their verification by church-creeds and formularies. To all impartial persons this must have an appearance which we hope Mr. W. would deprecate as much as ourselves—of preferring a reference to the authority of fallible men, before the holy and immutable words of inspiration. We have felt it the more necessary to point out this offence against the sacred Majesty of divine truth, as well as against the sound principles of Protestantism, because it is growing to an alarming height among the patrons of the establishment. The phrases, *our Church and the Bible*, may indeed be described, as almost a theological equation, with a very large number even of persons denominated *evangelical*.

* * * IN consequence of the pressure of religious intelligence this month, we have decided to postpone our usual articles of *Literaria Bediviva* and *Analytics*. Any important omissions in the series of public meetings shall be rectified in our next.

RELIGIOUS INTELLIGENCE.

MISCELLANEOUS.

ANNUAL MEETINGS.

IN our arrangement of these important proceedings we have given the precedence to the Protestant Society for the Protection of Religious Liberty, both on account of its domestic importance, and of its peculiar accordance with the principles and objects of our own publication. We invite the attention of our readers to the following statement of facts, the whole of which, as stated by Mr. Wilks, we have carefully preserved, and we have to express our regret, that we are unable to add all the impressive comments. In fact, the semi-official abstract is itself a mere abridgment of what ought, on every account, to be published at large, and we are persuaded, that an annual pamphlet, in a cheap form, would be universally acceptable, and extensively beneficial.

The anniversary of this Society was held on Saturday, May 11, in the Great Room of the City of London Tavern, Lord JOHN RUSSELL in the Chair. The assembly was numerous beyond precedent, and included individuals of high name and influence. All denominations had their representatives among the audience, and all seemed animated by a feeling of cordial and enthusiastic good-will to the glorious Institution, whose history for the last year was narrated in a fine strain of energetic eloquence by Mr. John Wilks, one of the Secretaries. He began by referring to the cases which had engaged their attention on the preceding anniversary, and with respect to AMOS NORWAY, he was happy to announce, that a secure asylum from the visitings of persecution was obtained. In a comfortable cottage, well repaired, surrounded by fruit trees now full of blossoms, and with a garden plot, purchased by one who could revere the love of principle in a peasant breast, he had found an home, whence he would not remove until he entered his last and happier home in heaven. There his consistent conduct pleased the pious, profited the observing, awed the unfriendly, and exercised that moral influence over the numerous villagers, which such conduct will create. There he had even the Curate for a guest. He acknowledged his industry and worth, and as he wondered at his wisdom, and knew the authority of his example, he sought to obtain from him that attendance at the church, which his conscience induced him to decline. There he thought without envy—with kind compassion, on his prelatical opponent, who might be

excited to his frequent and almost hebdomadal diatribes against education, unconnected with the church—by the remembrance of the reproofs and firmness of that modest, well-taught cottager, whose form and sufferings memory might introduce amid the convocations of his clergy, and beneath his gilded canopies of state.

The affair of GRIFFIN was important, as on that depended whether the Toleration Acts would afford protection to the public worship of Protestant Dissenters. That offender had been convicted at the Hampshire Sessions of a riot, and under the last Toleration Act, was sentenced to pay the penalty of forty pounds. But the Magistrates decided that the Act gave them no power to enforce the penalty; the offender was liberated—impunity produced insolence and new offences—and village worship throughout that county would have become insecure. By an application to the Court of King's Bench, at a considerable expence, orders and writs were obtained that enforced the penalty by the committal of the culprit to the county gaol. Compunction was the result, and as his aged parents needed his labours, as he contritely applied for mercy, THE COMMITTEE, mindful that mercy should temper justice, acquiesced in his discharge. But there yet remained an obvious need, that some legislative provisions should be made to prevent such trouble and expence, and to secure the prompt attainment of the justice which the Toleration Laws were enacted to confer.

After adverting to the failure of the EDUCATION BILL, and enforcing the importance of the Sunday school system, Mr. WILKS pleasantly renewed his complaints of the applications made to him and the Society, as to matters to which they could not attend. He mentioned the names of cases where, if *Bequests* under wills were withheld, if *Ministers* and their congregations were discontent, if *Solicitors* required instructions as to inrolments and trust deeds, if *Trustees* of chapels were disunited and unfaithful, if *Processions of children* experienced some uncertainty, and even if *Husbands and Wives* differed on religious themes—the parties required the advice of the Institution, and the application of its moral or legal energies on their behalf. As to such applications he cried for mercy, since they improperly imposed on him an extraordinary load. He, of course, professionally

could not object to any increase of his cares, and would cheerfully make all their deeds and supply all the remunerated counsel his experience could impart: but he hoped, that in matters quite discrepant to the objects of the Institution, their friends would not require from him a ceaseless sacrifice. Especially he made the request as the subjects that officially invoked his feelings and his zeal, were neither few nor small.

According to his former custom, he would first revert to those which were mere PECUNIARY demands. They included *Turnpike Tolls, Assessed Taxes, Poor's Rates, and Mortuary Fees.*

He described the incessant and successful efforts of the Committee to counteract the insidious clauses which were continually endeavoured to be introduced into *Turnpike Bills*, and then went on to state, that in a *Church Rate* case from LOUGHBOROUGH, they afforded their advice. For relief from the *Assessed Taxes* as arising from claims on a minister at WERN in Wales, and for *Portland Chapel, BATH.*—They had taught their friends how to apply: and he repeated publicly the information, that *Assessed Taxes* were not claimable for any Meeting-house, and that all *SCHOOL* rooms for the poor, and rooms in *ACADEMIES* devoted to ministerial students, were, on account of their charitable appropriation, also exempt from charge.

One claim for a *Mortuary Fee*, of ten shillings, was made at KEIGHLEY, in Yorkshire, on a poor woman who was left with three orphan children. As it did not appear that the fee had been demanded before the reign of Henry the Eighth, and had been since but occasionally required—the payment was withheld, though the clergyman offered greatly to lessen his demand. The transports of the widow, grateful that persons living so distant, not knowing her, and to her unknown, should step forward to soothe and succour her, afforded to the Committee, a pleasant and pure reward.

The vexatious subject of the assessment of Chapels at BATH, CHATHAM, BEVERLEY, and PADDINGTON to *Poor's Rates* had renewed anxiety and labour. At BATH some additions to ARGYLE CHAPEL, principally for the accommodation of the Sunday scholars whom the members of that munificent congregation endeavoured to instruct, produced a *terrible* assessment to the poor! At CHATHAM, during several years, the Rev. Mr. Slatterie had resisted, by every fair expedient, an assessment on his chapel which amounted yearly to the vast sum of one hundred pounds, and which now would subtract from the donations of the congregation a yearly sum of *Sixty Pounds!* By legal suggestions THE COMMITTEE

had enabled him to profit by some negligence and delay of his opponents, and to avert the payments of two rates which they threatened to enforce, and at which the majority of the parishioners wept no tears, but those of joy. The congregation at BEVERLEY had not been before assailed. It was a small corporate town, where local antipathies and mere personal dislikes exercise illiberal and ungracious power. There, they had rashly distrained the property of an individual trustee—but, mindful of the place where he first plucked the flowers of spring, and gazed on the blue sky, the Rev. GEORGE COLLISON had manfully resolved to resist every extorsive and illegal act, and with a noble spirit had declared, that he would rather “beg from door to door” than allow those measures to prevail. PADDINGTON CHAPEL was erected at the sole charge of Mr. WILSON. It is one among many noble monuments of Christian bounty. Though Mr. Wilson expended six thousand pounds in the building of that chapel, he is required to pay church rates and parochial claims for his own house of mercy:—though he never received interest, principal or rent; and asks, and has no recompence but the bliss-producing consciousness of a desire for the glory of God, and the happiness of man!

On these subjects he would repeat former cautions and advice. *Meeting Houses* were rateable to the poor if any *beneficial* occupier could be found. But all *necessary* outgoings, including reasonable salaries of ministers, were to be allowed out of the receipts. On the net remaining proceeds only could the charge be made. The *necessity* of the expenses was then the matter mainly to be discussed, and which churchmen, being the magistrates at Quarter Sessions, on an appeal against the rate could alone decide. To prevent the vexation and expence of such appeals he recommended, that in parishes, where such charges were intended, the Dissenting inhabitants should attend the vestries, and there remonstrate. If that effort was vain, then they should immediately demand a copy of the rate; being ever mindful, that unless the appeal was made to the next possible Sessions, the charge was confirmed. Having obtained the copy, let them examine what property was omitted or under-rated. Especially let them turn to the assessments of the parochial officers, and the persons most desirous to burden them. Let them note whether the parsonage house, the glebe, the rectorial, and vicarial tythes, the Easter offerings, and all monies received for pew rents in the church or episcopalian chapels were fully charged. Of any omissions or under-rating, let them complain

on their appeal. Self-interest would then often impel the aggressors to recede. Then the same mercenary motive that induced the charge, would happily re-act: and the threatened charge would be omitted, or the claim foregone. Recent cases rendered this result more probable. At the Norfolk Sessions in the last month, a decision had occurred, unpropitious to the clergy, and favourable to this mean of Dissenting self-defence. Dr. BULWER, Rector of Cawston, had appealed against a full charge for tythes: and his appeal was disallowed. He was held liable to pay rates on the full value of all his tythes: since, whilst the fall of agricultural produce precluded farmers from a profit; yet all the receipts of the clergymen were profit—resulting too, from the capital and industry of those by whom no profit was obtained. The erection of new churches by the Church Society, and out of the Parliamentary grants for those objects, would increase this mean of resistance. In all those edifices, pews were to be let, and their costly fanes would be as rateable as the humbler Non-conformist House of Prayer. Thus the security from payment and vexation, which tolerating principles, public virtue, and true policy should have given unasked, may result from less noble motives—and the very clergy, and the enthusiasts for the Established Church become the earnest advocates for an exemption, they have been earnest to resist.

Mr. WILKS then dwelt much at large, and with singular felicity and force on some comments which had appeared in the *Edinburgh Review*, relating to *Tolls and Assessments* as affecting Dissenters, the following remarks are admirable—the Reviewer, referring to the *assessment of Meeting-houses and parochial rates*, had said, “Whether money be made or not by it must be left to the examination of those Magistrates, who decide small civil questions; they may be indulgent or rude in this examination. This must depend on accident, but the law surely is not unfair.” To this Mr. W. admirably replies, “Without restating, that founders of places for public worship found the best charities—that charities are exempt from assessment—that every patriotic and Christian principle should induce the freedom of such buildings from such claims:—he affirmed, that Dissenters mainly objected to them, on account of the degradation and dishonour connected with the proceedings and tribunal that must grant redress. Could they pleasantly endure that at the sessions in a corporate town, some worshipful tallow-chandlers and buttermen, pledged by the Holy Sacrament to fealty to the Established Church,—or at the Quarter Sessions, a bench of Clergy Justices, who

thronged it on those occasions—should examine the Meeting-house accounts, discuss the expenditure, gauge the merit of a Minister, and determine what remuneration in collections and pew rents, the love of his grateful people should subscribe? Patiently and without complaining, these things were not to be borne. The honour of their Ministers was involved: and they were their ornament and boast. Though their comforts were often too much neglected—they were known—admired—beloved. In the records of history, their learning, fervour, and sacrifices were inscribed. Neither in numbers, nor in worth did they decline. Mitres, robes, titles, they needed not. Their labours brought them reverence—they were adorned with grace. He looked around, and as he beheld a multitude venerable for years and wisdom, great in knowledge, by humility exalted, beaming with holy light, patient, self-denying, in beneficence unwearied, the “very salt of earth,”—he saw the only true successors of prophets and apostles. He saw men who had apostolic faith, disinterestedness, and love; and for whom was laid up in heaven an apostolic crown! “*Rudeness*” towards such men was no light offence; their exposure to *rudeness* was no light calamity; and zeal ought not to abate—till by exemption of their Meeting-houses from rates, at least one occasion for such *rudeness* should for ever end.

Mr. WILKS then referred to cases *partly PECUNIARY*. They included expensive offices improperly obtruded on Dissenters, and monies improperly withheld. At BARNSTAPLE a minister was proposed as constable, although certainly exempt. The corporation of York had also occasioned unexpected trouble and expence. They had assailed one of the benefits incident to Dissenters from their partial proscription—one of the lesser rights resulting from a greater wrong. Corporations had occasionally wished to practise strange oppression. By the Test and Corporation Acts, Dissenters were excluded from corporate offices of emolument and honour, because they did not conform—and these corporations sought to impose on them fines for the non-acceptance of offices, which, without conformity, they could not legally accept. This plundering persecution was formerly attempted by the corporation of London. It was firmly and successfully resisted. For the information of that part of this audience, whose cheeks glowed with the tints of health—and whose bosoms glowed with the love of freedom—he would mention the decisions which ought ever to have exempted Dissenters from a renewal of those attempts. In the case of *The King and Grosvenor* the Court of King's Bench would not grant an information

against Mr. Grosvenor for refusing to act as Sheriff of London and Middlesex when chosen to the office. But the great case of *Evans against the Chamberlain of London*, was the pole-star by which Dissenters might securely steer. The Corporation of London made a bye-law, imposing a fine of £600. on every person who being elected should refuse the office of Sheriff. Mr. Evans was a Dissenter—was chosen and refused. An action was brought for the fine, and was determined on appeal by the House of Lords. The Judges acquired immortal honour. The speeches, especially of Judge Foster and Lord Mansfield, should be inscribed on the memory of every statesman—on the heart of every British youth.—“Conscience,” said Lord Mansfield, “is not controulable by human laws, nor amenable to human tribunals. Persecution, of attempts to force conscience, will never produce conviction, and are only calculated to make hypocrites or martyrs.”—“Tian persecution, there is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion, more iniquitous, more impolitic, more unjust. This attempt is as bad persecution as that of Procrustes, and is contrary to the law of the land.” The non-liability of Mr. Evans was decided by this highest tribunal, and the judgment in his favour was unanimously affirmed. Yet the Corporation of York would revive the attempt which a great Lawyer and a great Statesman had thus denounced. They too had their bye-law, and they would have another Procrustean bed. But though the spirit of freedom slumbers it does not expire. Mr. OSWALD ALLERN, an eminent Surgeon, and well-principled Dissenter, was chosen Sheriff for that ancient city. He would not hold an office on sufferance, and as a criminal under an Indemnity Act, for which, as a Dissenter, he was disqualified. He dared not qualify; nor did he dare consent to pay an illegal fine. He applied for advice. The recommendation of the Committee suited his principles and purpose. He refused the office; an application was made to the Court of King’s Bench, and the validity of his refusal was proclaimed. Success and honour were again the reward of firmness—and another buttress was added to this little citadel of dissenting rights!

This class of complaints also included a series of evils which would create an unchristian indignation in his mind, if unallayed by pity or contempt. What other feelings could they excite who shrink trembling before the proud, and like war on the defenceless? Yet, in England, daily were such fantastic tricks played, by those who were dressed in

brief authority, “as made angels weep.” The fiend of persecution driven from her palaces and wide domains, would yet play her elfin and cruel sports on the best among the poor. Public charities were withheld—private benevolence was perverted—the pure streams of mercy were made feculent and bitter—and the parochial funds, raised by the contribution of every sect, were changed to instruments of terror or revenge! At BARNSTAPLE a poor tailor employed by the parish, was, only for his methodism, deprived of that employment. At CHART, in Kent, where the nephew of the Archbishop of Canterbury was the rector, poor persons were mulcted in their allowances from the parish, because they sent their children to other than the National Schools; and when a widow, chary of her independence, and in principle a Dissenter, would send her infant daughter to a dame school, and pay her weekly threepence for her learning—the sum of threepence was deducted from her parish pay, because forsooth, if for the education of her child she could make such payment, that sum could not be needful to supply her wants! In another place, a clerical magistrate refused to order relief to a sickly suffering female, because a dissenting meeting-house was the sad place where the visitings of her disease had been most alarming, though she had tottered there slow and trembling, to gain the only comfort which poverty and disease allowed her to enjoy. At ASHORE, too, amid the sylvan plains of Warwickshire, he had known another instance of this worst abuse of power.—Providence introduced him to a well instructed, though unassuming man. He was a Baptist, but had walked far to hear a sermon from the Rev. R. Hill, and every Sabbath also walked ten miles to Warwick to worship God. Poor in fortune, he was rich in goodness. He was inspired by the same Heaven-descended love that induced the wealthy to congregate for magnificent designs, co-extensive with the globe. He expressed his sorrow that in his village the children were untaught, and godliness unknown. His all was little, but he would apply much of that all to promote some village preaching and a school. His cottage should be open, and his old wife and maiden daughters would, to such useful labours, gladly dedicate their time. Some pecuniary assistance would be required for books, and some refreshment to any minister who would gratuitously come and teach them. That assistance was supplied. Last summer he visited the picturesque well-wooded dell. As down the winding foot-path he descended, he saw cottages bespread, and the church was not near. All the villagers well knew, and spoke with smiling kindly faces of their neigh-

bour KNIGHT, and several offered to lead the way to his abode. That abode was humble. But stooping he entered it with a venerating and exhilarated heart. It was over such hovels that angels hovered, for they were the abodes of active virtue, and pure benevolence. On the cultivation of a garden, not two acres in extent, the family relied mainly for support. Meat and beer were rarely placed upon their oaken table. The stone floor full of fractures had known the revolutions of a century of seasons, but was not uncleanly. His visit made a little holiday. The old and young came bending or smiling to his levee, and he received a report that to his heart gave more unmingled joy, than any monarch could have known, when the panting courier brought the news of a great but dear-bought victory. Forty children were collected in a school. A minister walked every Sabbath afternoon several miles to preach to an attentive crowd: and BURDER'S *Village Sermons*, read by the poor man, afforded the remaining instruction they required. Abundant demonstration was supplied, that vast benefits had been the result; and heaven had already received some departed spirits that had first worshipped beneath that cotter's roof.—That secluded spot and good society unwillingly he left. As they returned his boy was his companion; and as they traversed the flowery meadows, that boy burst forth, "Father, I never before knew the worth of money:" and his conclusions were correct. The worth of money is not to paint our ceilings, to gild our cornices, to spread our banquet boards, to enwrap our bodies with costly gay attire, but by its expenditure to lay up in heaven a treasure, and to partake the matchless luxury of doing good. And yet these very people were, for the very acts which had won from that delighted audience sympathy and just approval, the objects of persecution and of scorn. In that parish some ancient benefactor had left an annual sum for distribution to the deserving poor. The good woman applied for two shillings, and not so much for a bounty as a right. By the clergyman it was refused. He had a letter containing their dialogue, which he would read. The interlocutors were the clergyman and good Mrs. Knight:

SCENE :—The Vestry of the Church.

Mrs. Knight.—Will you please to give me something for myself?

Clergyman.—No!

Mrs. K.—Then the Lord will provide—

Clergyman.—You are the first to make a division, and set up a conventicle.

Mrs. K.—No, Sir, I deny the charge; we do nothing secretly, or contrary to the laws of God, or of our country.

Clergyman.—It is a conventicle—or what shall I call it—it is a meeting.

Mrs. K.—Yes, Sir, that is what we call it, a meeting.

Clergyman.—There is no need of any such thing here; if it was in a town, you might set up a meeting, there is no room in such a place.

Mrs. K.—In a country place there is more room than in towns, for in towns there are in general two or three denominations, and in this place the people need instruction.

Clergyman.—Then this is the place—this is the church, within these walls, where they should come.

Mrs. K.—But you was reading a little while ago in your prayer book, that "where two or three meet together in my name, there am I in the midst of them," and there will be the church of God.

And what was the result? Unable by argument to overcome the good old woman, the clergyman allowed her to retire without relief. All was withheld but invective and reproach! Deeply must he pity those who would not rather be the rejected than the rejecter, and that good unpittanced wife, than a learned clerk, or pope, or mufti, who for zeal in goodness could so spurn her claim.

But they need not go to Warwickshire for examples of these deeds. At HAMPTON, where the Thames "first grows rural," and from its calm surface reflects the palaces of kings, and the domes where Burke, and Sheridan, and Johnson, with the hospitable Garrick, held glad converse, he had found the same vexatious demon amidst parks and bowers. There he met a labourer, whose form was bowed beneath heavy burdens, and whose hands were become horny with his toil. At the age of sixty this poor man had learnt to read his Bible, to cheer the evenings of each day, and the approaching night of life. Accidentally, he learnt that the wife had asked the parochial minister to include her name in the list of women on whom the Duke of Clarence, whose palace was in that vicinity, bestowed some yearly alms. For two successive years she had applied—twice she was refused. She was poor, was old, was honest, had been the mother of fourteen children, all brought up without parochial aid, only by rare economy and indefatigable labours. Why was she refused? She was guilty of the crime of preferring the Baptist meeting to the parish church—and her methodism was all her guilt!

Could he be deceived? He held a printed book, that precluded apologetic hopes. It was a printed pamphlet from the parish of BROADWATER, published in April last. In that parish was WORTHING, where Dissenters as well as Churchmen

went to gaze upon the ocean, and to obtain relief from a plethora of wealth. In that pamphlet, the Committee and parish officers, announce that "no relief will be given to persons whose children do not regularly attend the National Schools," and thus they class all the conscientious and dissenting poor with the extravagant and profligate, with the drunkard and the poacher, from whom also and more righteously, they threaten to withhold relief. In this case he would trust that exposure would produce redress, and that his influential SUSSEX friends would procure the correction of an ordinance disgraceful to liberal minds, and their pleasure-giving const.

These efforts of intolerance could not, however, boast the charm of novelty. The reign of Charles the Second, amid the horrors of the *Conventicle Act*, and the guilt and glory of *Bartholomew's Day*, was also distinguished by unworthy foes to pious poverty. Then even the Middlesex justices at their October Sessions, in 1681, declared—"That all monies given by churchwardens and overseers, to poor people who frequented conventicles, and did not come to the parish church, and receive the sacrament, should be disallowed in their accounts, because such persons who never came to the parish church ought not to be reckoned of the parish." Their reason certainly would now occasion to Dissenters little grief. If they would but allow them all "not to be reckoned of the parish," they might be glad indeed. "Leave us alone," they would say, "call not for tythes and church rates, for your Easter offerings and assessments to the poor, and we will not regret an exclusion from the parish, and never should a dissenting pauper ask bounty from your hands." For this unchristian order these justices were however thanked by their Christian King, and the Gazette records his thanks. How differently do posterity decide! The Act which a monarch thought so lustrous, we think would dim all glory, and give only such immortality as he who burnt the temple of Ephesus obtained. Charity too, sighs at the disappointment of her hopes, that such unkindly spirits would be entombed with that *Stuart* race and with those cruel statutes—and that with a most tolerant monarch, we should have seen a tolerant priesthood, and a happier land!

To RIOTS and *illegal interruptions of Public Worship* he would next allude. These needed punishment for their repression. In cities and the chapels of wealthy congregations they were not known. They resulted usually from the active exertions of the good in distant neglected hamlets—but there law ought to be as triumphant, and security as com-

plete, as in the cathedral with fretted roof and lofty spires. Dangers ought not to be added to the fatigues of these Home Missionaries, and they should have from wealthier unmolested congregations the protection they require. He did not, however, wish to aggravate these matters. They resulted, often from inebriety or ignorance, rather than a malicious spirit, and predetermined hostile minds;—partly encouraged too by a church establishment, and by the obloquy which affected all Dissenters, from the continuance of penal statutes, and their exclusion from the bench of magistracy and other public situations which their fortunes and knowledge fit them to adorn.—Of these affrays many were repressed by private effort and local associations. But at UNCHFONT, in Wilts, a man was disorderly—sang aloud—would fight—was prosecuted, convicted, and forgiven: and THE COMMITTEE contributed 5 guineas to the charge. CHIPPERFIELD, in Hertfordshire, was the scene of another riot. Stones were thrown at the windows, and the doors, and the people insulted and disturbed. The case had been recommended to the attention of the Committee by Dr. COLLYER, who though mild as embodied meekness was firm for right. The magistrates had been tardy to interfere, but perseverance overcame that tardiness, and the offenders awaited trial for their offence. At WOODFORD BRIDGE, where *The London Itinerant Society* have long endeavoured to improve one of the many desert spots that environ London, *William Witham* was apprehended for misconduct. He was committed to Chelmsford gaol, and expressing contrition, and paying a trifle to the poor, was finally released. But expences to the Committee resulted from the prosecutors having entered into recognizances to prosecute, which preclude a prompt forgiveness of defendants, and which prosecutors should avoid. At BOW COMMON, and at PETERCHURCH, in Herefordshire, where a female was shot through the hand, and CRICKLADE, where the *Home Missionary Society* prosecute their excellent much-needed labours, and in other places such proceedings varying in their outrage and atrocity occurred. At ICKFORD, near *Thame*, not only the rooms opened for worship, by a Christian Philanthropist, were rendered offensive by putrid matter, the lights extinguished by birds, and the social meetings interrupted by disgusting noise: but that case was rendered remarkable by the shameful obstructions opposed to redress by clerical justices, to whom he must so often and unwillingly allude. His tale was long and mournful, and in his case the pledge of *Magna Charta*, "that we shall deny nor defer to no man either justice or right," was

magisterially contemned. At SAFFRON WALDEN too, vigils, not superstitious or unseemly, held on the last night of the departed year by some good and wealthy females of the Wesleyan denomination were disturbed by rude wassailers. Their rank and legal knowledge should have taught them other conduct, and prevented a disturbance of the grateful praises and fervent prayers of the thankful and devout at that midnight hour. But the hour of reckoning came. In broad noon-day the offenders had to appologize for their intrusions, and in distinctest language to express regret.—Through a statement of many CLERICAL AGGRESSIONS *on liberal conduct and dissenting rights* he would next proceed. He assured the meeting of his regret and reluctance to censure the members, and especially the ministers of any sect. Against Episcopalians he had no antipathy. If, as in Scotland or America, they existed protected, but not endowed, and relying on zeal, piety, and Christian charity for influence, he would be first to cheer their progress and bless their deeds; and if any Dissenting sect was seated in the chair of state, and grasped the rod of power, or scornful and presumptuous trod alone some lofty pinnacle, he would be first to point the finger of contempt, or hurl against them the thunders of liberty and truth. His memory cherished the recollection of the virtues of some fathers of the English Church; their spots of imperfection he sought not to decry, amid the glories of their useful lives, and the splendour of their martyr's death.

However, as he must be the chronicler, let not the friends of Establishments blame him because he had such deeds to chronicle. But he found in Oxfordshire, a clergyman, brother to a Noble Earl, *self-degraded*, serving a notice from a landlady to a cottager, to quit her home, because she would not close the doors against the Dissenting minister, whose visits he forbade. REFUSALS TO BURY also had been renewed. In two cases the Committee had interfered successfully: in one case they could not interfere; and in the remaining two, the results of their interference were yet unknown. At HARTLAND, in North Devon, the Rev. Mr. Chanter had refused to bury the infant of a labourer. He had acknowledged to the Wesleyan preacher and the father, his error and compunction. At ABERGAVILLY, in Wales, also the Rev. Mr. Morgan, had made a similar refusal. There, his lady had been unwisely prominent. Her fair sex should apply their potent smiles to allay the fire of discord, not to fan the spark into a flame. But, she could not endure that "Mr. Morgan should be a servant to bury children bap-

tized by every body." "Pride goeth before destruction—the haughty spirit effects a fall." This lady learnt that the law was the master of her master, and had to read and digest with what appetite she might, an acknowledgment that the service ought not to have been neglected, and a promise that it should hereafter be performed.

In Hampshire, and at WESTBOURNE, that success against the refusal of the Rev. G. Tattershall could not be obtained. The parents of the departed infant were conscientious Baptists, therefore the clergyman might lawfully withhold the rites of sepulture. "Teneatis risum amici!"—No! moanings succeed to laughter;—the merriment is the gleaming of winter sunshine;—the smile is at the baby-folly;—the groan at the pride and hard-heartedness of men! THE COMMITTEE could give no relief. The poor parents had better comforters. Their budding plant, though unwatered upon earth, and though trampled on when withered—was transplanted to an heavenly paradise and would fade no more! The situation of Baptists, however, demanded prompt attention, and no peculiar indignity, which co-Dissenters did not suffer, ought they to undergo.

The remaining cases were at CUCKFIELD, Sussex, and at COLERNE, in the county of WILTS. The first evinced the infectious influence of power: as, there a youthful clergyman of liberal education and gentlemanly manners, had allowed himself, at the instigation of a rector's widow and interested parish clerk, to out-herod Herod in the assertion of a right to refuse admittance of a corpse to the church, and to curtail the service which the rubric had enjoined. The latter was marked by circumstances of such great aggression, (and which were well detailed) that prosecution must result, if concession did not intervene. The firmness of Mr. Reeve at Cuckfield, who carried his child to Ryegate for interment, rather than sanction a public wrong, deserved public honour. In Wiltshire, the son of Mr. Jay, and an excellent friend at Bath, had displayed calmness, decision, and disdain of trouble, worthy of their father and instructor, and of the noblest cause! whilst every good churchman, and the observant villagers, blushed or joyed at these measures and defeats, and many withdrew, fearful, from a church, which those measures were adopted to uphold.

BUT A REFUSAL OF MARRIAGE as well as of interment had occurred. LLANDY-
GWNING, in Carnarvonshire, witnessed the half comic, and half tragic deed. The Rev. John Hughes was the Clergyman, and Thomas Evans and Catharine Jones the bridegroom and the bride.

The bridegroom was a Baptist, and was deemed by the Minister so thoroughly unchristian, that marriage with him no female could properly contract. He, therefore, insisted that, before the Sacrament of Marriage was bestowed, the Sacrament of Baptism should be applied. The blushing maiden looked the entreaties she might not utter. The disappointed bridegroom was more loudly urgent. The friends, the parents, and fair damsels, all full of hope and innocent festivity, were astounded and appalled. It was as a blighting wind deadening the blossoming of bliss.—Who would have been that blighter, that had a manly or a Christian heart? The Curate was inflexible. Rhadamanthus had not more iron nerves. Smiles, blushes, tears, remonstrances, all were vain. He must have lived a bachelor: an old bachelor he deserved to die! Glad and grateful should Britons be, that with such spirits, such men have feeble power; and ever watchful should they be, that no further power be given to those who have such spirits, and such heads and hearts. As to the Clergyman he was not punished; for he so submitted that punishment had been misapplied. And it seems ever that those who unopposed stalk loftily among their fellow-men, as if they were worms gliding in the dust—when opposed, are ever first to prostrate themselves lowest in the dust, and over themselves to allow the meanest worms to glide.

TO MISCELLANEOUS MATTERS which were many and important, he then advanced. To these we may only allude. The following were most prominent. Complaints as to restrictions on SOLDIERS respecting religious worship, which he believed the Royal Commander in Chief would readily redress. Prohibitions of visits to prisons by Dissenting ministers. The Bill depending in Parliament, known as "THE MARRIAGE SERVICE ACT," and intended to relieve Unitarians from embarrassments, which all should deprecate and avert; and which was recommended to approval and support. *Proceedings at GREAT CHART*, in Kent, where an agent of the Clergyman and Magistrate, required *William Brenchley* and his wife, worthy Wesleyan Methodists, to sign a pledge not to visit the sick, and to hold no religious converse with the poor on pain of being turned out of a house and forge, where the honest blacksmith had long lived, and his livelihood obtained. But to that threatening ruin (like old believers) they submitted, relying only through the remnant of their lives, on the good Providence of God. The vexations that in *Suffolk* had visited a worthy shopkeeper at *STONHAM ASPAL*, and thought to be directed by a Prebendary

of *Norwich Cathedral*! an Incumbent of several livings! and also an acting Magistrate!! and only because he went to a neighbouring parish church, and dared to distribute Church Missionary Tracts.

The prosecution at *Manchester* of Mr. WALLER, for obstructing the highway when he preached on the steps of an house at *Ashton-upon-Line*. For that offence, although excellent in character, possessed of fortune, and suffering from ill-health, by a bench of Justices with a Clergyman as Chairman, he was committed for the long period of *three months* to the common gaol!! While too, that sentence was made to seem vindictive, by the committal on the same day, to the same prison, but only for *one month*, of a woman guilty of publicly selling songs too indecent to be even publicly submitted to the Court!!

Some proceedings at *WISBEACH* on the election of a great Burgess; when it appeared that all votes given at a corporate election, for a Dissenter are thrown away, and that the next candidate with a smaller number of votes is duly elected, if before the election the disqualification of the Dissenter from the non-taking of the Sacrament, be publicly announced. The notice of this proceeding was succeeded by a long and able explanation of the origin, degradation, and impolicy of the CORPORATION ACT, of the folly and profanity of the SACRAMENTAL TEST, and of the insufficiency and dishonour of the Acts of Indemnity annually passed;—and by an urgent and eloquent entreaty, that Protestant Dissenters would resume universally their attention to these obnoxious Acts, and would prepare for a wise, deliberate, but prompt and simultaneous application to Parliament for their repeal.

After interesting allusions to these topics, and explanations of the measures taken by the Committee as to all subjects, and which the assembly seemed to approve, Mr. WILKS, hastened to conclude.

For the protection and honour of Dissenters, several matters required to be attained. He presented them that they might never be forgotten. They should be inscribed in characters of fire. They should be known, desired, sought—sought with union and perseverance until attained; if so sought, that attainment was secure. They were, 1. A legislative explanation of the Toleration Acts, whereby the penalties for disturbing their religious assemblies, could be enforced without delay, or expence, by the Courts before whom convictions were obtained. 2. The placing of Baptists in the same situation as to the right of burial, with all other Dissenters. 3. The exemption of their places of worship from parochial

assessment. 4. The publicity and security of all their registrations of baptisms and interments, and 5th. That, repeal of the Test and Corporation Acts, which though last announced, was most to be desired. Year after year, he purposed to present these objects to their view: and if the memory of their greatly-good forefathers was truly cherished, and the love of posterity was really felt—they would not be looked upon as unattainable, or worthless—they would be rightly estimated and finally obtained. Nor would the safety of the Established Church be compromised by their success. Its situation might be less elevated, but would be more secure; the rude frowning eminence would be exchanged for a lowlier but safer scite. Toleration would be made more tolerable; and as the fetters remaining on Dissenters would be lighter and less galling, they might be more quiescently and permanently worn.

To assist them in their efforts progressively and speedily to procure this relief, all the members of the Society throughout the country should co-operate, and the Committee would cheerfully obey any wishes they generally express. In their attempt he expected aid from the royal, noble, and distinguished personages, who, at their Annual Meetings, had granted their attention and advice.

With such aid, their own awakened energies, and for such objects, why should they doubt of their success. The storm-beaten, loud-roaring ocean was made by man a path-way—the stars were numbered—the lofty trackless Alps present no obstruction to human intercourse—Vapour moved the ponderous engine, as a feather was wafted by the breeze:—and what should prevent the final triumph of right principles, when the intellectual energies of hundreds of thousands of men, impelled by right sentiments, and blest by divine approval, were devoted to their cause? Religious tyranny indeed yet lingered upon earth, but her wings were weakened, and her strength must fail. Her struggles might be as the last writhings of the wounded serpent, fearful, though feebler—as the struggles precursory of death.

Throughout the world the omens are propitious; all may encourage—all must forbid despair.

In AMERICA religion has her throne. For its population, and short existence, there is no region where her dominion is more spiritual or benign. There religious freedom shares her empire. By her brief history ten thousand cob-web arguments have been for ever swept away. Hypothesis must yield to demonstration. No union between Church and State exists, or can be needful: and the plant of

piety there grows, like the giant trees in her own forests, unsheltered and unshadowed, mighty and erect, towards heaven.

FRANCE too presents a cheering prospect. Contrast an incident which lately occurred with the lengthy tales of wretched bigotry he had been commanded to narrate. At *Usion*, a small town near the *Loire*, that stream sacred to chivalry and song, dwell M. Mercier, a Protestant. Converted by the perusal of the Scriptures, he embraced that faith which he and his family throughout the district alone professed. The good man died. His children wished a Protestant Minister from another hamlet, the Pastor D'Aulnay, to attend at his interment. Monsieur *le Curé*, the Catholic and parish Minister, remonstrated and threatened. His threats were disregarded. The Minister attended on the Mayor to demand assistance from the civil power. The Magistrate, who was no Clergyman, exhorted him to Christian charity, and to pre-eminence in goodness, not in force. His exhortations were so spurned, that the Mayor resolved, in a more distinct and authoritative manner, to interfere and prevent unseemly discords at the season of affliction, and in the spot where all contentions should for ever cease. As the best security, himself and all his Council attended devoutly at the funeral. In France too the Protestants were evincing a noble charity, which added new dignity to their profession, and did new honour to their faith,—and gave assurance that the sun, which was slowly rising, would dispel all yet impending clouds, and, shining brighter and brighter, would never set again!

In SPAIN religious freedom advanced with rapid but well-considered steps. By one law the abolition of 477 colleges and convents were decreed. Now they propose to discharge 73,495 Clergymen, thought useless after retaining a multitude sufficient for all parochial labours, and the ritual services of their many cathedrals and more splendid churches. Thus too they calculate—each of these clergymen requires for maintenance, 8 reaux, or 2 francs, or 20 pence per day! and their dismissal will produce an annual saving of two million pounds! There deprived of this pretorian band, this horde of Janissaries, these troops of Swiss—the thrones of Bigotry and Persecution will be less firm; and more secure will be their final overthrow.

Proceed to PORTUGAL and proceed with joy. The palace of the Inquisition yet remains, for inquisitions had their palaces; but it is unbarred, dismantled. The people shudder, but rejoice, as they behold the instruments of torture broken,

the cells where human victims wept their blood; and where, inscribed upon the walls, appear the English names of Britons, who had been there immured, tortured, and expired. Long may the edifice remain, the best monument of expiring bigotry—a cautionary pile—a temple to pure sentiments, to freedom, and to love.

ON ITALY he could not think without a sigh. He did lately dream, that the hour of deliverance had arrived. Yet even his sighs for Italy were drawn less deeply than in former times. In Rome a Protestant congregation now worships unmolested; and in the very Conclave, liberal sentiments are uttered, which at no distant period would have led the utterer to imprisonment or death.

And then to GREECE, who can turn without an hoping though an anxious heart? Christian in faith, avowing principles tolerant and wise—the cause of Greece cannot but be dear to each free-born and Christian heart. With civil despotism, the religion of Mahommed has ever been connected. But the Crescent wanes—the sons of Islam tremble. He would preach no new crusade; nor did he wish to see the white cross of good will and peace again incarnadined. But he hoped, as he believed, that soon the most fertile countries in the world would be redeemed from barrenness and woe, and bloom rich in the best harvests of Christian knowledge and universal good. He believed that the feet of Grecian freemen would alone tread the margin of the Ilissus, and the brows of emancipated Greeks again kiss the waves of the Egean Sea.

Thus, slowly perhaps, but surely, by national improvement, by education, by the Scriptures, by the teachers now bestowed, distributed, and sent throughout the world—the empire of true religion, of the pure Christian faith, would be established on the earth. But religious freedom will be her precursor or her friend. By such religion he meant not a limping, dwarfish, pale, haggard, sectarian spirit—feeble if not unfriendly—attached only to a party, unsuited to a world. Nor did he mean a friend, assuming sometimes an angel form, but with no angel heart; wrapt in a showy mantle, covering a dark bosom full of worldliness and pride; sometimes barefooted and bare headed; sometimes with thrones as her footstool and tiaras on her brow—seeking in the name of religion only dominion upon earth, and resting ever on the arm of power. No! but true religion, that pure Christian faith, which “is not of this world”—from heaven descended, and to heaven conducting. Where she passes, peace, purity, and love will spring—Blest and blessing

she will need no penal statutes or restrictive codes:—all the nations shall rejoice at her dominion and shall bless her sway!

We have thus given, with some necessary but reluctant curtailment, Mr. Wilks's effective appeal. The passages which we have omitted, though interesting as well adjusted parts of an admirable whole, are such as have no direct connection with the historical portion of the address. Those, however, who are anxious to read the entire abstract, are referred to the *Philanthropic Gazette* for May 24. (Supplement.) A considerable mass of important matter still lies before us, in the speeches of the many able men who succeeded him, which we cannot even touch. Dr. Bogue, the Rev. Messrs. Lowell, of Bristol, M. Wilks, of London, T. East, of Birmingham, and Dr. Styles, of Brighton, expressed their sentiments; and the noble Chairman, under the pressure of indisposition, closed the business of the day, with an address marked by a noble spirit of liberal sentiment.

Irish Evangelical Society.—This Society held their Annual Meeting on Tuesday evening, May 7, at the City of London Tavern, Bishopsgate Street.

Mr. Walker, the Treasurer, having taken the Chair, the Rev. Mr. Durant of Poole, in Dorsetshire, implored the Divine blessing, and the Rev. Thomas Gilbert, one of the Secretaries, read the Report, which commenced with a view of the unhappy state of Ireland in respect of religion, government, and social life. It then considered the means proposed by this Society for ameliorating its condition by means of the Gospel. The fifteen stations of the Society are next enumerated, and extracts are given from the correspondence of the Society's agents at most of them, stating their reception, labours, and success. Two natives have been encouraged to preach the Gospel in their own language.—Sunday and week-day schools, Bible and Tract Associations, Dorcas and benevolent societies of various descriptions, have been established in every practicable situation.

At the Society's Academy in Dublin, four students have finished their course, and have engaged in the work of Evangelists, and their places supplied by four others, filling up the number of eight students in the academy.

The Report then concludes with an animated address to Christian and philanthropic feeling in the following terms:

“Ireland, pined by want, bewildered by superstition, lacerated with her wounds, kneels before you and implores your assistance. She urges her plea by all the motives of compassion, by all the claims of justice, by all the endearments

of relationship, and by all the sanctions of religion. And shall she plead in vain? No, she shall not. Your principles, your sympathies, your privileges, your obligations, all forbid. Her miseries, her sufferings, her claims, and her tears, are registered in heaven; and, in connection with your increased contributions and extended exertions, the Angel of Mercy shall visit her benighted shores, and crown her hitherto distracted and perishing community with the Gospel of love, peace, and salvation."

Mr. Walker, the Treasurer, then entered into a statement of the Society's finances, from which it appeared that there was only a balance of £13. 5s. 10d. a sum insufficient to liquidate the expenses already incurred. The net receipts of the Society were considerably increased during the past year, but its expenditure had increased in nearly the same proportion.

These statements were followed up by animated speeches from Dr. Bogue, the Rev. John Leifchild, the Rev. Mark Wilks, the Rev. Matthew Wilks, the Rev. Mr. Roberts, the Rev. Mr. Petherick, of Dublin, the Rev. John Coombs, the Rev. Mr. Renwick, of Edinburgh, and Mr. Richardson, one of the Secretaries.

Home Missionary Society.—The Third Annual Meeting of this Society was held on Monday, May 13th, 1822, at the City of London Tavern, Bishopsgate Street. Such was the attendance, that although the Committee had provided an extra room for the overflowings of the audience, this was not enough, and, therefore, a third room was obtained at the Tavern opposite, but not till some time had elapsed, it having been occupied by another meeting; in consequence, many hundreds of persons had returned disappointed to their homes. Some of the speakers who were engaged for the upper room, were unable to obtain an entrance; but the different companies were gratified with an agreeable diversity of talent, in the speeches of a number of ministers, amounting to upwards of thirty, as well as those of several laymen. The report stated, that there are 22 Missions employed by the Society, who labour in 159 villages, among a population of 80,000 persons, from whom they have 16,000 hearers, who, but for this Institution, would probably never hear the Gospel. Fifteen of the Missionaries have 47 Sunday schools, in which 177 teachers are employed, and several thousands of children are taught. They have also various adult schools, and have distributed about 200,000 tracts. Mr. Buxton sent a handsome apology, for absence on duty in the House of Commons, and R. H. MARTEN, Esq. supplied his place, hoping, from the tenor of his note, that he might attend during the evening. In the second

room, THOMAS THOMPSON, Esq. presided, and in the third, at the other Tavern, the Rev. Dr. COLLYER. Among the speakers, were the Rev. Drs. Collyer, Smith, and Styles; and Messrs. G. Clayton, Cockin, Davison, Dewhurst, Gilbert, Harper, Henry, Hooper, C. Hyatt, Irons, Jones, Lacey, Leifchild, Petherick, Rayson, Shepherd, Slate, Slatteirie, Thomas, and Messrs. R. H. Marten, J. Wilks, jun. and Thomas Walker, Esq. A liberal collection was afterwards made at the doors.

On Tuesday evening, May 14, the Rev. S. Lowell, of Bristol, preached the first annual sermon, at the Albion Chapel, Moorfields, from Hosea iv. 6, assisted in the service by the Rev. Messrs. Hunt, of Newington; Ford, of Long Melford; Dewhurst, of Bury; Dacres, of Brixton; and Drake, of Cambridge. And on Wednesday, May 15, the Rev. Dr. Collyer preached at New Court, on Prov. xxix. 18. The Rev. Messrs. Harper, Ford of Lynton; Slatteirie, Wood, and Dr. Winter engaged in the devotional parts of the service.

We regret to learn, that the Society cannot answer the claims upon its aid from numerous destitute counties, being £500. in debt to the Treasurer. Its expenditure last year was £3500.

Religious Tract Society.—Friday morning, May 11th, at six o'clock, a numerous and respectable company assembled to observe the 23d Anniversary of this useful Society, Jos. Reyner, Esq. the Treasurer, in the Chair.

The Report stated, that since the last Annual Meeting, there had been issued Tracts in the various series to the number of 5,222,470, being an increase, during the last year, of 388,700; and that since the formation of the Society in 1799, the number issued amounted to 45 millions, besides others printed abroad.

The speakers on this occasion were the Rev. Messrs. Jn. Clayton, jun. T. Roberts, S. Hillyard, of Bedford; Marshall, of Glasgow; Monod, jun. of Paris; Mark Wilks, George Clayton, P. Treacow, and Thodey. From the very interesting proceedings on this occasion, we select the following statements of facts.

The Rev. Jn. Clayton, jun. mentioned, that some years ago, on a winter night, when the snow was falling heavily, a poor woman with five children reached a village in Essex, just as a farmer's lad was closing a barn; she requested him to ask his master's permission, that they might pass the night in the barn. The lad did so, and the master, who was a humane man, ordered him to take a bundle of straw, and make them a comfortable bed; the poor woman felt grateful, and, wishing to show her thankfulness, asked the lad if he liked to hear a song. Hoping it might prove one of a ligentious descrip-

tion, he replied, yes; upon which, she and her children sung one of Dr. Watts's Hymns. The lad felt interested. She asked him, if he had ever prayed to God, and thanked him for the mercies he enjoyed, and said; that she was going to pray with her children, and he might stay if he pleased; the lad remained while she offered up a grateful prayer for the mercies she enjoyed, and intreated the divine blessing for him. He then retired, but could not sleep; what he had heard remained on his mind; after passing a thoughtful night, he resolved on going again to the barn to converse farther with the woman; she was gone; he found her not; but from that day he became an altered character; this was the means, and the above account was only brought to light on his applying for admission to a church of which he is now a member.

The Rev. *Mark Wilks* entered into details respecting the formation and progress of the Tract Society at Paris, and the support it had received from individuals of rank and respectability, of all denominations, and related many circumstances and facts connected with it. "The first contributor to our Society (said Mr. W.) was a poor man in an hospital, who gave us three francs, and our first distributor was a 'garçon pâtissier' (a journeyman pastry cook), he was about to set out on a journey to Switzerland on foot, and requested to have a supply of Tracts to distribute on the road."

The Rev. *George Clayton* narrated the following striking circumstance. "A young man, gay, thoughtless, and dissipated, with a companion like himself, was passing along the street, intending to go to one of the theatres; a little boy ran by his side, and attempted to put a letter into his hand. he repulsed the boy, but he persevered, and when his companion attempted to take it, the boy refused him, saying to the other, 'It is for you, Sir.' He opened the paper and read its contents. they were simply these words, 'Sir, remember the Day of Judgment is at hand.' It pleased God that these words should meet his attention; he was struck with them. he felt disinclined to proceed to the theatre, and said he should return home. His companion rallied him; but he took leave of him, and bent his course homewards. On his way he observed a chapel open, and though he was not accustomed to attend such places, he felt inclined to go in, and did so.

"A venerable and respected minister, well known to most of you, was about to preach, and just then reading his text; he had chosen these words, 'This is the finger of God.' (Ex. viii. 19.) These words, the extraordinary combination of circumstances, (receiving the letter and

hearing these words,) arrested his attention, and, by the blessing of God, what he had heard produced an entire change of conduct and feeling; he was led to the Saviour, and to that peace which passeth all understanding; he is now a respected and useful member of a Christian society."

Continental Society.—Tuesday, May 15, the Anniversary Meeting of the Friends and supporters of this Institution, was held at the Freemasons' Tavern, Great Queen-street, Lincoln's Inn-fields, where a numerous and respectable company attended. Sir T. Baring, Bart. M. P. took the Chair, supported by several English and foreign gentlemen of distinction, and there was a numerous attendance of ladies. The object of the Society is the distribution of Bibles, Testaments, and religious publications over the Continent of Europe. It appeared from the Report, that during the last three months, 307 New Testaments, 25 Bibles, 355 Gospels and Epistles, and above 3000 Tracts had been circulated upon the Continent; that the various agents employed by the Society had been received on their visits to the Continent with kindness, and that the Society was rising in estimation daily. There had been instances where 30 sous had been paid for the New Testament on the Continent. Several animated speeches were delivered by the gentlemen present, and a fresh subscription was entered into.

Merchant Seamen's Bible Society.—The Fourth Annual Meeting of this Institution was held on Monday, May 13, at the City of London Tavern, and was numerously attended. Shortly after 12 o'clock Lord Exmouth took the Chair, supported by the Earl of Rocksavage, Sir C. Hawkins, Bart. M. P., Mr. Wilberforce, M. P. the Hon. Mr. Villiers, Mr. Grant, &c. The Report was read, detailing a number of instances of the cordiality with which Bibles had been received on board ships in the river Thames, and of the readiness of seamen to purchase them, where not distributed gratuitously. The total sale, during the last year, in London, amounted to 255 Bibles, and 89 Testaments; 30 of the former and 24 of the latter, had been sent to the Duchess of Beaufort, Patroness of the Ladies' Association, by her Ladyship's desire, in aid of the Naval and Military Bible Society. The total distribution of the Society, since February, 1818, was 6208 Bibles, and 8778 Testaments; so large a diffusion of the Sacred Scriptures, to a class of men so long forgotten or neglected, has been productive of the most beneficial results. The Earl of Rocksavage, Mr. Wilberforce, and several other Gentlemen addressed the meeting, and the usual votes of thanks

being passed to the Chairman, Secretary, &c. a liberal subscription was made at the doors.

British and Foreign Bible Society.—On Wednesday, May 1, the Annual Meeting of this glorious Institution, was held at the Freemasons' Tavern. On three sides of the Great Room benches had been erected for the accommodation of the company, who began to assemble at an early hour; and long before eleven o'clock every place, including the high galleries at each end, was filled by persons of the first respectability, among whom were H. R. H. the Duke of Gloucester; the Bishops of Salisbury, St. David's, and Norwich; the Earls of Harrowby, Gosford, and Rocksavage; Lords Calthorpe, Gambier, Suffield, and Sandon; the Rt. Hon. the Chancellor of the Exchequer, Rt. Hon. C. Grant, Sir T. D. Acland, Sir R. H. Inglis, Sir C. S. Hunter, Sir Mont. Chomley, Barts; S. Wortley, W. Whitmore, and Wm. Wilberforce, Esqrs. M.P.

Shortly after eleven o'clock the Chair was taken by Lord Teignmouth, who, after explaining the object of the Meeting, moved, that the Report be read. The Report was read accordingly.

Into the details of the speeches we have not the means of entering; since the only Report that we have seen, is in all respects meagre and unsatisfactory. Happily, we feel this inability the less, since the substance of the Report, and the general outline of the proceedings at the Meeting, will be officially and extensively circulated.

Church Missionary Society.—On Tuesday, April 30, the General Annual Meeting of this Society was held at the great hall of Freemasons' Tavern, when the company, who began to assemble between 8 and 9 o'clock in the morning, was most respectable and numerous, probably not less than 3000, a considerable part of whom were ladies; and many even of these, we regret to say, could not be accommodated with seats.

Lord Gambier was in the chair, and several highly respectable Noblemen, Clergymen, and Members of Parliament took part in the proceedings; we insert the following extracts from the Report.

The statement as to the funds of the Society was extremely gratifying, and it appeared that the receipts of the current year amounted to £32,976., and exceeded those of the preceding by £2000.

A Missionary House at Calcutta, similar to that at Madras, had been established, under the auspices of the Right Rev. Bishop, and education was advancing with steady steps throughout the East. The accounts from Ceylon, the West Indies, the British Settlements in

North America, &c. &c. were highly satisfactory.

In Sierra Leone the gospel was working almost incredible changes, and many of the poor slaves may, without a figure of speech, be said to have become new creatures. Schools (numerously attended,) Prayer-meetings, and even a Bible Society, had been established in that improving island, which not many years ago was totally buried in mental darkness.

The accounts from the Protestant churches of continental Europe, presented a beautiful picture of Missionary zeal and energy; indeed, from the Pyrenees to the mountains of Norway, from the German Ocean, to the shores of the Euxine, the same ardour and activity in this best of causes were eminently conspicuous.

Prayer Book and Homily Society.—The 10th General Meeting of this Society, was held on Thursday, May 2, at Stationers' Hall, Lord Calthorpe in the chair. After an opening address from his Lordship, the Report was read, by which it appeared that the Society had issued considerably more Prayer Books and Homilies during the last year, than in the preceding, (the increase in the issue of the latter amounting to 30,000,) and that its cause was more warmly espoused, and its utility more generally acknowledged than heretofore. The Book of Homilies previously to the formation of this Society, was considered by far too many as almost antiquated and obsolete; but, through their exertions, these valuable compositions had become known to many thousands.

Besides those already circulated, measures had been taken to translate more of the Homilies into the French and Italian languages, and *nothing was wanting but enlarged funds for the disseminating of these instructive compositions over the greater part of the Continent*, where they are thankfully received, and in some cases highly appreciated.

The Morning and Evening Prayers, the Psalter, and the First Homily had been translated into Chinese, and had been distributed in various places, not actually in China, but where those who understand the Chinese language reside. In China itself, the Court decides how and what the people shall worship; but in the Chinese Colonies, no such opposition is encountered. A Chinese servant resident in this country was presented with a Prayer Book, which had been translated into the Chinese language by Dr. Morrison, whose name was perfectly familiar to him; for upon hearing it, and seeing the Book, he exclaimed, "Good man! good Book!"—This poor

heathen had previous to his receiving the Prayer Book, been in the habit of burning a piece of paper as an act of worship.

On the shores of the Mediterranean, the calls for religious information were loud and numerous. In Italy, many prejudices against our English Creed had been removed through the reading of the Prayer Book alone. The version of the Liturgy into pure Biblical Hebrew was now recommended, for the use of the Jews. Homilies in the Manx language had already been scattered among the people of the Isle of Man.

The *London Hibernian Society* met on the 4th of May, at Freemasons' Hall, the Duke of Gloucester in the Chair.

The Report, which was read by the Rev. Mr. Ritchings, the Secretary, stated, that the number of the Society's Schools in Ireland had increased in the last year from 534 to 575, and the number of scholars was 53,233; 35 of the schools were under the superintendence of Catholic Priests, from which it would be seen how entirely the Society was divested of Sectarianism. The Society had received 1000 Bibles and 10,000 Testaments from the British and Foreign Bible Society, and had distributed upwards of 80,000 Bibles and Testaments. The progress of the Society had been slow but sure, and extends now to 23 counties out of 32, and they looked with confidence to complete success, as the cause was not that of a party, but truly Catholic.

British and Foreign School Society.—The 17th Anniversary of this most interesting and important Society was held May 16, at Freemasons' Hall; H. R. H. the Duke of Sussex in the chair. At half-past twelve, H. R. Highness opened the business by a few words of congratulation on the aspect of the present Meeting, which was numerous beyond any former Anniversary; and a great part of the company consisted of ladies, including those of the Ladies' Committee. We noticed among the company the presence of the Duke de Broglie, Professors Cairns and Hanna, of Belfast; Professor Blumhardt, of Basle; Lord Suffield, Mr. Harvington, and others, besides the gentlemen whose names appear in the proceedings. T. S. Rice, Esq. M.P.; Rev. Geo. Burder; W. Allen, Esq.; W. Wilberforce, Esq. M.P.; Rev. Rowland Hill; Baron de Stael; Rev. Mark Wilks; — Evans, Esq. M.P.; Rev. T. A. Cox; J. Randolph, Esq. (the eloquent Member of the American Legislature); Mr. Van Oven; Lord Ebrington; Rev. Dr. Schwabe. Rev. Dr. Waugh; and Rev. Nich. Bull, addressed the Meeting in succession, after the Rev. G. Clayton (one of the Committee) had read the Re-

port, which began with stating, that if their attention were confined to the pecuniary concerns of the Society, their task would be extremely painful; as the expenses of the Society far exceeded its income, and amounted to more than double the sum of its annual subscriptions; the Committee, however, turn with much pleasure to the progress of the Society in the work of education.

The Central School in the Borough Road, contains 500 boys and 300 girls; and 21,396 children have been educated at this School from its commencement. During the last year thirty masters were prepared to propagate the system, and eight Missionaries who studied the plan, in order to introduce it into their Schools among the heathen. The youths brought from Madagascar, who had been ten months under instruction, had made a progress beyond what could have been expected; fair specimens of their writing were handed round the room, and excited much admiration.

The Depository for Spelling and Scripture Lessons was now adverted to; and the Meeting were informed that, by a separate subscription, they were now prepared in French, Italian, Spanish, Russian, and Portuguese. Auxiliary Societies are spreading through different parts of the kingdom, and are widely extending the system, and Bristol, Plymouth, and Tavistock, have aided the funds of the Society. In Ireland also, for which country the system is allowed to be particularly adapted, "The Society for the Education of the Poor," (established there in 1814,) has now 513 schools, and about 40,000 scholars. The circulation of Tracts in that country is also an object of vast importance, and the friends of religion and morals in Ireland, have pushed this matter with so much energy, that they have already excluded from the book-market much of the trash formerly circulated in that country.

The Report now turns to the foreign connections and concerns of the Society. The Society for Elementary Instruction at Paris (formed in 1815), in the course of last year, opened 157 new schools, making about 1400, equally open to Catholics and Protestants; adult schools have been formed, and in several departments, Sunday schools are also introduced, and 6000 Testaments have been placed at the disposal of the Directors by the Bible Society at Paris.

In Spain, schools formed on the British System are continued, under the sanction of the Cortes. Col. Kearney continues his exertions with great zeal, and has opened many new schools. A Normal school has also been formed in Valencia.

In the Netherlands, the Minister of Public Instruction, M. de Falch, reports,

that by the new system, in conjunction with schools on the Dutch system, education is greatly extended. In Brussels the School Society is making progress, both in the education of boys and girls. In Ghent, Mons, Tournay, and Liege, there are schools, and in the province of Hainault education is now provided for 60,000 scholars.

In Sweden, M. Gerellius has, by the King's order, introduced the British System into military schools.

In Russia, the cause continues to spread under the same high and illustrious patronage. It is carried into Poland; and at Homel, on the Russian frontier, a school is established on an estate of Count Romanzoff's, and under his immediate patronage, conducted by Mr. Heard, a young man trained at the Borough Road School. Schools also are formed at Petersburg, Kioff, Mogiloff, in Siberia, and various other places.

In Italy, political events have been most unpropitious to the cause of education; but there are twenty-six schools on this plan in Tuscany, and a Society is formed to extend the plan. In various parts of Germany, popular instruction has become an object of public attention, and the King of Denmark has begun to introduce the new system into the schools of that kingdom.

Time has not allowed to report any progress in the plan of introducing female schools in India; Miss Cooke, however, arrived there in November, was cordially received, and entered immediately on her beloved work. Of the other sex, there are above 20,000 natives under instruction, and 10,000 in Ceylon. Dr. Milne is very active in promoting schools at Malacca, and all the Missionaries of the London Society study to promote the British System. It has found its way into North and South America, the Islands of the South Seas, and the West Indies. A gentleman at Barbadoes, lately made a voyage to England at his own expence, in order fully to understand the system, and has returned to promote it with his utmost zeal.

In Africa also the system widely spreads. Dr. Thom, who was lately in England, has returned to the Cape to renew his exertions in its favour. Schools have been formed in Senegal under the patronage of the Society at Paris, and at Sierra Leone under that of the National Society in England. Thus has the system already made the tour of the globe, though certainly there is still much room for it to spread, both at home and abroad.

London Society for Promoting Christianity among the Jews.—On Friday, May 3, was held, at the Egyptian Hall, Mansion House, the Fourteenth Anniversary of

the above Society, when the Hall was filled with an elegant and respectable audience, among whom were a great number of Ladies. The Right Hon. the Lord Mayor having taken the Chair, briefly opened the business of the Meeting by a short, but appropriate address. The Rev. Basil Woodd then introduced to his Lordship and the company, the Jewish children, who sang the beautiful anthem, "Hosannas to the son of David," with great solemnity and effect.

The Lord Mayor then resigned the Chair to Sir Thomas Baring, the President to the Society, who called upon the Rev. Mr. Hawtrey (one of the Secretaries) to read the Report.

The Report was now read, and in the first place acknowledged the kindness of several clergymen who accompanied the Secretaries in tours, to different parts of the country; and thanked the Ladies, particularly those of Bath and Bristol, for those elegant works, the sale of which had contributed greatly to assist the funds of the Society. Four new Auxiliary Institutions in England and two in Ireland, had been formed, and more were expected as the result of the journeys above alluded to.—The schools at present contain thirty-eight boys and forty-four girls: the number admitted during last year is seven boys and three girls, and the number apprenticed four boys and five girls: five boys have been removed by their friends, of whom one has been re-admitted. A converted Jew, father of some of the above children, was baptized at the Episcopal Chapel in December last.—Two new tracts have been added to the list of the Society; the sale of the Jewish Expositor has considerably increased—and the Committee are preparing editions of the Prophets in Biblical and in German Hebrew.

The opening of a Seminary for Missionaries to the Jews was mentioned in the last Report: eight have been received, of whom two are now employed upon the Continent, and two more are to proceed thither shortly.

In Holland the object of the Society is steadily pursued by Mr. Thelwall, who is the Society's agent there; and at Amsterdam a school has been formed for the poorer Jewish children. Mr. Mc. Caul, his companion, proceeded to Warsaw, where he has been since joined by Mr. Becker, another Christian Missionary. Many of the Jews (which are there very numerous,) entered into a conversation with them, thankfully received the tracts, and some New Testaments, in Hebrew. At Frankfort, the Society's Missionary, Mr. Mart, continues steadfast and active, nor are his labours without encouraging success, some whole families having been baptized.

In Denmark, at Hamburg, at Gibraltar, Malta, and even on the coast of Barbary, the labours of the Society have not been without the best effects. As a specimen we give the following extract from a letter of Mr. Mc. Caul in his progress through Germany.

He describes one of these scenes at Posen, in Prussian Poland, where, having given tracts to some Jews that were passing by, he says, "The news spread amongst them like fire; in less than ten minutes after we began, our room was completely filled; the hall the same, and a great crowd before the house clamorously asking for tracts. The crowd then became so great that in self-defence we were obliged to stop. On Monday it would have been the same had not the government kindly sent us a gendarme, through whose aid we were enabled to keep order, letting only a few come into our room at once." The Missionary expresses in his statement, his joy at finding, that, instead of being obliged to obtain military aid to save them from the fury of an enraged and bigotted multitude, they were glad to obtain it, that they might not be trodden down by the crowd rushing on them for the tidings of salvation.

Naval and Military Bible Society.—The Annual Meeting of this most interesting Society was held on Tuesday, May 7, in the King's Concert Room, which was completely filled by a most respectable assemblage of Ladies and Gentlemen. Among the former were many females of rank.

At 12 o'clock the Rt. Hon. Lord Gambier was voted to the Chair, when the extensive platform was immediately occupied by a number of Noblemen, Military and Naval Officers, Clergymen, &c.

The Report was now read. It commenced by detailing the exertions and progress of the Society in the Army and Navy, where much good had been effected. It next noticed the support they had received from various Auxiliaries, particularly that at Portsmouth: and that they had been further aided by a liberal donation of £300. from Edinburgh. The receipts and expenditure of the last year amounted to about £2060.5 but there was a debt owing of £1332. This balance against the Society prevented the Committee from their usual gratuitous distribution of the Scriptures; 8631 copies, however, had been circulated, and the results were very great. In the West Indies a Bible had been put up for sale, and a serjeant in one of the regiments had bid £1. for it; but a superior officer increased the bidding, and purchased the book. The officers of the regiment afterwards procured another copy and presented it to him. The Report concluded by a call from the Committee on the bene-

volence of the public, to assist them in their important undertaking.

If to all these conspicuous associations, we add the extensive minor machinery, quite beyond our range to trace through its countless varieties of operation, we shall have abundant reason for the deepest gratitude and admiration—gratitude for that unspeakable goodness which inspires men with energy to accomplish these great designs, and admiration of the wisdom and the power which is manifested in the mighty movement which seems to pervade the intellectual and moral world.

Cambridge Tract Society.—On Thursday, the 26th of May, the Auxiliary Religious Tract Society for the town and county of Cambridge, held its First Annual Meeting, on which occasion, the use of the Shire Hall was granted, and a numerous and highly respectable attendance evinced the increasing interest excited on behalf of this excellent Institution. The Chair was taken by Francis Pym, Esq. of Keenworth House. The report was read by the Rev. S. Thodey, the Secretary. The meeting was addressed by the Rev. Legh Richmond, the Rev. S. Hillyard, and many other esteemed ministers, both Churchmen and Dissenters. We are happy to learn, that above a hundred and twenty pounds have been raised during this, the first year of the establishment of this Auxiliary; the sum of fifty pounds has been remitted to the Parent Society; and a depository has been formed for the supply of the town and neighbourhood.

Homerton Anniversary, 1822.—Tuesday, June 25, at six in the evening, the Annual Meeting of the Homerton Academy Society, will be held at the King's Head Tavern, in the Poultry.

Wednesday, June 26, at half-past eight, the ministers educated at Homerton Academy, or connected with it, will breakfast together at the King's Head, in the Poultry. At eleven, a sermon will be preached before the ministers and other friends of the Institution at the Meeting-house, in New Broad Street, by the Rev. J. B. Innes, of Camberwell.—At six in the evening, two of the senior students will deliver discourses on specific subjects in theology, at the Meeting-house, in New Broad Street.

Notice.—A general meeting is to be holden, on the morning of June 18th, at the Town Hall, Reading, for the purpose of forming an Auxiliary Society to the London Missionary Society for Berks and its vicinity. On the evening of the same day, the Rev. John Leischild has engaged to preach, at the chapel in Castle Street; and on the preceding evening, the Rev. Dr. Radley has engaged to preach at the meeting in Broad Street, in the same town.

WORKS PREPARING FOR THE PRESS.

In the Press.—The interesting Memoirs of the Rev. Thos. Brand, one of the silenced Ministers in the reign of Charles II. originally written by Dr. Annesley, with a Funeral Sermon. New edition, dedicated to Lord Dacre. Revised and corrected by the Rev. Wm. Chaplin.

We are happy to announce, that a Friendly Society of Dissenting Ministers in one of the eastern counties, is preparing for the Press, a small Series of cheap Tracts adapted for circulation amongst the members of Congregational Churches, which will enable their Pastors and Deacons to distribute scriptural information on the *Duties and Discipline of Gospel Churches*, at a very small expense.

Bibliotheca Biblia. A Select Descriptive Catalogue of the most important British and Foreign Works, in the department of Biblical Criticism and Interpretation, with brief notices of their authors, and remarks on their theological and critical merits. By William Orme, Author of *Memoirs of the Life, &c. of Dr. John Owen*.

W. Wordsworth, Esq. will soon publish, in a small 8vo. vol. A Description of the Scenery of the Lakes, in the North of England.

The Life and Times of Daniel Defoe, with an account of his Writings, and Anecdotes of several of his Contemporaries.

A History of the British Empire, from the Accession of Charles I. to the Restoration. In four vols. 8vo.

Euthanasia; or the State of Man after Death. By the Rev. Luke Booker, LL.D. Vicar of Dudley.

Hortus Anglicus; or, the Modern English Garden: containing an easy description of all the Plants which are cultivated in the climate of South Britain, either for use or ornament, and of a selection from the established favourites of the Stove and Greenhouse, &c. &c. In 2 vols. 12mo.

The Curfew, or the Grave of the Last Saxon. A Poem. By Rev. W. L. Bowles, 8vo.

WORKS RECENTLY PUBLISHED.

Brown's Life of Hervey, Third Edition, with important additions.

Lately published at Paisley, an elegant edition of what is called the Synod's or First Catechism; the production of the Rev. Ebenezer and Ralph Erskine, and other Members of the Associate Synod in Scotland.

Just received from America, *Travels into the Arkansas Territory*, with occasional Observations on the Manners of the Aborigines. Illustrated by a Map and other Engravings. By Thomas Nuttall, F. L. S.

Protestantism; or, an Address, particularly to the Labouring Classes, in Defence of the Protestant Principle, occasioned by the late controversial attacks of the Rev. J. Curr. By W. Roby. 8vo. price 3s.

Lectures on the Christian Sabbath. By the Rev. W. Thorn, of Penrith. 4th Edition, price 7s.

The Duty and Importance of Free Communion among real Christians of every denomination, especially at the present period: with some Notices of the Writings of Messrs. Booth, Fuller, Hall, &c. on the subject.

Travels in Georgia, Persia, Armenia, Ancient Babylonia, &c. &c. During the years 1817, 1818, 1819 and 1820. By Sir Robert Ker Porter, vol. 2. 4to. £4.14s. 6d. boards.

The Ancient Principles of the True and Sacred Philosophy, as lately explained by John Hutchinson, Esq. originally written in Latin. Translated with additional Notes, and a Preliminary Dissertation on the Character and Writings of Moses. By Alex. Maxwell, 8vo. 9s. boards.

Essays on the Recollections which are to subsist between earthly Friends, reunited in the world to come, &c. By Thos. Gisborne, A. M. 12mo. price 6s.

The Life of the Rev. Thos. Scott, Rector of Aston Sandford, including a Narrative drawn up by himself, and copious Extracts of his Letters. By John Scott, A. M. 8vo. price 14s.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have been received this month from Rev. Messrs J. Turner—J. Blackburne—J. Whitridge—M. Anderson—T. Hathaway. Also from A. Allen—R. Simpson—J. Ryle—Spero.

We are obliged to B. W. L. for his paper, but we cannot enter on the complicated question to which it refers.

A. B. on the Baptismal controversy, will excuse us for declining a subject difficult, perhaps impossible, to manage without offence to one side or the other.

CORRECTION.—Our readers are requested to alter the word 'military' in page 287, col. 2. to 'naval'—the first term was used without advertence to the received distinction between the Naval and Military services.

THE
London Christian Instructor,
OR
CONGREGATIONAL MAGAZINE.

No. 55.]

JULY, 1822.

[Vol. V.]

MEMOIR OF THE REV. ROBERT STEVENSON,
FORTY-SEVEN YEARS PASTOR OF THE CHURCH AT CASTLE-HEDING-
HAM, ESSEX.

(Continued from page 285.)

THE pleasing prospects of domestic comfort by which Mr. S. was surrounded upon his settlement at Castle Hedingham, were soon clouded by a very serious illness, which long confined him to his chamber, and, indeed, threatened his life.

Whilst he was thus situated, letters were received from his relations at Berwick, informing him that the congregation at the High Meeting in that town wished him to become their pastor, and were willing to make increased exertions for his comfort. These communications were quickly followed by a regular invitation, but such was the very precarious state of his health that the idea was necessarily abandoned, and when at length he did recover, he felt himself in such circumstances of comfort, that even a residence in his native town was no temptation to him.

The increasing infirmities of his venerated colleague Mr. Ford, now began to excite some painful apprehensions that the time of his departure was at hand, and this was confirmed by his request to be removed to Islington, that he might die in the bosom of his family. This event took place there on the 24th of April, 1778, when he finished an honourable and useful course in peace. Now for the first time did Mr. Stevenson feel all the weight of the pastoral relation, and for the first time was he called to gaze on the pallid countenance of

one he loved; but this was only the beginning of sorrows to him, for before the tomb of his beloved father in the ministry was well closed, a malignant fever entered his own house, and within four short days, his only daughter, and her much loved mother, were numbered with the dead.

Such an awful visitation was itself sufficient to occasion illness, but that destructive malady which had thus taken away the *delight of his eyes at a stroke*, attacked his own person, and the united effects of disease and sorrow so preyed upon his delicate frame, that his recovery to health was again uncertain, and it evidently appeared that it *was of the Lord's mercies, that he was not consumed*. The state of extreme debility to which he was reduced prevented, it is presumed, his recording those feelings which he experienced under this mournful providence; but an inscription on a tablet to their memory evinces the strength of his affection.

Sustained by that Arm which had smitten him, he gradually recovered from his debility and grief; and time, which softens our sorrows and gradually heals our wounds, restored him to something of his wonted cheerfulness, and after enduring the solitude of a widowed state for more than two years, he was united to Miss Sharpe, of Romsey, Hants, who was the endeared companion of his remaining days, and yet lives, with

her only surviving daughter, to mourn their irreparable loss.

In 1786, Mr. Stevenson was requested by a respectable bookseller in London, to prepare for the press, a new and much enlarged edition of *Guthrie's Geographical Grammar*, which was about to be published in quarto, and which task he undertook, and performed so much to the satisfaction of the publishers and the public, that the book passed through several editions under his vigilant superintendence.

The 5th day of November, 1788, completed the first centenary of the glorious Revolution, and this most interesting epoch was not permitted to pass away unnoticed. Public meetings were held, and festive entertainments were given in many of the great towns of the empire, to commemorate this most important period of our national history. While some of the lovers of our constitution thus displayed their feelings, others, in better taste and with greater consistency, retired to the house of prayer, and spent the memorable day in ascribing the praise to that God, who, by one stroke of his hand, delivered our land from popery and arbitrary power.

Mr. Stevenson was not insensible to the hallowed ardour of patriotic gratitude and exultation, and, therefore, he assembled his people, and addressed to them a very instructive sermon, which he afterwards published, entitled, *The Principles of the Revolution asserted and vindicated, and its Advantages stated*.

This sermon he inscribed to his people, and from the dedication, we extract the following beautiful passage, which is peculiarly characteristic of his affectionate and pious mind.

"You have certainly the first claim, my beloved friends, to this discourse, which was composed solely with a view to your improvement. So memorable an era as the

hundredth anniversary of the glorious Revolution, I could not let slip without leading your minds to a view of the great advantages we all enjoy from it; and endeavouring more firmly to impress upon you, those manly principles which animated our ancestors, and will, I hope, descend from father to son, to the latest generation. Far other subjects than the present have been the delightful and constant themes of my ministry among you—the blessings, the privileges, the liberties, and the laws of *another* kingdom!—a kingdom, which rises in dignity and grandeur infinitely above the most perfect state of any earthly one. And it is no common joy which fills my mind, when I reflect, that the great Monarch of this kingdom has been pleased so to honour his own sacred institutions among us, that the number of his loyal subjects has been increased, and the souls of his faithful friends edified and comforted. Fourteen years spent in your service, have been by far the most pleasant part of my life; and every increasing year has brought with it some new proofs of your affectionate attachment, and some fresh displays of God's glorious grace. From these considerations, you cannot but be much endeared to me; and whilst I cheerfully give this public testimony of the sincerity of my affection for you, I look forward with triumph to that glorious day, when, I trust, I shall rejoice with many of you in the kingdom of our Father: for what is my hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

In the beginning of 1789, George Welch, Esq. Banker of London, observed with much concern, that the public seminaries among Protestant Dissenters were not sufficient to answer the calls of all the vacant churches, and, therefore, determined with distinguished libe-

rality to establish three private academies, by which a limited number of students might be introduced to a course of preparatory studies for the Christian ministry. In February of that year, the Rev. Messrs. Barber and Davies, of London, were employed by him, to request Mr. Stevenson to undertake the tuition of *three* young men, whom he should be at liberty to select, but his modest dread of undertaking a task so arduous, together with some domestic circumstances, induced him to decline it, and though Mr. Welch* was much disappointed by his refusal, yet he was so convinced of Mr. Stevenson's ability for the work, that he renewed his application the following year, but without success.

During the summer of 1789, the Rev. J. Thompson, of Clapham, visited some friends in the neighbourhood of Castle-Hedingham, and attended on Mr. Stevenson's ministry during his residence there. On his return, he addressed the following letter to his friend, which so pleasingly describes the affectionate labours of the pastor, and the flourishing state of the congregation, that we insert it as a valuable testimony to the worth of our departed friend.

"Dear Sir,—Though I have been obliged to drop almost all correspondence with my brethren, and writing becomes difficult and painful to me, yet, I cannot resist a very strong and powerful inclination, to acknowledge the very great pleasure your company and conversation hath lately afforded me, and how much I rejoice in the agreeable situation Providence has placed you in, both with respect to com-

fort and usefulness. Long, my dear Sir, may the smiles of an indulgent Providence attend you, and your usefulness keep pace with your advancing years.

When I reflect upon your affectionate and well directed discourses to a numerous and attentive audience, and keep in mind their serious countenances and the relish with which they receive your instructions, dwelling with fond delight upon the words that drop from your lips, I am filled with renewed pleasure, and see cause for abundant thanksgiving to God on your behalf, who hath been pleased to make you the honoured instrument of his providence and grace, in spreading the triumphs of the Gospel, and training up souls for heaven. May their number be continually increasing, is the prayer of your affectionate friend and brother,

"J. THOMPSON."

Mr. Stevenson's growing reputation as a preacher, naturally caused inquiries to be made respecting his inclinations to remove to the metropolis; but his laconic reply was, "*I dwell among my own people.*" But to a revered friend in the ministry, who applied to him respecting an important charge* then vacant, he more fully explained his feelings in a letter from which the following is extracted.

"August 26, 1793.

"After a settlement of almost 19 years with my people; after having formed friendships with many of them, and knowing of some degrees of usefulness with which I have been honoured by the great Lord of the vineyard amongst them, I cannot bring my mind to leave the large and attentive congregation amongst whom I labour."

The formation of the London Missionary Society is an important

* It should be recorded to the honour of this gentleman, that he liberally assisted the excellent Cornelius Winter in the useful work of tuition, and that the academy at Gosport, which has so long been a blessing to the churches, originated in his application to its venerable tutor, Dr. Bogue, to receive three or four pupils under his instruction.

* The congregation assembling at the Pavement, Moorfields.

epoch in the religious history of our country, for whilst it strikingly exhibited the deplorable condition of the heathen abroad, it called to mind the condition of thousands, who were in a state of heathenism at home, and consequently produced a powerful re-action in favour of religious exertions in the benighted villages and hamlets of our native land.

This was the effect it produced in Essex, and the associated Dissenting ministers of that county resolved to take some steps for the revival of religion, and the farther spread of the Gospel amongst those who had not a convenient opportunity of hearing it.

They resolved, first, to address a circular letter to their respective churches and congregations, earnestly recommending *a serious attention to religion*, wisely judging that the success of any future attempt to diffuse the Gospel in the dark parts of their district, and to form new churches, must very much depend on the state of religion in those churches which were already established.

Mr. Stevenson was, therefore, requested to draw up a circular letter on the above subject, which, having been read and adopted at the autumnal meeting of the association in 1796, was signed by the Rev. Wm. Cooper, late of Chelmsford, as the Chairman, and a large edition was printed at its expence. The circulation of this address was calculated to be very useful, its style is neat and forcible, and its appeals to the conscience and the heart are very impressive. Convinced of its beneficial tendency, the Committee of the Religious Tract Society, have adopted it with only a few verbal alterations, as No. 89 in their valuable series, under the title of "*The Christian Ministers' Appeal; or, the Importance of Personal and Family Religion.*"

The importance of establishing

a distinct Society, for the Promotion of the Knowledge of the Gospel in the County of Essex, was still felt, and the subject of this memoir, with a few other ministers, zealously promoted the measure, till at length a meeting was held at Dunmow, on the 5th of June, 1798, when a number of pastors and other persons, deputed from congregational churches in the county, drew up the plan, and laid the foundation of the ESSEX CONGREGATIONAL UNION.

Mr. S. was called upon to preach its first annual sermon, which he afterwards published under the title of, "*Village Preaching Considered and Enforced,*" and in which he recommended those exertions with much effect, having himself, at the request of the Committee, visited and preached in some of the dark parts of the county.

As some of the congregations in Essex had not countenanced and supported this infant society in a manner equal to its claims, Mr. Stevenson was employed to draw up a circular letter on the subject, which we transcribe, hoping that its solemn appeals may still be useful in arousing the latent energies of slumbering churches.

"To the Independent Ministers, Churches, and Congregations, in the county of Essex, and its vicinity.

"Brethren, dearly beloved—A very generous concern has been excited in the breasts of Christians of different denominations, to extend the boundaries of the kingdom of our blessed Lord. We see reason to lament, that in past years we have been too inactive in this important cause. Enjoying the great blessings of the Gospel ourselves, and living, we hope, upon its truths, we have either beheld with cold apathy the spiritual wants and miseries of others, or at best, have regarded them with ineffectual pity. Roused

from this state of indifference, we feel an anxious solicitude to promote the present welfare and eternal felicity of those precious souls, which are all around us perishing for lack of knowledge. We deplore the awful state of ignorance, thoughtlessness, and vice, into which they have fallen; we feel for those miseries which they are now suffering, and for that future anguish to which they are exposed, as the just consequence of sin; and having formed ourselves into a society, with a view to communicate to them the glorious Gospel of the blessed God, we call upon you, brethren, to assist us by your countenance, by your support, by your counsel, and by your prayers. We call upon you, by the consideration of the many thousands who have already perished beyond the reach of hope, and in the names of those vast multitudes who are daily dying around us. We would urge you by the solemn thought, that in a very little time our seasons of usefulness will be for ever over; and that he that soweth sparingly shall reap also sparingly; but that he that soweth bountifully shall then reap also bountifully. We most earnestly intreat you, by all that you have ever known yourselves of the love of Christ, of the compassion of his heart, and of the freeness of his grace, to endeavour to impart this interesting knowledge to others. We would further press this point upon you from the honour, the unfading honour, which will be attached to that man who winneth souls. Finally, permit us, dear brethren, to beseech you by the time already lost, by the shortness and uncertainty of that yet to come, by the awfulness of death and the solemnities of judgment, that none of you will discourage us by a cold silence; but that you will more and more strengthen our hands by your aid, and animate our hearts

by your approbation. Signed, on behalf the committee,

“ROBT. STEVENSON, Chairman.”

The committee of the Congregational Union, having proved Mr. Stevenson's ability and willingness to employ his pen in their service, requested that he would draw up a short and evangelical address to the ignorant and unawakened, which produced a tract, entitled *A Warning Voice to Sinners, and the Salvation of the Gospel proclaimed*. This truly valuable address was also received upon the list of the Religious Tract Society, as No. 45, *The Warning Voice*, about 10,000 of which are annually published in our own country, besides the wide extended circulation it has throughout the Continent, it having been translated, under the direction of the committee, into most of the European languages. Scarcely a report of that society is published, without recording some striking instances of its usefulness; so that the remark which a venerable Minister made fifteen years ago, may be now well recorded, “that if Mr. Stevenson had lived to no other purpose than to write the *Warning Voice*, he would have lived to answer a valuable end.”

The death of the Rev. Aaron Wickens, of Dunmow, the secretary of the Essex Associated Ministers, gave them an opportunity, in 1799, of testifying their affectionate respect, by appointing Mr. S. to the vacant office; and the punctuality, diligence, and courtesy, with which he fulfilled its duties till the last year of his life, proved that they were not mistaken in their choice.

In 1803, it was his happiness to receive his eldest daughter as a member into the Church at Castle Hedingham, when she was in her 19th year; and her amiable, active, and holy temper, made her an example to many that were beyond her years, and was a source of pe-

culiar satisfaction to her much-loved parents; but she was soon to be removed to a more perfect state of society: a pulmonary complaint attacked her in 1806. "But (to use her father's words) the flattering nature of the malady, a slight cough, a little hoarseness, and these very symptoms occasionally giving way to medicine, deceived both the parents and herself as to the real danger of her case; but in the summer of 1807, these symptoms, renewed by some little cold she had caught, began to assume a very formidable aspect. All the aid of medicine was resorted to, which either the London or country practice could supply, change of air, and journeys to distant friends were tried, but all in vain; this flower, this lovely flower, which gave such pure delight to every beholder, gradually faded—for the worm was at its root!"

She died, in the arms of her father, Sept. 6, 1808, sustained by

the hopes of a glorious immortality, and leaving behind her those unquestionable proofs of her happy state, which cheered her sorrowing family under this afflictive visitation. Mr. S. collected from her papers many interesting extracts, and compiled a memoir,* which is at once a monument of her piety, and his parental affection.

In 1816 Mr. Stevenson was requested, by the Associated Ministers assembled at Witham, to write an address to their churches on the subject of *Schism*, with a view to expose the sin and danger of divisions in Christian societies. This task he performed with his accustomed ability, and a large impression of it was printed and sold, and it is in contemplation to reprint it.

(To be concluded in our next.)

* First published in the Evangelical Magazine for July, 1810, then as a distinct tract, and also in S. Burder's Memoirs of Eminently Pious Women, vol. 3.

SHORT DISCOURSES FOR FAMILIES, &c.

No. XXXIV.

MAN'S TRANSIT THROUGH TIME INTO ETERNITY.

"When a few years are come, then I shall go the way whence I shall not return."—Job xvi. 22.

Nothing is so flattering, yet nothing so deceitful, as human life! for though all through it is big with promise and fair in prospect, yet in the issue it proves empty, and inadequate to our expectations. After a man has reached the ordinary limit of human existence, it is but too generally the fact, that he appears to have lived in vain. The god of this world, whom men serve through life, forsakes them in death, or attends them only in the character of a tormentor, to mock their wickedness, and triumph over their credulity. But the wisdom

which cometh from above will teach us so to number our days, as to expect nothing of substantial good from the flattering prospects of the world; and yet so to number them, as to make them introductory to scenes of perfect, unalloyed, and eternal blessedness. The sentiment of the text is founded on a fixed, universal, and unalterable decree. Men may think it strange or they may think it hard, they may deem it cruel or they may deem it unwise, but it remains an unquestionable truth, the fatal day is hastening on, and each one must feel it to be a fact which requires to be laid home with infinite seriousness upon his soul, "when a few years (at the utmost) are come, then he shall go the way whence he shall not return."

I. First then let us impress our minds with the *brevity*, the *rapidity*, and the *uncertainty* of our years. When we speak of human life, let us cautiously watch against the folly of deeming it a long and pleasant journey; against the delusion, which would make its progress appear slow, and its end distant. What is your life but a vapour—the flight of an arrow through the air—the rapidity of the weaver's shuttle—the flower of the field, which to-day is, and to-morrow is cast into the furnace. Well are we denominated *creatures of a day*, of a summer's day: not always long, often deceiving our hopes before noon, and sometimes even in its morning obscured and abbreviated by clouds and tempests. Life, human life, signifies the brief measure of that duration in which body and soul remain in a state of union and co-operation. This mysterious union, which constitutes us conscious and accountable agents, takes place at our birth; and though its continuance doubtless depends on the will of God, yet it is every moment liable to dissolution, and is exposed to an infinite multitude of evils and accidents, any of which may reach the hidden and mysterious principle of life, and, in an instant, cut asunder its firmest links. Even time itself, which seems at first but to cement and strengthen the union of body and soul, and which, as day succeeds to day, appears to invigorate and mature them, is the most certain destroyer: while it leads us on from the weakness of childhood to the gaiety of youth, and then to the vigour of manhood, it is but hastening our steps to the verge of life, and weakening the bond that it first contributed to strengthen. While it develops our power, it does but exhaust it; and while it measures out to us the cup of life, it drops into it the poison of death.

1. The first words of this text seem to remind us of the rapidity

of life, even in its best state—when you have said your utmost of its length, it consists only of a few years; and how hasty is the passage of these! How hurried our succession from stage to stage! Who has not been surprised at the speed of time *in review*? And who has not again and again remarked of periods including more than a few years, “why it seems but yesterday!” When we have passed one stage, and look back upon several years, they appear but as so many days. In looking forward, indeed, time appears long, because our imaginations people it with events, and colour it with every change and variety of pleasure. But when we have gone through its several stages, we are still prone to be dissatisfied, still fond of anticipating a longer, and still a longer space; while the past is like a dream when one awaketh, only a very small portion of the confused scene remains. We are travellers, who are hastening on our journey, or as pilgrims moving towards a distant place: at setting out, our imagination lengthens the course by its busy, its vague, and its endless anticipations; and at the close, shortens it by that oblivion of the *past*, with which it introduces the *present*, and promises the *future*.

2. Again, let us remember in connexion with the words of this text, the *brevity* of human life *in the whole*—for not only does one period rapidly succeed another, so as to make each appear hurried and unsatisfactory, but the whole sum is brief. Job says, a *few years*; Moses says, a *few days*; David says, *Mine age is as nothing*. Let it be stretched to its utmost; let it be supposed that I shall retain my vigour to seventy or eighty, yet they are only a few years from the age of twenty, or thirty, or forty, when we first begin to know what years mean. Onward from the experience and wisdom of manhood, all the rest

are soon counted; the sands are dropping while we speak—the stream is flowing while we watch it; yea while we float down it, for “we are carried away as with a flood.” Our hasty years steal silently and surely on, and we think little of an hour, or a day, or a week, and have probably spent many—perhaps months and years, in mere amusement, or trifling, or positive sin, while we were all the time borne rapidly forward, and are come to the present moment, as to a point from which the future is all hidden, and to us has no existence; and all the past appears brief as *a tale that is told*. The inspired writer here speaks of a few years not as *certain*, but as at best the brief passage of his soul to a state from whence it cannot return. Ah! where shall the writer and the reader be *in a few years*? Let none reckon even on a few years. To some there remain only a few days—a few hours—a few moments.

But 3. The phraseology of the text reminds us that human life is all uncertain. The expression is indefinite; it does not say when ten, twenty, thirty, forty years are come; the whole was deemed questionable;—he might live a few years, but at best it could be only *a few*, and therefore it became him to feel the whole matter as uncertain, but as leading to a state from which he should certainly never return;—and who knoweth what shall be on the morrow? We may feel strong, and imagine our life sure for many years, but it is only a vapour, which appeareth for a little season, and then passeth away; we come forth like a flower, and are cut down, or appear like a shadow, the shadow of a cloud moving along the ground, it is gone while you gaze. The man of forty or fifty may feel *almost sure* that he shall have a few; the man of seventy or eighty *hopes* that he

shall have a few; the man of twenty or thirty is almost confident that he shall have *many*; but yet not one of all the myriads of human beings that pursue the fitting shadows of earthly good, has any security for another year, or even another hour; all, all is uncertain. The summons may come upon us suddenly, and in the midst of our strength, or the midst of our folly.

II. We advance to remark upon the text, that the termination of these few years of human life, whether it be distant or near, will inevitably bring us into a state of conscious being, from whence there is no return. These words of the text demonstrate, that Job was a believer in a future state: “I shall go the way I shall not return.” “I shall not cease to be, when a few years are expired, but I shall pass into a fixed eternal state: I, retaining my identity, my consciousness, shall go, disappear indeed from time, but still I shall *be*, though I shall not return here.” It is a matter of great moment to fix deep in our minds the belief of a future and eternal state; and not to allow its distance from sense, or its difference from this obscure state of being, its height above us, or its depth below us, or its undefined verge, which, though near, is invisible, and cannot be recrossed, to induce us to doubt its reality, or neglect its pre-eminent claims. There is indeed in us, because we are slaves to sense, a constant tendency to forget, or to dispute, the existence of that state; but when we revert to Scripture, to reason, or to the nature and constitution of man, these all declare, that when a few years are come, we shall go the way whence we shall not return: Death may separate the soul and the body, but all that essentially goes to constitute that all important identity—that imperishable personality, represented by this one significant word, shall go into a new and interminable state. The

house may lose its inhabitant; the traveller must pass on his journey; the sun may leave one hemisphere, but the withdrawal of its light and heat, is not the annihilation of its orb. The soul is the sun which shines upon the body and uses it as its own instrument, and though it must pass from the hemisphere on which it now shines at death, it is neither to lose its lustre nor its being. The word of God affords us ample satisfaction upon this point: it teaches us that all souls return to God for judgment, but that all souls of believers in Jesus ascend to immediate glory in the presence of their God and Saviour. I shall go the way, says Job, whence I shall not return. The wicked may be as sure of the fact as the righteous, for while Lazarus was carried at death to Abraham's bosom, the rich man, at whose door he had famished, died also, and in hell he lifted up his eyes, being in torments. It is a disbelief or a disregard of this invisible, future and eternal world; that lies at the foundation of all the sensuality, carelessness and sin of mankind. They dream that all things are to continue as they are; and that they shall never be awaked to eternity and to God: or they conceive that the obscurity in which they suppose these awful subjects are enveloped; justifies their hesitation; or they have a secret hope that death will land them on the shores of some new world of sensual delights; or they may be glad even, through the power of sin, the prevalence of unbelief, and the desire of impurity, to cling to that last and most degraded hope of fallen humanity—the hope of annihilation. But let every one be assured upon testimony which he is challenged to controvert, that every human soul shall continue in the full exercise of its faculties for ever,

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for God has made the soul to live for ever, and I feel that in assigning his will and counsel for its immortality, I am assigning the strongest proof that any proposition can possess, and the most satisfactory that the human mind can receive.

III. Upon the words of this text let it be remarked, that the character of that fixed and eternal state into which we pass at death, will be determined by the manner in which these few years of human life have been spent. There is an intimate connection between that state of heart towards God, in which we spend the sum of life, and with which we quit the present earthly scenes, and the condition of our immortal spirits after death—Our eternity will derive its character from time—for God has connected by his purpose, and by his revealed word, a state of eternal happiness with a cordial and practical reception of the gospel, and a condition of indescribable and endless sufferings, with the rejection of the only way of salvation, which sovereign love has provided. While, therefore, our few years of earthly sojourn remain unexpired; it becomes a matter of infinite interest to know what is our present state before God. All other consideration as to our state in this life—our poverty or riches—our meanness or greatness—our wisdom or ignorance, are comparatively insignificant; they are the trifles that will leave no trace upon our heart, and no influence upon our state at that period when we go the way whence we shall not return. Equally unimportant is it to us now whether our years have been few or many—or whether any remain behind—all, all depends in that future world upon our character in this. How are we spending the days we now enjoy? for if we have lived but a few years, and have been led in them to

is practising for its own despicable ends.

I can now look back through considerably more than half the allotted term of human existence, and though I have been much conversant with the world in various aspects of society, I cannot recollect any period when the loathsome business of corrupting the youthful mind, and of gratifying the malevolence, the impiety, and the sensuality of maturer years, was so impudently obtruded in the face of day, as at the present moment. The press and the graver seem the favourite weapons of the enemies of God and man, and from the abominations of Lord Byron to the importations of foreign nuisances, all the stimulants to vice are paraded before the public eye. From some of the more gross exhibitions of this kind, we have been delivered by the interference of the police, but much still remains to be swept away, and much vigilance is required to guard against the intrusion of unholy suggestions, and the heedless indulgence of unholy pursuits.

It may be expedient at some future time to point out the sources and the windings of that tainted stream, which runs through nearly the whole field of human literature, but a more limited view of the calamity is better suited to present convenience. First then there is Lord Byron sending into our moral atmosphere, the poisonous exhalations of his splendid, but corrupted genius. To say nothing of other delinquencies, his *Juan*—I want language to express my disgust at the hypocrisy of the real publisher—found a *printer*, at least, willing to set his name as a colophon to that classic of the stews. Since then it has been printed in a cheap form, and editions have been multiplied at a price, which brings this wretched provocative within the purchase of the apprentice and the school-boy. Moore has fur-

nished the boudoir and the work-table with his lascivious anacronistics; we have seen, with deep dismay, this man's book of scarcely veiled obscenities lying on the desk of a wife and mother. Magazines of no equivocal purport, with engravings expressive of the base entertainment provided in the typographical portion, lie openly in the windows of unprincipled tradesmen, who would infect the world with ruinous depravity, for dirty gain. French works, too, of nauseous character are translated, and publicly sold; and this very morning (May 18,) I saw with astonishment and dismay, lying on the show board of a respectable bookseller, a translation of the most infamous work of the infamous Voltaire.

I state these facts as a small part only of the deplorable case, which I have undertaken to make out. For obvious reasons, I have confined myself to the illustration of that part of it, which must be familiar to every one who walks the streets of London; I would be cautious not to supply dangerous information to irritated curiosity, while I appeal to day-light testimony in support of my complaints and warnings.

What then is to be done in this lamentable case? Men of decency and piety have sat too long with folded hands, and averted eyes, while the plague has been diffusing around its mischievous influence, and it becomes them to put in activity those laws which protect the morals of the nation. Between persecution for opinion, and interference in defence of public decorum and the purity of the rising generation, there is no point of resemblance; and while I deprecate the former, I warmly urge the latter. No man can use his eyesight in the streets of London for a single half-hour, without encountering objects which call for legal restraint, and penal visita-

tion; the weapons of self-defence are within our reach; and we are wanting to ourselves, our families, and our associations, if we hesitate to use them.

To this direct coercion, I would add a more active system of moral counteraction. It is unhappily the case, that a certain description of efforts against these offences serve only as the means of giving them attractive publicity, and it hence becomes expedient to avoid all such controversy as tends either to specify the peculiar contents of known works, or to announce the existence of such as are less extensively circulated. But if the enemies of the general happiness are arraying against us the perverted powers of a mighty and salutary engine, let us bring into vigorous and beneficial exercise the same energies to repel their injurious exertions. On our side, we have talent, right feeling, the laws of man, and the word of God; against these, our antagonists have no holding ground; and if the press be brought in aid, by a diligent dispersion of better and more attractive food for the head and heart, we shall occupy a position too favourable for defence, and too advantageous for assault, not to give us victory. Add to this, what indeed is necessarily included in this, the blessing of God on right motives and a righteous cause, and there is no possibility of failure.

And let us not forget to furnish our youth, our dependants, with the armour of good principles, enforced by steady exhortation and consistent example. If corrupted morals enter our families, there is a canker at the very roots of society. Watch, my Christian friends, watch with dragon vigilance, the domestic circle: see that no disguised poison gain admittance there: exercise a close inspection over the tendencies of imagination and feeling, and resolutely exclude the seduction which, under the

mask of literature and science, would relax the strength of principle, and mar the work of education, by impairing moral and religious sensibility.

ON THE COVENANT OF WORKS.

WHEN the Creator of all things had fitted this world to be the residence of human beings, he made a man, and called him Adam, probably as being formed of *red earth*. But Adam though made partly of earthly materials was not composed entirely of such. When God said, "Let there be light, there was light." When he said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters"—"and it was so," the fiat of the Creator produced all things animate and inanimate at his pleasure: but when man was to be created, "God said, let us make man in our image after our likeness."—"And the Lord God formed man of the dust of the ground, and *breathed into his nostrils the breath of life, and man became a living soul*."—"And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. The Almighty Maker placed him as lord over the new creation, "and brought them unto Adam to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof." The condition of human nature was then one of honour, beauty, and happiness. Man in his primitive state was clothed with a degree of glory, and crowned with honour now almost inconceivable. He was wise, holy, and happy, blessed in communion with his Creator, and enriched with every benefit which tended to ennoble his nature. How little can we conceive of his pleasures, when he dressed the garden, and meditated on the power that made him, and more especially, when in the

cool of the evening some sensible tokens of Jehovah's presence were given, and our venerable progenitor, then in all the vigour and glory of manhood, having performed the rural duties of his situation, probably engaged in yet more delightful acts of worship, and offered to the Deity the sacrifice of praise upon the altar of a pure heart. A healthy body, a vigorous and well instructed mind, a devotional spirit, circumstances of ease and enjoyment, connected with perpetual expressions of divine beneficence, all tended to shew, that God had made man but "a little lower than the angels, and crowned him with glory and honour." In these circumstances, that covenant was made with Adam of which we are now about to treat. In ordinary covenants, the compact is perfectly mutual; but when the covenant is between God and the creature, it comports most with the dignity of the former, and the safety of the latter party, that it should assume a character of authority. This covenant, therefore, was established under the form of a positive prohibition, an implied promise, and an expressed denunciation.

What we are to understand by *the tree of life*, cannot with certainty be determined. Some have supposed, that it was no more than a pledge of life to Adam, on condition of obedience. One learned writer has endeavoured to prove, that it signifies all the trees in the garden; and another, that the tree of life, and the tree of knowledge were the same. But without specifying any other objections to these notions, it may be sufficient to cite the words of the holy record; "And the Lord God said, behold the man is become as one of us, to know good and evil, and now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever; therefore, the Lord sent him forth from the garden of Eden to till the ground,

from whence he was taken. So he drove out the man, and he placed at the east of the garden of Eden, Cherubims and a flaming sword which turned every way to keep the way of the tree of life." As the views already adverted to are at variance with the literal and obvious meaning of the sacred text, in the original as well as in our version, we shall be on the safer side, if we adhere closely to the commonly received opinions. Many divines have supposed, that the fruit of the tree of knowledge contained a slow poison, which vitiated the fluids of the human body, and in time, tended to the extinction of life in the persons of the first transgressors, and that by corrupting the whole animal economy of the human frame it has been perpetuated through all generations. It has also been conjectured, that our first parents in their state of innocency were clothed with a visible glory, and that the departure of this glory, as soon as they transgressed, constituted that nakedness of which they became so distressingly sensible. But it is plain, at least, that the original state of man was one of great glory and honour, and that the economy under which God placed him, was mild and equitable.

"God hath made man upright, but they have sought out many inventions," and so man being in honour continued not. Here we can speak with certainty: but, alas, it is the awful certainty of a state of general ruin in which human nature groans out her four score years. Eve, our mother, took of the forbidden fruit, and gave unto her husband, and he did eat. By this act sin entered into the world, and its ravages have been dreadful from that day to the present.

"Earth trembled from her entrails, as again in pangs, and nature gave a second groan, Sky lower'd, and mutt'ring thunder some sad drops Wept at completing of the mortal sin Original."

On the day of transgression, sentence was pronounced upon the criminals. In all its parts it was terrible, but our concern is with the curse expressed to Adam, unto whom God said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring: and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground: for out of it thou wast taken: for dust thou art, and unto dust shall thou return." Infidels have objected to the tree of knowledge, as the seal of the covenant of works, that it was unworthy of God to punish so small a transgression, as plucking and eating a forbidden fruit, with a penalty so dreadful as that of death. But it is worthy of remark in this view of the case, that Adam was under no temptation to commit those crimes, which now constitute the transgressions of his descendants against the moral law. Some other test of obedience, therefore, was suitable as the seal of the covenant of works; and it is utterly vain to urge the *smallness of the test* against the justice of God; since it was more easily kept, and, therefore, in proportion to the smallness of the test, must we estimate the lenity of the legislator, and the greatness of the offence.

It is further observable, that the covenant was republished at Sinai with peculiar solemnity, and in that circumstance, as well as from many portions of New Testament Scripture, we have decisive proof, that it is in full force against all the descendants of Adam, except those who are relieved by the covenant of grace. We read, that "all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain

smoking: and when the people saw it they removed and stood afar off. And they said unto Moses, speak thou with us, and we will hear: but let not God speak with us lest we die." But whence did their terror arise? Was it not from a guilty cause similar to that for which our first parents fled to hide themselves among the trees in the garden. They felt themselves to be transgressors and dreading the wrath of that Omnipotent and just Being, whose covenant they had broken, they entreated that God would not any more speak unto them without the intervention of a Mediator; and this event in Jewish history most beautifully illustrates the importance of the mediatorial scheme in the moral government of the world.

From this brief historic review of the design of the covenant of works, we may advance, secondly, to notice the parties concerned.

On the one side, we behold the self-existent Jehovah, Creator of all things, and their rightful governor. He, therefore, justly assumes the rank and authority of a lawgiver, and it was his prerogative to prescribe the terms of the covenant. His unerring wisdom qualified him to arrange its conditions; his almighty power rendered him able to enforce and fulfil them; his omniscience precludes the possibility of evasion; his goodness assures us, that the covenant in its original constitution was calculated for the benefit of his creatures; while his truth and justice secures the fulfilment of all its conditions according to the principles of strict equity. The parties on the other side were Adam and his descendants. Our venerable first father was a holy man; and was by his Creator pronounced "very good." In this holy state, he stood as the federal head of all his descendants. It seems probable, that had he maintained a sinless perfection, all his posterity

would, by virtue of their union to him, have been confirmed in a similar state, but, if not, that at least, sin would have descended in the line in which it originated. It is, however, unquestionable, that the posterity of Adam were so implicated in his acts as a federal head, that in consequence of his transgression, the whole race were brought into a state of general ruin. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Hence again, it is written, "In Adam all die." It is only on the principle of this direct federative relationship, that we can account for the imputation of Adam's sin, and this is yet more evident from the fact attested by inspiration, that *none of the sins of Adam's subsequent life were imputed to his posterity, the imputation of sin being merely from the first transgression.* That first sin destroyed his federal relationship, and while it brought ruin upon all his descendants, it reduced him from the rank of head of the covenant to the situation of a private person under that covenant. That this was the case, is evident from the language of St. Paul in the Epistle to the Romans, v. 15th and 16th verses. "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto justification." In this passage extracted from the common English Bible, the sentiment is not very perspicuously expressed; but in the Latin Vulgate, in Beza's Latin Testament, and in some of the old English versions, the sense of the original is very correctly retained. *The sentence on occasion of one offence was to condemnation; but the*

gift is of many offences unto justification. But while we consider Adam as the covenant head of the whole human race, and, therefore, by his transgression, as entailing ruin upon them, we must not be unmindful of the fact, that all mankind are born under obligations to fulfil the requirements of the covenant, although they labour under a moral incapacity for obedience. It would be most absurd to suppose, that Adam's transgression on the one part, or any of our personal sins on the other, can annul the obligation of the creature to obey the divine law, or exonerate men from the duties of the covenant under which they are placed by the Creator. This would be to suppose, that men by their sins had rendered themselves independent of God, and had verified the promise of the devil, "ye shall be as gods." Man, therefore, necessarily remained under obligation to yield perfect obedience to God while he rendered himself incapable of it, and being thus incapacitated, he was doomed to suffer the whole penalty of the violated covenant.

We advance to another leading branch of the subject, thirdly, in the requirements of the covenant of works: It must not be supposed, that because eating of the forbidden fruit was the act that brought ruin upon man, therefore no other obligation was included in man's primitive condition: We find, on the contrary, that according as breaches of the principles contained in the law of the ten commands occurred, they were strongly censured, and severely punished. Fratricide was as criminal when Cain slew his brother, as it is at this day; yet St. Paul says, "Sin is not imputed, where there is no law." This, therefore, will lead us at once to the conclusion, that the principles of the moral law were well understood by Adam, although at that time not formally promulgated; indeed, in his state of in-

innocency they must have been incorporated into his moral constitution, as the moral law is but the transcript of the Divine will, and God made man in his own image. But as man was under no temptation to transgress those first principles of his nature, a test of obedience was ordained under the form of a positive institute. The tree of knowledge of good and evil, prohibited to Adam, was that test; and the tree of life, with its attendant benefits, the appointed reward of obedience: these, therefore, are the seals of the covenant of works. If we turn to passages of Scripture which speak of this covenant, we shall find that they all pre-suppose universal obedience to be an indispensable pre-requisite to the Divine favour; and that such obedience can avail only as it is perpetuated through the whole term of a man's continuance in a probationary state. "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them." "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." David therefore, with great propriety, might say, "Thy commandment is exceeding broad." Unsullied purity of heart is required; and the precepts of the law of God, how well soever observed in the external deportment, if not influential upon the heart, are considered entirely broken. To shew the utmost strictness of the covenant, and the indispensableness of love to God, as the governing principle of every action of man, and of every movement of his mind, it is written, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Our attention must be directed, Fourthly, to the sanctions of the covenant of works. Every law

must be fenced with its penalties, and every covenant with its own sanctions. God's covenant, therefore, has its penal clauses, and they are such as correspond with the dignity of the party prescribing, and perfectly suit the nature of the engagement. Divine favour, connected with the observance of the covenant, and Divine displeasure, consequent upon the breach of it, are the two great sanctions; and they comprehend, on the one part, all that is blissful, and, to a creature, desirable; and on the other, all that is calamitous and awful. Our motive to obedience is the favour of God, and with it the promise of life and happiness. Moses describeth the righteousness which is of the law, "that the man which doeth those things shall live by them." Had man retained his primitive innocency, death would have been unknown; and probability favours the conjecture, that after dwelling a long time, perhaps a millennium, upon earth, his nature would have undergone some change to its advantage; and that each of the human race, in regular succession, would have been translated, like Enoch and Elijah, to the heavenly state. But it would be idle to enter on fruitless speculations concerning probabilities in the circumstances of a sinless human race. Unhappily, we are constrained to know the operation of a sanction to the Divine law of a deeply awful kind. It was said in the first interdiction, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die." As sinners, therefore, we are naturally in a state of death. This sentiment has many opponents: it levels a blow at the first principles of self-adulation, by disclaiming all inherent excellence in the creature, by imputing to the sinner whatever is degrading, and by ascribing to God alone, all the

praise of our recovery from the ruins of the fall. But whether men believe the testimony of Scripture or reject it, facts remain the same; and every attempt to controvert the proposition, that man by nature is dead in trespasses and sins, affords a fresh proof that sin possesses an universal influence on the heart of the opposing party.

The interdiction laid upon Adam not to eat the forbidden fruit, was positive and unequivocal: "In the day that thou eatest thereof, thou shalt surely die." To this some have objected, that the punishment annexed in the Divine statute to disobedience, was not inflicted according to the tenor of the denunciation, since natural death did not ensue to our first parents immediately upon the commission of the atrocious deed. But surely there would remain small cause for infidels to object against the Divine veracity on the one part, or the authenticity of the narrative on the other, if Adam had known no other kind of death than that of moral privation and spiritual insensibility. By losing these, he lost the means of being happy; and that loss was death to all the felicities of life in the very day of his transgression. Yet these were not the only consequences of his sin: a sentence of legal death was pronounced upon him and all his descendants. To this sentence of legal death, I consider the words of the curse in their primary sense to apply. A law was promulged; the penalty annexed to the breach of that law was death. "In the day that thou eatest thereof, thou shalt surely die." The Mosaic account of the fall of man goes on to relate, that "in the evening of the day," of that same day in which the act was perpetrated, God descended into the garden, summoned the delinquents to his tribunal, exacted from them a confession of their crime, demanded their plea in bar of judgment, and having

heard it, pronounced sentence against them, "Dust thou art, and unto dust thou shalt return." In consequence of that sentence they were legally dead, and daily exposed to the execution of the curse in its fullest extent. It is a universally admitted principle under human laws, that from the moment the judgment of death is pronounced against a criminal, he is legally dead. It must, therefore, be admitted in this case, that the denunciation was fulfilled. We see, in the history of the whole human species, that the sentence of death is perpetually in force against them, but that God has reserved the time when the fact shall take place to his own sovereign appointment. Legal death therefore entailed mortality on the body, and eventually on body and soul that dreadful punishment which the Scripture describes as eternal death. Such, then, were the awful sanctions by which the covenant of works was originally enforced, and they remain in full operation against every unpardoned sinner.

(To be continued.)

ON JUVENILE DELINQUENCY.

(To the Editors.)

GENTLEMEN,—As juvenile delinquency has, of late years, increased to an alarming magnitude, notwithstanding all the efforts of the wise, the great, and the good; although our government has manifested a general readiness to listen to the well-meant suggestions of all denominations of Christians to check vice in its infancy and growth; and although numberless institutions have been formed, having for their objects personal protection and the security of public property, yet iniquity abounds: public executions continue, our prisons are filled, our property is insecure, and our lives are continually in danger. We cannot walk the streets of London with

our wives and daughters, but we are put to the blush by what is exhibited to our eyes and ears. Parents are always in a state of alarm if their children leave their homes or go out of their sight ; our sons are liable to be entrapped, and our daughters insulted. Many a grey head has been brought with sorrow to the grave, or a premature death has been caused, by the evils which stalk abroad at noon-day, and salute us at the corner of every street. Is it not astonishing, Gentlemen, that these evils have not been traced to some of their sources ? for, alas ! they are many. One of the most fruitful and intoxicating of these sources springs from the fairs held in our neighbourhood ; I therefore entreat you to make my views public through your valuable miscellany ; and should it be the means of rousing the inhabitants of this great City to combine their efforts, and lay the axe to the root of this overgrown tree, whose fruit conveys contagion and death to the vitals of the public, I shall feel sincerely thankful.

To describe the baneful consequences of these fairs, would perhaps be to attempt impossibilities ; but I will give some of the outlines of this masterpiece of the devil to de-lude the unwary visitants of these haunts of vice. Instead of these fairs being the receptacles of lawful merchandize the product of the industrious artizan, the mart of the humble peasant and the careful house-wife, it is an acknowledged fact, that no honest persons can approach them, but at the risk of violent outrage on property or life ; and while they are continued in their present pestilential state, little hope of a decrease in depravity can be expected : they may be fairly said to be the sources of employment for the hangman ; the fruitful spring from whence our jails derive a constant supply ; and the irretrievable ruin of thousands.

If this be admitted, then allow me earnestly to recommend all denominations to take the baneful tendency of these fairs into their most serious consideration ; and if each denomination, or indeed, each separate congregation, together with every society, having in view the suppression of vice, would prepare separate petitions to parliament to do away, by a legislative act, the holding of fairs within the city of London, and within ten miles of its environs ; and if this cannot be done on account of the strength of their charters, then let us press for a strong enactment to prohibit the exhibition of plays, interludes, wild beasts, and extraordinary characters of whatever description, forbidding every species of gambling, with all other diversions of an immoral tendency, confining the fairs to the sale of merchandize, and other commodities for the benefit of the public ; interdicting music and dancing at the public houses in the immediate vicinity of the fairs, on pain of losing their licences. And if it can be said that there are laws in being sufficient to suppress all that is complained of, then, it is humbly presumed, that some steps are necessary to be taken to put them in force ; perhaps a memorial to the magistrates will effect all that can be desired ; but it is high time that something be done to counteract the excesses too fatally practised at these fairs.

I am confident that government will listen to an application of this kind, if respectfully made ; or if any better mode can be adopted to obtain the desired end, I shall rejoice in being the humble means, with you, of bringing it before the public ; and if our efforts should be crowned with success, I shall, with every serious family, with every pious parent, and every moral individual, rejoice that another step is taken to bring about the fulfilment of that blessed promise, to which all good men have been

looking for centuries, "when the knowledge of the Lord shall cover the earth, as the waters cover the bosom of the great deep."

March 18, 1822. S. HILL.

ORIGINAL LETTER OF THE
LATE MR. ROBINS, OF DA-
VENTRY.

Daventry, Feb. 23, 1782.

DEAR MADAM,—Your last letter contains so many points of difficulty and importance for my discussion, and I have had so many engagements ever since I received it, that I have never had sufficient leisure to return you an answer: nor indeed have I now, but I cannot for shame delay any longer, and I have little prospect of being more at liberty. You will, therefore, accept of a very hasty reply to questions which it would require a volume to treat fully. As to what your kind partiality leads you to say about myself, and my late dismission, I have only to reply, that I do not see the importance of my continuance in my late offices, in the same light in which some of my friends have done; nor do I feel my dismission as any trial of faith and patience, except on my own account, and that of my dependants. The common interest I cannot but consider as benefited rather than injured. I pray God the event may justify my opinion.

You certainly have infinite reason to be thankful that the habitual frame of your mind is what you describe. Repentance from dead works the Apostle justly mentions as one of the rudiments of religion: therefore, though never needless in the present imperfect state, it is not so much the peculiar business of the advanced and vigilant Christian, as love, praise, and earnest desires and endeavours after christian perfection.

As to your first query, I cannot better answer you than by referring you to your temper and practice, as described by yourself; for if

this is the love of God, even to keep his commandments, constant and earnest aspirations after his image and will, are the most certain proofs of the existence and activity of that principle; much more so than the most rapturous flights of devotion at particular seasons. These, though delightful, may be the effects of warm imagination excited by any means. But as far as I am conscious that to glorify and enjoy God are my chief aim: that to know, to do, and to bear his whole will are my chief endeavours; and that I take delight in every thing that resembles him, and has a tendency to bring me nearer to him, I may be sure that his love rules in my heart. As to your second query, you well know that the presence of God is equally in all places, and with all creatures. His sensible presence is where he is most perceived, viz. where the most just ideas of his attributes, and operations, and will are most prevalent. His special presence and the light of his countenance are enjoyed where those ideas are most operative to sanctify and delight the heart: where he is present to communicate most knowledge, and purity, and light, and strength, and peace; and where he is perceived most clearly as infinitely excellent in himself, and as most intimately and doubly ours through Christ, and in the bonds of the Gospel covenant.

Your third query contains what has employed and perplexed many in all ages, but I apprehend admits of a short and easy answer. It is as demonstrable as the existence of God, and the truth of the Gospel, that God is love, in other words, that he made and governs all things with a view to the highest good of all his creatures and of every individual, so far as consistent with the general happiness. This I lay down as an axiom, an allowed and almost self-evident principle, both of natural

and revealed religion. Hence it follows with indubitable certainty, that the object and end of all that God does, both in providence and grace, is the greatest, that is, the most diffusive and durable good. With equal certainty it follows, that I really concur with the designs of Divine Providence, when I determine upon, and pursue with all my might what will be productive of the greatest good here and hereafter to myself and others. Of the final issue of things, I am, indeed, a very incompetent judge; and the probable consequences of very different determinations, often appear almost equally beneficial. Here lies the difficulty. I therefore add, that in all doubtful cases, our first duty is, to consider, as maturely and impartially as we can, what course will be most beneficial on the whole, and to endeavour to obtain all the information we can from books or friends. Our next is, to spread the case before God, and to beg his direction with sincerity and fervour. We are then to observe which of the two causes under consideration is most open, and then to decide with confidence, and with a direct regard to the honour and will of God, for that which, on the whole, appears to be the best. This is, in every case, intentionally to follow providence; and is, therefore, always right in a religious point of view. And, therefore, however we may find ourselves mistaken in our opinions or expectations, we ought to rest satisfied with it in a prudential view, as duty and interest can never finally be separated.

To better instruction and direction than mine, I heartily recommend you. I am, dear madam, your affectionate friend and servant,

T. ROBINS.

ON FEMALE MANNERS.

(To the Editors.)

SEEING that no reply has been made to Philodemus's "Observa-

tions on Female Manners," I am induced to offer a few remarks on his communication.

His suggestions have led me to review the domestic habits and manners of a variety of families, with whom I have been acquainted in different cities and towns of England; and I own with grief that undue forwardness, has, in some instances, characterized the manners of the younger female branches. On enquiry into the cause of this evil, I have generally found, that balls, plays, and public amusements are found to be at the root. Not that I am unfriendly to the decorative parts of education in females placed above the necessity of maintaining themselves by their own industry: whose time, if properly disposed of, may admit of both useful and ornamental acquirements.

In the members of domestic, well-regulated families, I have not seen time and talents devoted alone to the business of public institutions; on the contrary, proportioned to the zeal and activity displayed in these have been the attention and faithfulness in the discharge of relative and domestic duties, and vice versa. Witnessing these effects, I could not but hail as friends, all charitable and religious societies, which direct their attention to the ignorance and destitution of the poor: convinced that a strict attention to these naturally leads the mind to the necessity of devoting a large portion of time to the attainment of domestic knowledge. In all visiting societies with which I have been connected, I have happily observed a scrupulous attention to the selecting of prudent matrons as visitors, for doubtful neighbourhoods or families. I hope that the society for which young ladies "publicly solicit votes with cards in their hands," is but little known. I cannot find one person who has the slightest knowledge of it. It cannot but appear im-

portant, that all should endeavour to move in that sphere, which Providence has assigned them.

June 22.

G:

[We have been under the necessity of leaving out some parts of the above, which we could have wished to retain, had our limits permitted.]

MORSELS OF CRITICISM.

REPLY TO T. K.

(To the Editors.)

SEEING an article in the Evangelical Magazine for December 1821, entitled, the "*Study of Hebrew*," I hastened with pleasing anticipation to peruse it, as it is a common practice with me to avail myself, so far as I am able, of every observation on that delightful language. That the practice which T. K. aims to correct, is to be deplored, cannot admit of a question; and it would be well, if every Tyro in the sacred tongues, studied his introductory remarks. But in the critique which he has made on the rendering of 14th Psalm, 1 ver. by Mr. Howe, he is, I presume to think, unsuccessful. 1. It is more than probable, that a speculative Atheist was unknown to David. To an attentive reader, it will, I think, appear, that the words as they stand in our venerable translation, conveyed this notion to the mind of the immortal puritan, or at least, that he thought they were generally viewed in such a light. Now, we know, that it was the boast of the Jewish nation, that they had Jehovah for their God, and, unless I be greatly mistaken, we are no where informed that when they ceased to acknowledge him they verged into a denial of the existence of a Supreme Being; the common charge brought against them is idolatry, they forsook him, and worshipped false gods, or if they did not symbolize with the heathen in this particular, they often lived as if the belief of the Deity had no place in their minds. Of the heathen, it is sufficient to

say, they believed in polytheism. From the import of the word לַי, I should infer, the Psalmist had in his eye a rebellious character, one who had left off to be good—who, though he did not in words deny the being of a God, yet did it in heart. He was, what we should style in modern speech, a practical Atheist. That theory which assigns no place for a Deity in the vast universe, is of a comparatively recent date. But, if this reasoning be correct, the version of Mr. Howe is to be approved, since we cannot suppose David to be speaking of a character of which he had no knowledge. 2. The translation objected to is, I think, in harmony with the Targum, as quoted by Bythner, לֵית שְׁלֹשׁ אֱלֹהִים בְּאֶרֶץ. "*Non est potestas Dei in terra.*" This interpretation seems to suggest, that the fool imagined in consequence of the power of God not being exerted in the earth, the commission of crime was left free and easy. The author of the Living Temple would by a natural inference conclude, that he had a just view of the text. 3. Mr. Howe's rendering is rather to be adopted than the one received, because, it accords better with the current language of Scripture. Taking the passage in the sense in which it is generally understood, it may be considered an isolated one, whereas the amendment proposed, is by no means singular. It forcibly reminds us of the words of Eliphaz, speaking of the wicked man, "Who stretcheth out his hands against God, and strengtheneth himself against the Almighty," Job xv. 25; as also of those of Asaph, in allusion to the same character. "He setteth his mouth against the heavens, and his tongue walketh through the earth." Psalm lxxiii. 9. There are, it is obvious to all; many expressions of a similar nature. 4. Nor do the words when placed in the optative form, seem to be invalidated by T. K.'s reasonings. Allowing that,

"if the idea intended to be conveyed had been, '*there is no God*,' it could not have been better expressed in Hebrew than it is;" we ought not, I presume, to demonstrate from hence, that our translators are correct. No word is to be met with in the Greek language, which so suitably expresses the idea of Atheist, as *atheos*, yet, if we thought, that in the use of this term in his Epistle to the Ephesians, Paul meant to convey the popular notion of it, should we not be mistaken? The Apostle had no thought of styling the Ephesians Atheists, for they believed in gods many, and lords many. The paraphrase which Mr. Hall gives of the word referred to, in his sermon "On Modern Infidelity," is truly excellent. "Without God in the world," i. e. "without any just and solid acquaintance with his character, destitute of the knowledge of his will, the institutes of his worship, and the hopes of his favour." This correspondent remarks, that if any part of the verb היה, he was, were inserted, as, for instance, the future יהי, then it would not mean as now, There is no God, but Let there be no God. This observation I do not mean to controvert. But how T. K. could draw the following inference is truly astonishing. He adds, "so that the omission complained of actually establishes the very sense which Mr. Howe opposes. The phrase, let there be no God, strongly implies, that his existence is believed, but that this is repugnant to the desire of the sinner." I ask then, is not this tantamount to saying, "O that there were no God?" It is not too much to believe, that if the imperative form had been adopted, the great man's criticism would have been spared.

The propriety of T. K.'s remarks, that the verb is never inserted along with יהא, and that if it had been introduced, לא or לאו would have been used, is confirmed by Bux-

torf in his Hebrew Grammar. But as Mr. Howe merely states, "that the words may go rather in the optative form, than in the indicative," he cannot surely be said to be at issue with T. K. He disturbs no idiom. Hence, the 5th observation, that an ellipsis of the verb to be, is understood before יהא, must be deemed irrelevant; for the simple reason, that the optative or imperative form, is equally a part of the verb to Be with the third person singular of the present indicative. It is not intended by these reflections to call in question T. K.'s knowledge of Hebrew. I mean only to intimate, that he is unhappy in the specimen which he has given of false rendering. And would it not have been better for him, while shewing the importance of attending to established principles of interpretation, to introduce a translation in which there is an obvious violation of idiom. I expected from T. K.'s prefatory remarks, to find some rash presumer severely castigated; but can this writer seriously think, the man whom he styles, "the great," to have been guilty of rash presumption? It is to be regretted, that he should appear to disturb the celebrity of a man-like Howe, in whose "ample orb of soul," were such regions of Hebrew knowledge, as many professed scholars in the language have not explored.

Sheerness.

T. K.

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ON LUKE ii. 51, 52.

SEVERAL of our best informed scholars do not hesitate to assert with the greatest confidence, that Christ, during his youth, exercised the art of a carpenter, which he had learnt of his parents, and that he assisted Joseph in the different parts of his business. Indeed, there are some who consider this circumstance as a very honourable feature in our Saviour's character, and who consequently have not been very sparing of their censure



on those who do not believe the fact, or at least have ventured to express some doubts on the subject. For my own part, without pretending to dictate to others, I must confess that the matter does not appear to me to have been so clearly ascertained, as to be placed beyond all doubt. Those who take the affirmative side of the question, rely principally on two arguments: the first drawn from the words of the Jews, Mark vi. 3. "Is not this the *carpenter*, the son of Mary?" The other from a passage in Justin Martyr, in which our Saviour is said to have worked as a carpenter, and made ploughs and yokes. I pass over the more recent authorities that are brought forward in support of the fact as of little moment, since they are all either found in the above passage of Justin, or drawn from vulgar report, or the apocryphal gospels. Confining myself, therefore, to the two principal authorities above noticed, I must say, that I do not perceive how any argument of much weight is to be drawn from either of them. For, as to the remark of the Jews, I consider it to refer merely to the occupation of his parent; and that *τεκτων* ought to be understood, in this place, as meaning nothing more than *ο τῷ τεκτονος υἱος*, the son of the carpenter. In support of this explanation of the term, I may refer to the authority of St. Matthew himself, chap. xiii. 55; and almost every language supplies us with instances which prove that it was a common practice to distinguish a child from others of the same name, by giving him a surname derived from the trade or occupation of his parents. The English language furnishes us with examples of this in the surnames of Baker, Taylor, Carpenter, Smith, &c. and what is still more to the point, it is at this day the custom in some of the oriental nations, and particularly among the Arabs, to distinguish any

learned or illustrious man, that may chance to be born of parents who follow any particular trade or art, by giving him the name of such trade or art as a surname, although he may never have followed it himself. Thus, if a man of learning happen to be descended from a Dyer, or a Taylor, they call him the Dyer's son, or the Taylor's son, or frequently omitting the word son, simply the Dyer—or the Taylor. This fact is so well known to those who are conversant in oriental affairs, that I deem it unnecessary to cite any particular authority for it. I shall neither enter into an inquiry, whether the reading of the passage of St. Mark above alluded to, as it stands in our copies, be correct or not. The matter unquestionably admits of some doubt; for it is clear from Mill, that there are many ancient manuscripts, which instead of *τεκτων*, have *ὁ τῷ τεκτονος*; a reading, which I certainly will not take upon me, like him, absolutely to reject, since, as I before observed, it may be supported on the authority of St. Matthew himself. (According to Griesbach, this reading is supported by three MSS., and by the Arabic, Ethiopic, Armenian, and Sclavonian versions, and some MSS. of the vulgate.) It should seem also that Origen understood the words of St. Mark in this sense, since he expressly denies that Christ is called *τέκτονα*, or a carpenter, in any part of the New Testament. The learned well know, that Justin Martyr is not to be considered in every respect as an oracle, but that much of what he relates is wholly undeserving of credit. Possibly, what he says in regard to the point before us, might be taken from one or other of the apocryphal gospels of the infancy of Christ, which were in circulation amongst the Christians in his time.—*Vidal's Translation of Mosheim de Rebus Christianorum ante Constantinum*. Vol. I. iii. 122.

# POETRY.

## LINES ON THE DESIGN OF REBUILDING HOMERTON COLLEGE.

Tristesque ruinas  
Solabar. VIRGIL.

And must I bid thee now farewell, Old College !  
So long renowned for Doctors, and their knowledge ?  
My Alma Mater, must thy walls come down,  
Where Academics long have worn the gown ?  
Some learn'd and good—and some but rather dull—  
Where Latin, Greek, and Hebrew, learn'd by rule,  
Have puzzled many a head for many a day,  
Till *passing trials* all their toils repay !  
Ah, me ! what Themes and Sermons have been made,  
Though some were awkward at the learned trade ;  
Race after race of Students long since gone,  
And now Old College must no more be known :  
Her legendary tales of " olden time,"  
Must all be lost, except they live in rhyme.  
What walls may rise old *Homer's Town* to grace,  
(Let Grecian cities own the illustrious place),  
" Dissenting Athens" once cyleped in fame,  
But well deserving a more honoured name :  
What Doctors, and what Students may succeed—  
Its future annals who presumes to read ?

*New College*\* once its errors aimed to spread ;  
How high and near it held its haughty head !  
But Truth is mighty, and must still prevail  
Though threatening error her strong shield assail !  
And must *New College* raise its walls again ?  
Forbid New Doctrines there should ever reign !  
The old are best, as long the churches know,—  
And may the ancient waters ever flow ;  
*Old College* Truths within new walls be known,  
The Prophets' Sons those Truths for ever own ;  
To bless the churches, and the world around,  
Far as the reign of ignorance is found ;  
Till Time shall end, and Colleges no more  
Be needed on yon blissful heavenly shore,  
Where knowledge shall be perfect—all shall know  
What songs and honours they the Saviour owe.

QUONDAM HOMERTONIENSIS.

16th May, 1822.

\* The Unitarian College at Hackney.

## PRAYER FOR THE SPREAD OF THE GOSPEL.

*A Hymn. By the Rev J. Lawson, Missionary at Calcutta, and Author of " Orient Harpings" and " Woman in India."*

While in the howling shades of death  
The heathen scorn thy name,  
And rage with bold blaspheming breath—  
Dear Lord, remember them !

Darkly they roam, enslaved by lust,  
Devoid of fear or shame ;  
Before their gods they crouch in dust,  
But, oh ! remember them !

The gushing blood from Calvary  
For ever flows the same ;  
It wash'd my soul—then still I'll cry,  
Dear Lord, remember them !

CONG. MAG. No. 55.

I hear the lonely widow's wail !  
I see the mounting flame !  
But while the dreadful fire they hail,  
Do thou, remember them !

Of as thy servants far and near,  
Thy dying love proclaim,  
Lest they should yield to cold despair,  
Dear Lord, remember them !

And oh ! when heathens bend the knee  
To call upon thy name,  
Stretching their willing hands to thee,  
Dear Lord, remember them !

But chiefly when before the throne,  
O, interceding Lamb,  
Wrestling, thou pleadest for thine own,  
O then, remember them !

3 A

## REVIEW OF BOOKS.

*Trial ; a Poetical Address to the Right Hon. Lord Byron, written on the Continent: with Notes, containing Strictures on the Spirit of Infidelity maintained in his Works. An Examination into his Assertion, that "if Cain is Blasphemous, Paradise Lost is Blasphemous." And several other Poems.*—Hatchard and Son. Price 7s.

*The Wrath of Cain: A Boyle Lecture, delivered at the Church of St. Martin's in the Fields, February 6, 1822. By the Rev. W. Harness, A. M. &c. &c.* Rivingtons.

IT would afford us great pleasure to be able to pronounce the ability and execution of the first of these works, commensurate with the good intention and good principles of its author. That Lord Byron deserves reproof, and that his principles, or rather his want of principle, merit exposure, there can be no doubt; but it is not every man who possesses a purer conscience, and holds a sounder faith, that should take upon him the task of publicly reproving this syren apostle of infidelity. Moreover the probability of success in any such attempt, either as it regards Lord B. or any of his fascinated readers, is lessened by the attempt being made in verse, as the chances of any common-place rhyme gaining attention, are infinitely small; and from the disgust which cold and stiffened lines cannot fail to excite, when contrasted with the masculine and vivid characters of Lord B.'s poetry, it is well if the cause of truth be not materially injured, by its association with imbecility and plebeian mediocrity. This poetical address appears to us perfectly tame and uninteresting; and the very truths it contains lose much of their beauty and force

from the absence of all genius and grace in the rhythmical garb they wear. The address consists of seventy-nine stanzas of nine lines each, characterized indeed throughout by truth and piety, but by little vigour of thought or depth of feeling. We have not found a single strain likely to add new lustre to truth or new charms to piety in the view of that large class of persons who tolerate Lord Byron's infidelity for the sake of his genius, and smile at his blasphemies while they listen to his harp.

The *Prose Tribute to the Memory of the Princess Charlotte*, inserted between the Address and some minor poems, is as much out of place as it is out of time. In short, if our opinion might prevail with the worthy author, and we can at least aver that it is unprejudiced, we should pronounce both his poetry and his prose bad, though from different causes and in different degrees—the former from deficiencies which we are aware he cannot supply, the latter from redundances which by care and cultivation he may repress. If he will forego poetry for ever, there is some chance of his succeeding better in prose—but from his present publication we might well suggest to his consideration the inquiry—which predominate—the prose qualities of his poetry, or the poetic tendencies of his prose?

The criticism on Cain, and the reply to Lord B.'s assertion relative to the *Paradise Lost*, are respectably done, both in point of composition and argument, though the contrast between the manifest intentions of Milton and Lord B. might have been set in a still stronger and more impressive light. The title of the second work, which we have announced at the head of

this article, led us to expect a more specific and direct reply to the insinuations of Lord Byron, against the credibility of the Mosaic record. We are not, however, about to censure the author for the comprehension of his plan, and the extension of his argument to a rather wider range than might have been required, in replying to Lord B.'s Cain. He has produced a work of a widely different, and far more satisfactory character than the one we have just noticed. The plan upon which the sermon is constructed will be best learnt from the author's own words:

"The fratricide pretends to sanction his blasphemies against his God, on the consideration of those events which are recorded in the second and third chapters of the Bible. As his accusations have attracted a peculiar attention towards that portion of the sacred volume, I shall to-day adopt it as the subject of our reflections. If it contains any circumstances that can fairly be considered as impeaching the mercy of the Almighty, there would result from them a strong presumption, that the facts related were untrue; and on the other hand, if the facts are true, there is a strong presumption, that they will be found consistent with the mercy of the Almighty. I shall first offer to you some observations on the truth of the facts themselves, and I shall, secondly, proceed to show, that those facts bear witness to the benevolence of God."—pp. 7, 8.

The author considers Cain and Lucifer simply as dramatic characters, and proceeds to expose the sentiments they are made to utter, as well as many other objections which modern infidels have made to the facts of the Scripture record. To the general replies, we can award our decided approbation. The defence of the Mosaic records, and of the moral character of God, as far as that appears implicated in the early history of our race, is conducted with great skill, and may be pronounced a sufficient and satisfactory refutation, not only of the impious objections of Lord Byron's Cain, but of the objections of infidelity in general; and there

is indeed a more awful consistency between the characters and the sentiments of Lord B.'s work, than may have struck his Lordship's mind. He evidently *felt*, that the sentiments he has chosen to propagate against the Scriptures, would become no lips so well as those to which he has assigned them: and, in putting them into such mouths, he has uttered the bitterest sarcasm upon those sentiments, and prepared the severest reproof for himself. The only evil we wish his Lordship is, that he may yet live to see and to feel, that opinions such as it might well become the first deceiver, and the first murderer to interchange with each other, do but aggravate, by their indulgence and propagation, the guilt of a being, who, though fallen, is still under a dispensation of mercy.

We meet with a remark at page 10, which, with the note connected with it, ought to be made as public as possible.

"At one time it was asserted, that as light is an effect of the sun, it could not possibly exist, as Moses has represented, without the operation of the sun. This was a very favourite theme of infidel reproach; and it was one to which the believer had nothing to reply. He repeated, indeed, that the Deity was all-powerful; that he had a perfect command of his materials; and that he could mould the elements to his will: but this was not admitted as a sufficient answer to the vain-glorious taunts of the ungodly. That triumph is now annihilated. The objection is for ever silenced. It has been demonstrated by the results of more recent inquiry, that the caviller is wrong, and that the very letter of inspiration is correct; that the light must have been antecedent to the sun;\* that they are in

\* "Moses seems to have known what philosophy did not till very lately discover, that the sun is not the original source of light, and, therefore, he calls neither the sun nor moon a *great light*; but represents them both as *luminaries*, or *light-bearers*. Had the objector looked into his Hebrew, Greek, or Latin Bible, he would have found, that the word, which our translators have properly rendered "*light*" in the 3d verse, is different from that which they have improperly

their essential nature, independent the one of the other, and that the very terms in which their creation is described by the sacred author, are in unison with the researches of the learned, and conveyed with the most philosophical accuracy of expression."

There are several parts of Mr. Harness's theology to which we cannot subscribe; but this is not the place to enter a formal protest against what we conceive to be errors in theological doctrine. The work may with great advantage be read as a refutation of the blasphemous objections contained in Lord Byron's *Cain*, and other infidel publications; but by no means as a guide to the doctrines of revelation.

*Elements of Self-Improvement, comprising a Familiar View of the Intellectual Powers and Moral Characteristics of Human Nature, principally adapted for Young Persons entering into Active Life.*

By T. Finch. Hamilton. Price 5s.

THIS neat little volume merits our warmest recommendation. The

rendered light in the 14th. In the 3d verse, the original word is *אור*, the Greek *φῶς*, and the Vulgate Latin *Lux*; in the 14th verse, the corresponding words are *אורות פֿוֹשְׁתִּים*, and *luminaria*. Each of the former words means the matter to which in English we give the name of light; each of the latter, the instruments by which light is transmitted. That light enters into all bodies, and combines with most of them, has, by various late experiments, been rendered incontrovertible; and that it composed part of the chaotic map of the solar system, even when that map was without form and void, and darkness was upon the face of the deep, is evident from the narrative of Moses. Infidels have affected to laugh at this narrative, because it represents the light as being divided from the darkness of the system, before the sun, long considered as the original source of light, was formed; but late discoveries ought now to lead them to treat Moses with respect, were it only for his having been better acquainted with the nature of light, and the constitution of the sun, than either themselves or their masters.'—*Bishop Gleig's Additions to Stackhouse's History of the Bible.*—Vol. 1, pp. 20—22.

general subject is self-improvement, and the distinct topics, which are twenty in number, are all of the most interesting and important character. The four first chapters, which treat more immediately of *self-knowledge*, are replete with the soundest instruction, and are well adapted to form the minds of the young to this most important branch of study. They are upon the following subjects:—*The Importance of Self-knowledge—the Use of History, Experience, and Observation—the Self-knowledge Derived from the Scriptures—on the Impediments and Motives to Self-knowledge.*

It is not easy to present any analysis of a work, consisting of chapters, resembling distinct and elegant little essays, composed with the greatest freedom, and embracing a very considerable range both of moral and metaphysical discussion;—but distributed into no regular series, and connected by none of the artificial links of a theory or a system. We do not intend by this observation to insinuate, that the work is void of order;—for it is distinguished by that best kind of order, the bearing of every chapter and every sentence upon the main subject—but merely, that it is neither a theory of morals nor metaphysics;—it contains a lucid and impressive display of those important practical truths, relating to the great subject of self-improvement, which are to be derived from a knowledge of the moral and intellectual constitution. The cultivation of the heart is a matter of the highest moment, though its bearing upon individual happiness, and upon public peace and prosperity, is rarely adverted to even by Christian parents and instructors. A large portion of society enjoy the opportunity of but little mental culture, and are pitifully indisposed to the abounding means of moral and religious improvement; while those who ought from their station

and rank in life, and the influence they exercise over the habits and pursuits of others, to be well aware of the relative value of both these kinds of improvement, are too often found guilty of a total oversight of that with which the happiness and salvation of every human being stand intimately connected. There is a disposition in human nature to extend its observation perpetually and indefinitely towards outward objects; but rarely, and by an effort constrained, and painful, does it introvert its inspection, and seek the object of its knowledge and culture within itself. It is one of the primary objects of religious tuition to counteract this tendency, in so far at least, as to make the cultivation of the heart an object of permanent importance. But the habits of the present age have powerfully tended to keep this duty out of sight, and to induce a self-complacency in superficial knowledge—and a mental satisfaction in falling in with the current of public feeling, which leaves the motives and springs of action in the individual, unpurified and even unexamined. Superficiality may indeed be named as the characteristic defect of the age—at least, of every thing that becomes distinguished by public favour. It is the defect of the religious as well as of the worldly part of the community. It is the defect of modern literature,—religious as well as secular. Christian society, more especially in large towns, where the matter of mental dissipation is liberally supplied, is assuming an imposing character indeed, of magnitude and even of pomp; but it is at the expence of solidity and sterling worth. The superstructure is not sustained by a basis of adequate depth and firmness—and the distension in too many instances possesses much of the character of the air-bubble. We earnestly recommend, especially in well-educated families,

a stricter regard to principle—an especial inculcation of the duties, so solemnly enforced by the Saviour, of self-denial—self-examination, and self-control. This volume is well adapted to lead the minds of educated youth to just views upon these important points. We conceive, that it will be found an admirable accompaniment to Dr. Watts's invaluable treatise on the "Improvement of the Mind," and may form a very appropriate introduction for young persons, whose studies are directed either to moral, metaphysical, or religious subjects; or for those who have not leisure for extensive reading in either of these departments, it will be found a valuable and instructive compendium. As a specimen of Mr. Finch's manner, we subjoin a brief citation from the chapter "*On the Importance of Self-Knowledge.*"

"There is no kind of knowledge in the acquisition of which, mankind are chargeable with greater deficiency or reluctance. External objects and ordinary sciences occupy their attention, till they suppose themselves furnished with proper accomplishments, and qualified to pass through life with respectability and wisdom. But in the mean time, the world within has not been studied; but opinions have been imbibed, propensities excited, connexions formed, and changes anticipated, of which the mind has only a faint conception, or a partial estimate. Mankind, for the most part, seem to treat themselves, as a moon-light traveller treats his shadow. He now and then turns his head, and smiles at the strange appearance of his silent companion, gliding his lengthened form over hill and vale, trees and rivers, in sportive mimicry. But he neither stays to consider the cause of the phenomena, nor gives himself the trouble to measure its proportions, or the resemblance it may bear to the original. His thoughts are occupied with subjects of greater interest, and he presses forward unmindful of his image, to enjoy the hospitalities of friendship, or prepare for the journeys and avocations of a future day."

"But self-knowledge is necessary to excellence of character, and the discharge of duty. It is the light of the mental and moral system, by which its obscurity may be removed, and a true estimate formed of its different properties. What then can arise from its absence, but the

deception, perplexity, and ruin, of mental inferiority, and moral debasement! Ignorance of human nature has indeed frequently produced, and will still produce, a train of fatal consequences. A man who knows not himself, looks on others through a false medium. His conceptions of men and things are confused, and his estimate of life delusive and pernicious. Through ignorance and error, his affections receive a wrong bias; his motives and dispositions are corrupted; vice and folly are cherished under the semblance of wisdom and virtue; his habits are formed by a combination of heterogeneous principles; the lineaments of his character are indefinite, or repulsive; and his integrity and happiness are exposed to an easy overthrow."

*A Letter to the Rev. Solomon Hirschel, D.D. Chief Rabbi of the German and Polish Jews in London, from the Rev. George Hamilton, M.A. Rector of Kilmogh.* 8vo. pp. 38. price 1s. 6d.—London, 1822.

THE case of the Jews is in all respects singular. Their history, their character, their actual situation, are fraught with peculiarities of the most strange and impressive kind, and the same dissimilarity from common circumstances distinguishes the composition and the preservation of their annals.

Their *History* is remarkable for its extent, its simplicity, and its complete freedom from the usual sources and characteristics of erroneous statement. It comprises, in fact, the story of the world: it goes back to the first origin of things, and it presents its latest casualties at our very doors. Amid all the various attempts at *cosmogonizing* which give so ludicrous an air to the chronicles of other ancient nations, the account given by Moses stands alone, describing with unparalleled majesty and energy of language the whole of creation, from its first elements to the final marshalling of its various parts, by the single *fiat* of Almighty Power—*light be, and light was!* The Jewish records follow the people of God through all

their mutations, until the great event which transferred the offers of salvation, rejected nationally by the Jews, to more teachable spirits. And throughout this immense field of historical investigation, nothing is more remarkable than the entire absence of the usual causes and characters of error. We find no spirit of system, no affectation of philosophizing, no obtrusion of individual opinion, no fine-spun enquiries, but a clear and simple statement of facts and results. The Bible history exhibits a lofty and superhuman abstraction from the prejudices and partialities of the human mind; the casual virtues of the bad are fairly presented, and the failures of the good and great are never concealed nor palliated. Hence it is that the Scriptures stand alone; and, while other books exhibit in every page, the vanity, the ignorance, and the mental and moral infirmities of the writers, these exhibit, in their uncontaminated simplicity, their unimpeachable accuracy, and their perfect accordance with attested and existing circumstances, the ineffaceable signature of the finger of God. Neither is it to be forgotten, in this reference to the peculiar qualities of these compositions, that their authors were Asiatics, accustomed to gorgeous phrases, magnificent description, and the richest exuberance of poetical imagery; yet the instant that the great series of events is in question, all this pomp and splendour disappears, and not an extraneous ornament is suffered to interfere with the unbroken plainness of the narrative. When the Prophets announce the mandates, the warnings and the menaces of God, language labours beneath the grandeur of their conceptions, but when they become the narrators of history, they at once adopt the simplicity of an infant's tale. We know of nothing in the whole

system of scriptural evidence more remarkable than this, that the habits and tastes of a most stubborn and tenacious people should give way precisely in that instance where pride and nationality were most concerned to retain them.

- Their *character* is not less extraordinary than their history. Without referring to minor peculiarities, we shall advert to one remarkable distinction which has in all ages attached to this singular race—the perfect insulation of the Jews amid surrounding nations. Slaves, invaders, conquerors, captives, exiles, scattered abroad through every climate of the globe, this character has always clung to them; and they are still, though the sceptre has departed from Judah, and even the traces of the great families of Israel have been obliterated, a separate people. Nor is it only in European realms that they are thus secluded from the kindreds of the nations by their Asiatic features and customs, but in the countries of the East the line which divides Jew from Gentile is as strongly marked and maintained as in northern or in western regions. If it were orderly to convert a review into an original disquisition, we should feel much pleasure in pursuing this subject, but we must leave it for the present with the observation that it does not seem to us to have been sufficiently investigated.

The consideration of the *actual condition* of the Jews, is closely connected with the former, and we shall refer to it no further than it is connected with the pamphlet which has led us somewhat astray into the previous train of comment. We rejoice, with Mr. Hamilton and other good men, in the spirit of goodwill towards this miserable race, which seems in a peculiar manner to prevail at the present time; we may possibly be less sanguine in our expectations than some excellent individuals,

but we cordially approve their efforts, and agree with them that there are signs, in the apparent course of prophecy and in the political aspect of the world, of an approaching change in the fortunes of Israel. In the mean time it is expedient to urge the appeal to argument and evidence in every convenient way, and we have pleasure in recommending Mr. H's contribution to this important work. Without diverging into general inquiry, he has taken up the special instance of the great christian doctrine of the resurrection of Jesus from the dead, and has satisfactorily shown, on principles common to both parties, that it is just as credible a fact as the Exodus of the Israelites from Egypt; he then adverts to the absurd and malignant account given of the Resurrection in the celebrated Jewish tract entitled *Toldoth Jesu*, and proves that it is equally erroneous with the story of the Exodus as given by Tacitus.

This simple statement is quite sufficient to show that Mr. Hamilton has chosen an important question, and placed it in a very ingenious point of view. The Exodus of the Israelites, and the Resurrection of our Divine Master, are the two primary facts of Revelation, and the master-keys to the whole system of Jewish and Christian history, and when it is shown that they rest upon evidence of the same quality and force, the cavilling Rabbinit is left without reply. The subordinate discussion is equally *ad rem*. Tacitus has given an injurious and erroneous statement of the history of the Jews; the latter receive a mendacious narrative of the life and death of Jesus Christ; Mr. Hamilton proves that they are alike unworthy of belief, and elicits from their forced concessions a reluctant testimony in behalf of the facts they were intended to discredit. We shall extract the strange and



ridiculous story told in the Jewish tract, that our readers may have a finished illustration of the gross credulity of those who reject as incredible the divine character of the Gospel.

"There is a Hebrew tract, entitled *תולדות ישו* 'The Generation of Jesus,' which is in high esteem and general circulation among the Jews: nay, if I am rightly informed, it is put into the hands of young persons of your nation as a true history of certain events which, you say, are falsely related in the Gospels; I shall select this work from among many others of the same character, for the purpose of showing that we Christians are as fully justified in rejecting its account of the Resurrection, as you and we are in refusing to admit Tacitus as an evidence to shake the credit of Moses.

"This tract, you know, Sir, ascribes the miracles of Jesus to a magical use of the incommunicable name of God, called *Shem-hamphorash*, which was engraven on a stone found by David in digging the foundation of the temple, and which was placed in the holy of holies as the support of the ark. After the wise men had succeeded against Jesus by counter enchantments, they put him to death; and then we have the following account of the disposal of his body, intended evidently as a contradiction to the Evangelists.

"The wise men buried him where he was stoned that same evening; and in the middle of the night his disciples came and sat upon his grave weeping and lamenting. When Juda, (who betrayed him) saw these things, he took away the body and buried it in a garden under a rill of water, and the next day he told them to examine and see the body of Jesus which was buried. When they examined and could not find him in the grave, they then said he was in heaven. Helena the Queen, who had heard of what had taken place, sent for the wise men, and asked what they had done with Jesus. They replied, that they had buried him; she ordered them to bring her the body: they went to the sepulchre, and not finding it, they returned, and told her that it was taken away; she replied, 'He said he was the Son of God, and that he should ascend to his Father in heaven.' She then told them either to produce the body, or else all of them should be destroyed. They requested three days for examination. They proclaimed a fast; and when the time was expired, and the body was not found, many fled from Jerusalem. An old man, whose name was Rabbi Tanchuma, wandering in the fields through grief, saw Juda sitting and eating in his garden. Surprised at this, he asked why he was

cating while all the Jews fasted. Juda, greatly astonished, enquired why he should fast. He was told, because of Jesus, whose body could not be found in the grave. Juda then told where he had buried it. Tanchuma returned to the wise men; they came to the place, tied the body to the tail of a horse by the hair of the head, and in drawing it out, the hair came off. Hence the monks are shaven round their heads. Notwithstanding the body was produced, the party adhered to the cause of Jesus prevailed so much, that within thirty years the Jews were prevented from coming to the feasts. Then an old man, one of their wise men who was inspired, and whose name was Simon Kepha, undertook the cause of the Jews, and said he would exterminate the Christians. He went into the holy place, and learning the name of God, he went to the metropolis of the Nazarenes, and proclaimed with a loud voice, Let every one that believes in Jesus come to me, for I am sent by him. He wrought miracles similar to those which Jesus had wrought, and gave the Christians a variety of precepts, not to hurt a Jew—to keep holy the day on which Jesus suffered—instead of the feast of Pentecost, they were to feast on the fortieth day after his death; instead of the feast of tabernacles they were to observe his nativity, and keep the eighth day after in commemoration of his circumcision. Simon Kepha continued to live among them at their earnest request; they built him a tower, and he dwelt in it till the day of his death, which was six years afterwards. The tower is in Rome, and the stone on which he sat, is called Peter."

"Such is the account given in the Toldoth of the proceedings after the death of Jesus; and allow me, Sir, to point out the remarkable admissions it makes in favour of our account. 1st. It allows it to have been known publicly, that the body was not to be found in the sepulchre. 2d. It admits that at that very time it was said, he had ascended into heaven, agreeable to his own prediction. 3d. It adopts the specific period of three days. 4th. It states that the Christians increased prodigiously within the space of thirty years, notwithstanding the public production of the dead body; a thing so utterly incredible as to furnish strong presumption that it never was produced; and we have, in the 5th place, an admission that miracles were wrought by Simon Kepha in his master's name."—pp. 29—32.

The composition of the pamphlet has the substantial excellences of clearness and general correctness.

*An History of Muhammedanism: comprising the Life and Character of the Arabian Prophet, and succinct Accounts of the Empires founded by the Muhammedan Arms: an Enquiry into the Theology, Morality, Laws, Literature, and Usages, of the Muselmans, and a View of the Present State and Extent of the Muhammedan Religion.* By Charles Mills. 2nd. Edition. 8vo. pp. 484. Price 12s.—London.

NOTHING can more triumphantly exhibit the beauty of Christianity than its comparison with the extravagance and bigotry of Islam. Peace on earth, goodwill towards and among mankind, are the heaven-inscribed characters of the pure faith of Christ, while sensuality, frenzy, and the sword, are the inspiration of the Moslem. The thousand-and-one times quoted passage from Dr. Sherlock, as justly as eloquently sets forth the contrast between the divine majesty of the true religion, and the dark depravity of the bloody imposture of Muhammed. It is, we believe, considered as a proof of liberal-mindedness to pay a sort of homage to the son of Abdallah, to extenuate his evil qualities, and to hold him up, in some degree, to general admiration, as a highly gifted person, endowed with fine qualities, and entitled to rank with the great men who have secured to themselves, in the history of the world, "a glory and a name." We have not quite courtesy enough for this; we have an ungovernable propensity to call things by their right titles, and we must affirm that there appears nothing whatever on the face of this impostor's story, to justify the language of his panegyrists. His talents, in all respects, seem to us to have been excessively overrated; his personal courage was extremely doubtful; his policy manifested no signs of large and enlightened

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views, but effected its ends by a variable mixture of craft, audacity, and perseverance; and without entangling ourselves in a useless quest after the real author of the Koran, we shall satisfy ourselves with expressing our thorough conviction that Mohammed had no more to do with it in the way either of writing or of dictation, than He of the triple crown and the seven hills.

The system of this daring impostor was a mere deterioration of Judaism; the unity of God, circumcision, with an addition of ablutions and a few trifling observances were its leading features: but, if he overthrew the various idolatries of the realms which he proselyted or subdued, and so far conferred a benefit upon mankind, let it not be forgotten that he introduced a degrading and demoralizing scheme in which lust was invested with divine sanctions, fierce intolerance made a religious duty, and the wasting fanaticism of his sectaries confirmed and enhanced by the impulse of a dark and desperate fatalism.

These passing remarks have been in part elicited by the present work, in which Mr. Mills displays, we cannot help thinking, a little too much admiration of his hero.

"If there be a master-passion in every man, that passion in Muhammed was religious enthusiasm. It appeared in all his actions; it displayed itself in every stage of his existence; and it is to this disorder of the imagination, that the birth of Muhammedanism, like that of many other systems of error, may be attributed. In his youthful days, he was decent in his morals, pious, contemplative, and retired in disposition. From the age of twenty-five to forty, he industriously pursued his occupation of a merchant, and nursed his genius in solitude. He then started into public life a wild and clamorous fanatic. One particular train of ideas had fixed his attention; silent speculation had ended in dreams of rapture; reason was lost in the wanderings of imagination, and the suggestions of fancy were mistaken for the inspirations of heaven. The first and sublime princi-

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ple of his religion, the unity of the god-head, was preached by him with all the incoherence, and with all the assumption of authority from the Almighty, which distinguish fanatics of every religion. But intercourse with the world, the silent influence of time, and the occasional suggestions of reason, moderated his enthusiasm. In his transactions with his opponents, he now thought of consequences; and to accomplish the schemes which began to open on him, and in his endeavours at conversion, he disgraced the purity of his doctrines, and craftily accommodated himself to the passions and prejudices of his countrymen. With increasing success, his hopes expanded. The throne of his country became the object of his desire, and ambitious views of conquest and of plunder added fresh ardour to his energies. Fanaticism, then, was the original and real character of Muhammed. He had ambition, it is true; for ambition is easily built upon fanaticism. These two powerful passions require nearly the same temper of soul. But, however violent ambition might have appeared in Muhammed, it was only an accessory passion, produced by circumstances, and which was also late in its development."—pp. 36—38.

Now we claim permission to dissent from all this as perfectly gratuitous; let due allowance be made for the modes of expression and action peculiar to the East, and there will appear no foundation whatever for the supposition that Mohammed, at any one period of his career, was influenced by any other impulse than that of ambition. He had none of the bold and generous self-abandonment which denotes high enthusiasm; he betrayed at once his cowardice and his destitution of heavenly or earthly aid, by taking flight; and when he wanted power to work, and dexterity to feign, miracles, he had recourse to falsehoods so thick and palpable as to excite our wonder at the consummate impudence of the inventor—the vulgar ravings of Hans Engelbrecht or Richard Brothers were not more disgustingly absurd than Mohammed's flight to heaven.

So long as the means of the impostor were circumscribed, his

faith made its way but slowly, but when he became able to wield with energy the weapons of his bloody warfare, it forced itself upon the surrounding nations, spread far into the south and west, and covered the fairest provinces of Europe with its armies. Khaled and Amrou, with other generals of distinguished bravery and skill, secured the first successes of Islam, and a long succession of gallant officers maintained the ascendancy of the Mussulman power. The Khalifate of Bagdad was long the centre of pomp and power, and the name of Haroun al Raschid is associated in our minds with all that is romantic in narrative and gorgeous in description. Tartary and Persia received the law of the Koran, and Mahmood, the Iconoclast, extended its influence beyond the Indus. Constantine Palæologus died in the breach of his capital, and the fair provinces of the Byzantine empire became the prey of fanatical barbarians. A powerful and magnificent race of Moslem sovereigns ruled over Spain, and distinguished themselves as the munificent patrons of literature; nor did the Pyrenees form a secure barrier to the territory of France, they were passed by Abderame; and the superiority of discipline over fanaticism was fairly tried, perhaps for the first time in the history of the Mussulmans, in the conflict of Tours, when Charles Martel and Eudes of Aquitaine, "fought and gained the battle of the civilized world."

Mr. Mills's "Dissertation on the Causes of the Success of the Mohammedan Arms and Religion," is by no means remarkable for depth or discrimination, but we shall not engage in the formidable task of pointing out what seem to us its deficiencies. The immediate cause of the triumphs of the Moslem armies was unquestionably the daring energy of enthusiasm and fatalism on one side,

and the relaxation of military discipline on the other. Mr. M., if we recollect rightly, (for we have in vain attempted to find the passage on a second reference to the volume) somewhere intimates that the Macedonian phalanx would have given way before the impetuous and desultory charge of the Saracens. Possibly it might, for the phalanx alone and unsupported was a helpless mass; it never deployed, and without light troops and horse could at no time engage in extensive and combined manœuvres. But if this phrase imply that the dense column, with the Argyraspides and the Thessalian cavalry, and with Alexander or Parmenio for a leader, would not have dissipated the Arabian hordes; or if it be designed to intimate that the Roman legion, with its *triarii* and *primipili* and its perfect combination of different arms and orders, would have receded before the impetuous charge of Khaled and his savages, we must express our conviction that the opinion is utterly erroneous.

We insert the following history and description of the Koran, the extract is rather too long for our usual limits of citation, but the interest of the subject induces us to overlook this inconvenience.

“Without discussing the merits of the different notions of the Muselmans with respect to the origin of their sacred volume—the opinion of the orthodox Soanites, that the Koran was uncreated, and stored in one of the seven heavens from all eternity; that copies of it on paper, bound in silk and adorned with gems, were brought from its celestial abode to earth by the angel Gabriel, and delivered to Muhammed in the month of Ramadan; or the more mild and moderate idea of the Mattazalifites, that this word of God had no claim to eternity; it is sufficient for us to observe, that the volume generally known by the title of the Koran (or the book fit to be read, as the word signifies) contains the substance of Muhammed's pretended revelations from heaven. Whenever enthusiasm suggested, or passion and policy required it, a portion of the divine commands was proclaimed by the preacher to his audi-

tory of fanatics, and registered by them in their memories, or inscribed on the more durable materials of the leaves of the palm-tree, and the skins of animals. A copy of these fragments was entrusted to the charge of one of his most favoured wives; and although Abu Bekker, the first Caliph, methodized them into a volume, yet in the course of a very few years, so many errors had crept into the sacred text, that Othman, the third Caliph, called in the different manuscripts, and assured the faithful he would rectify them from the original. But so manifold were the various readings of these copies, that, as the least difficult task, this successor of the Prophet destroyed the volumes themselves, and published a new Koran, which is the same that we now read.

“To the Sanscrit language alone the Arabic is inferior in copiousness. But as the people of the desert are divided into various tribes, estranged from each other, so it naturally happened, that each tribe should have forms of speech peculiar to itself. Indeed, in no language are there so many dialects as in the Arabic: so great is their difference, that we can with difficulty trace them to a common source. In the idiom used at Mecca the Koran was written: that idiom is, therefore, from sentiments of reverence to religion, more highly esteemed by the Arabs than the language of any other part of their country. In the present times, however, our most inquiring travellers can find little or no resemblance between the words used in the common intercourse of life in Arabia, and the words of the Koran. Time, and communication with strangers, have been followed by their usual consequences. The Arabic of the Koran is taught at Mecca like a dead language. The dialects in the numerous provinces of Arabia are as various as those of Italy; while in Syria, Egypt, and other Muselman countries, the resemblance which the Spanish, Portuguese, and Provençal languages bear to the Latin, will suggest an idea of the affinity between the real Arabic and its modern variations. Some people speak the pure language of Ishmael, while others mutter it *barbarously*. The style and composition of the Koran are esteemed by the doctors of the Mosque to be inimitable, and more miraculous than the act of raising the dead: and the proudly acknowledged illiteracy of Muhammed was proclaimed by his followers, as the grand argument in favour of its divine origin. In the spirit of enthusiasm or vanity, the Prophet rests the truth of his mission on the merit of his book, audaciously challenges both men and angels to imitate the beauties of a single passage, and presumes to assert

God alone could dictate this incomparable performance. The harmony and copiousness of style will not reach in a version the European infidel: he will peruse with impatience the endless incoherent rhapsody of fable, history, precept, and declamation. Theology and morality are interspersed among trivial matters: and exhortations to charity are sullied by commands of war against infidels. As the different parts of the Koran were written for occasional purposes, mistakes and contradictions were repeatedly made. When circumstances varied, new revelations were necessary; and, therefore, the convenient doctrine of permission to abrogate, as well as to create, was invented.

The Koran is divided into one hundred and fourteen chapters or suras, an Arabic word which signifies a connected portion, and these suras again into verses. The suras are of very unequal length, titled, but not numbered; some containing three hundred, and others only three or four verses. The Muselmans have paid as much superstitious attention to the Koran, as the Jews did to the Bible. In imitation of the labours of the Masori, the learned Moslems have computed every word and every letter contained in their sacred volume; and for the purpose of supplying the want of vowels in the Arabic character, have introduced vowel points, which ascertain both the pronunciation and meaning of the text. The Muhammedans never read or touch the object of their veneration, without the legal ablutions having been performed. The Othman Emperors, in imitation of the ancient Caliphs, generally consider it a religious duty to adorn their exemplars of the Koran with gold and precious stones. It is the comfort of the Muselmans amidst the busy duties of the camp, and it forms the great solace of their domestic toils. Verses from it on their banners incite their martial spirit; and its principal sentences, written on the walls of their mosques, remind them of their social duties. The most ancient manuscripts which are known, are on parchment, in the Cufic character of the Arabic language. The modern manuscripts are in the Niskhi mode of writing, on paper curiously prepared from silk, and polished to the highest degree of beauty. The copy which is most admired for the character of its writing and embellishments, formerly belonged to the Turkish Sultan Solymán the Great, and is preserved in the Museum Kircherianum, at Rome. In every public library in Europe are to be found transcripts of the Koran: as the Muselmans have generally prohibited the Christians from the use of it, most of these manuscripts have been taken in battle. Many

of them belonged to princes, and are therefore of exquisite beauty. Some of those which formerly were in the possession of Tippoo Sultan, are of peculiar elegance."—pp. 276—284.

While we cordially give to Mr. Mills the praise, due to his diligence and general accuracy, we are sorry that we are compelled to pass an unqualified sentence of condemnation on his style; its inversions, its affectations—in a word, its *Gibbonisms*—are altogether intolerable.

*The Young Communicant's Remembrancer: a Treatise intended at once to Remind the Young Communicant of the Practical Obligations of Religion; and to Direct and Encourage him amidst the Duties and Difficulties of the Christian Life.* By W. Hamilton, Minister of Strathblane. 12mo. pp. 290. Price 3s. 6d. Glasgow. 1822.

No period can be of greater importance in the religious life than that in which we enter upon our grand course of duty; and no event can more powerfully awaken the sympathies of a Christian minister than the admission of a young convert to the privileges of church communion. He contemplates with pure delight the strong emotion of the youthful mind at its first decided step in the public profession of its devotedness to God, and he feels the most intense anxiety, that the zeal, the simplicity, the humility, then exhibited, may experience no abatement or alloy, when exposed to the trials and seductions of the world. His earnest expostulations, his pastoral counsels, his fervent supplications at a throne of grace, are directed to the warning, the encouragement, and the invigoration of the catechumen; he is jealous over them with a godly jealousy, nor does he withdraw from these objects of his hopes and fears, the undeviating vigilance of his eye

and heart, until the engagements of life may have placed them beyond his sphere of inspection. We can imagine a pastor of this cast, addressing one of his young flock, about to mingle with the associations and interests of mankind, in the following terms, and language more appropriate and judicious he could not use.

"Shun vain company.

"By vain company, I do not mean merely the society of the openly vicious, and the avowedly profane and profligate. Every man who knows any thing at all of the grace of Christ, or has sincerely yielded himself to God, will just as naturally and instinctively recoil from the presence of such men, as he would from the sight of a rabid animal, or from the approach of a serpent. A man of loyalty would just as soon court the fellowship of traitors; a man of genuine unbending integrity, would just as soon take to his confidence and kindness the convicted cheat or the known seducer; as a man of firm and faithful attachment to the King of heaven, would maintain chosen intercourse with the impious and abandoned, the revilers of his Saviour, and the enemies of his God.

"The designation, vain company, has a far more extensive application. It comprehends the society of all who are unprofitable, as well as pernicious. And many companions are inexpressibly dangerous, who have nothing in their appearance to create alarm or excite suspicion. This is pre-eminently the case with those, who, along with a plausible and prepossessing exterior, retain a rooted attachment to the world; and while they attend the ordinances of religion, and ape the language and manners of the faithful, are strangers to the commanding and soul-subduing influence of vital godliness.

"The duties of life and the intercourse of society, may frequently bring you into contact with persons of this description: and when you meet with them, Christianity not only permits, but requires you to treat them with courtesy and with kindness. But it is unchristian and dangerous to select them for your associates; to throw yourselves unnecessarily in their way; or to spend more time in their presence than what the calls of business, the claims of friendship, or the conscientious hope of promoting their eternal welfare imperiously demand. Whilst the faintest hope remains, that your example, your counsels, or your conversation will reach their heart, and rouse them to a just and an earnest concern for their everlasting felicity, you

are not only justified but obliged to persevere in your benevolent efforts to conciliate their attention and regard, and render their affection for you subservient to their spiritual and eternal advantage.

"But whenever this prospect closes, your duty is to withdraw from their presence. No rational end can then be proposed for frequenting their company. Though your conversation cannot profit them, their secular spirit and worldly discourse may soon, though insensibly, inflict a deep and lasting injury upon the spirituality of your mind, and the purity and fervour of your devotion. Without increasing the heat of a December-night, a ball, red hot from the furnace, will soon contract the temper of the surrounding frosty atmosphere. Without mitigating the sufferings of the victims of contagion in an hospital, before they are aware, the most sound and robust will soon lose their own health amidst the infected exhalations which the tainted are respiring. And without being able to infuse into the worldly and the carnal, the slightest portion of the piety, the warmth and the zeal which you feel; by needlessly mingling in their society, you yourselves may soon decline in the life and power of religion, and imbibe their indolent, secular, and carnal spirit.

"If, therefore, you would wish not only to retain the freshness and purity of your devout impressions, but also to add to their strength and intensity; you must withdraw from the society of the lukewarm and temporising. Make no friendship with worldly men, and with the formal and cold-hearted you shall not go; lest you learn their ways, and get a snare to your soul. Let your companions be of them that fear God; and your converse with the saints, the excellent and the honourable of the earth. While the intercourse of the worldly tends to repress and deaden your devotion; the presence of the spiritual and heavenly-minded will quicken your religious progress, elevate your views, and give greater purity to your holy feelings, and greater stability and vigour to your pious and benevolent exertions. 'Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.'"—pp. 139—142.

We have, indeed, been altogether uncommonly interested by this excellent book; the more so, perhaps, because we took it up with but slender hope of finding much in addition to what has been already admirably said on the weighty subjects to which it refers. Our attention was instantly

arrested by the affectionate and energetic simplicity of the preliminary address, and the feeling thus excited was fully sustained by the subsequent sections.

Mr. Hamilton disclaims any aim at superseding the many useful "treatises which, under different forms and titles, have been published respecting the Lord's Supper;" but taking his stand on the argument suggested by the ordinance itself, and the obligations which it implies, he has furnished a large and interesting portion of the great religious community, with a valuable directory, on which we fervently pray that the divine blessing may rest. He begins by enforcing the duty of personal dedication, and, incidentally, that of entering into a specific covenant with God. On this last point, we shall probably take a future opportunity of expressing our sentiments somewhat at large; generally agreeing in this matter with Mr. H., we should be disposed in some degree to qualify the language in which he recommends this solemn, and even awful act. He then proceeds to give directions for the performance of duty—to enumerate the difficulties attending the Christian life—to point out the means of resisting temptation, and of cherishing the life and power of religion—and to describe in animated language, of which the following is a specimen, the privileges of the Christian life.

"The secure and the hardened may see the Christian's trials: but can they witness his assistance and supports? They may see his difficulties and struggles: but can they discern his mind's calm sunshine and his heart-felt joy? They may see the breadth and length of his duties, and mark his toil and labour to fulfil them; but can they look within, and perceive the might with which he is strengthened in the inner man, and discover those communications of light, and hope, and peace, which, from the inexhaustible fountain of grace, are daily flowing, in liberal effusion, to enrich and refresh his soul? They may see the oppressor hold his body bound; but

can they accompany his spirit; 'in the range it takes, unconscious of a chain;' or participate in the elevating and ennobling intercourse which, in his silent solitary hours, he enjoys with his Saviour and his God? They may attend him to the house of prayer, and see him taking his seat at the holy table: but can they enter into his devout and ravished feelings, when he there hears his God and Saviour proclaiming: 'Peace I leave with you, my peace I give unto you: fear not, for I am with thee: be not dismayed, for I am thy God?' Can they see the high elevation of his heart, or the sacred transport of his soul, when the eternal Spirit takes of the things of Christ, and shews them to his understanding, and seals them on his conscience? when this blessed teacher leads him into more close and enlarged views of the love and glory of the Father, and of the fulness of truth, and the riches of grace, which for ever reside in the person of the Son? Can they descry his sublime and ineffable transport, when faith, in lively and vigorous exercise, raises him above the things of earth and of time, introduces him into that which is within the veil, brings him near to the general assembly and church of the first-born, and imparts a foretaste and an earnest of his future and never-ending bliss?"—pp. 191, 192.

The last chapter is hortatory, and it is with regret that we are compelled to resist our inclination to find room for its spirited close.

*The Protestant Reformation vindicated. A Sermon delivered at Lune Street Chapel, Preston. By Joseph Fletcher, M.A.—Blackburn, 1822.*

*Protestantism. In three Parts. Or Addresses to the Labouring Classes in Defence of the Protestant Principle, "that the Scriptures, NOT TRADITION, are the Rule of Faith." By W. Roby. Third Edition.—London, 1822.*

THIS is better and better—we would give no pause, no respite, to the arch-heresy that would sap the foundation of Christianity by invalidating its inspired records. We can conceive of no attack on our faith more injurious than that which invades it in its first principles, and under pretence of se-

curing its purity, corrupts its genuineness and its simplicity by human mixtures and political inventions. If there were no other distinction between Protestants and Papists than this, that the former would leave the Scriptures to stand alone by their native vigour, while the latter would compel them to lean on the crutches of tradition, their amity would be impossible. *Verbum Dei manet in eternum*—the glosses of human subtlety cannot make it more intelligible, nor the protection of human power add to its duration. It is foul treachery to the cause of Revelation, to call in these auxiliaries; its glorious independence of man's "brief authority" is the distinction and maintenance of the christian church; and we dislike as much to see that assumed domination attached to symbols and traditions, as we do to track its bloody footsteps in the full career of persecution. In fact they are the same usurpation in different stages: the dogmatic appeal to tradition is an early and milder period of the grand campaign against religious liberty and truth. With these feelings, then, we would court the most ample and public investigation of every point connected with the grand controversy, we would have our champions always ready, with armour braced, and sword unsheathed. Let our antagonists never presume upon our silence—this to them would be measureless triumph—but let their every cavil be met and exposed, and let no attempt of theirs to engage attention be passed by as insignificant. We recommend to general imitation the example of the dissenting clergy of Lancashire: dwelling in the very centre of delusion, in actual contact with the sources of error, their efforts have been commensurate with the exigency; they have stood in the breach, and their noble efforts have rebuked and repelled the enemy. We are happy

to meet, on this ground, the gentlemen, whose title-pages we have quoted at the head of this article, and whose able pamphlets we have read with high gratification.

Mr. Fletcher's sermon is a judicious sequel to his able "Lectures on the Principles and Institutions of the Roman Catholic Religion." He has taken for his subject, "the Duty of separation from the Church of Rome," and he has at once treated it in a most interesting manner, and established it by irrefragable argument. His arrangement includes the three following heads—1st. *The causes which immediately produced the Protestant Reformation.* 2. *The great principles which were developed and established in the course of their operation.* 3. *The application of those principles to our present duties and interests.*

The first of these heads of inquiry is managed in a very interesting way. Mr. F. supposes the case of "an individual residing in one of the Germanic states, a man of honest intentions and good sense," who "meets with a copy of the New Testament." We regret that we cannot extract the whole of the animated and acute description which follows; a good part of it, however, we must cite, though it will prevent us from giving the ample analysis of the whole discourse which we had intended. The first processes of his examination are stated as follows:

"On a careful perusal and frequent study of these sacred records, he ascertains the true grounds of some of the principles he had been formerly accustomed to admit, merely on the authority of the church; or as far as he was personally concerned, on the authority of his own clerical overseer. He finds its peculiar and distinguishing discoveries characterized by an importance, which had never been rendered prominent in the instructions of his teachers. In every thing connected with religion, he ascertains that the authority of Christ is exclusive and supreme; and that to believe in his doctrines, obey his com-



mands, and imitate his example, is all that is necessary in order to be his disciples, and to be interested in the spiritual privileges and eternal felicities of his holy kingdom. This honest inquirer is particularly impressed with the uniform representations of religion as something *internal, spiritual, and practical*, and yet at the same time, *intelligible*. He finds it described as essentially a *PERSONAL* religion. Before this copy of the New Testament fell into his hands, the man had been taught to consider an *external* observance of numerous ceremonies as the most important part of the business. When he went to what he called the church, he found little or nothing said about the interpretation of the Scriptures. Its doctrines were divested of their grandeur, its duties shrivelled down to all the littleness of ritual insignificance, and the mere administrations of the priesthood represented as possessed of little less than almighty efficacy and wonder-working power over the present state and future destinies of mankind. He reads in the New Testament, that regeneration consists in being made 'a new creature in Christ Jesus' and in faith working by love; but his instructors tell him that the priestly administration of baptism effects the change. His New Testament tells him that his acceptance with God depends on the merit of Christ alone, and that *faith* is the medium of his justification; but his priest assures him that the merit of good works secures his justification.—He reads in the Bible of '*one God and one Mediator*;' but on entering the scene of his worship he finds *statues and paintings* intended to represent departed saints; before them, he sees groupes of seemingly ardent and devout worshippers; he hears prayers and supplications addressed to these representatives of the glorified; and on asking what meaneth this service, he is told that these are *mediators and intercessors* with Jesus Christ himself. He goes home and re-examines the New Testament; but not a single reference to this system of subordinate and intermediate intercession can he find in the Scriptures of truth. Pursuing his inquiries he discovers other points of opposition, as he thinks, to the statements and facts recorded in the christian revelation. He ventures to suggest his doubts and anxieties to others. Fortunately, however, at this crisis, he does not live in Portugal or Spain. Had this been the case, he would have instantly been sent to ruminate on his temerity and resolve his inquiries within the *gloomy walls* of the *Inquisition*! But though residing in one of the states of Germany, where a little more of civil liberty is enjoyed, he is not exempt from danger. He recollects the Council of Constance, at which *Jerome*

and *Huss* were perfidiously betrayed; and who after a safe conduct and a free examination had been promised, were *murdered* by the decree of an ecclesiastical convention; and he hears the voice of blood crying to that God to whom vengeance belongeth!"—pp. 7, 8.

He reflects too on the persecution of the Waldenses, and while he is engaged in these solemn musings, his confessor pays him a visit, and starts in holy horror at the sight of the prohibited volume. The priest forbids its perusal; the good man remonstrates against the interdict; but he is crushed under the authority of papers and councils, and is greeted with some expressive hints of excommunication. Many would yield to this spiritual commination.

"But the man of whom I have been telling you, was not one that could be driven to this wretched alternative! When the priest had retired from his dwelling, he *could* not, he *durst* not, he *would* not shut his Bible! The process had gone too far to be stopped by this unlooked for intrusion. He is stimulated to *farther* and *farther* inquiries; and he makes them in the spirit of meekness, of humility, and of prayer! He attentively studies the character of that religious system in the belief of which he had been educated; and the more he enters into the business of inquiry and comparison—the more he looks into 'the perfect law of liberty,' and contrasts it with the history of the Roman See, the domination of the Roman Pontiff, the intrigue, the chicanery, the manœuvring, the corruption of the Roman Priesthood; the more he looks at the system of their policy, the cruelty of their measures, the monstrous nature of their requisitions, the persecutions of reputed heretics, and the scenes of blood that are developed on every review of their operation; the more he compares and contrasts these features of darkness and intolerance, and oppression with the character of Jesus of Nazareth, the history of the Primitive Churches, the labours of the humble, holy, and self-denying Apostles, and all the records of their religion in the first age of the Church, the more he feels *solemnly convinced*, that he can no longer remain in the communion of the Church of Rome! He sees in plain and legible characters inscribed on the temple erected to this 'mystery of abominations'—what *Belshazzar* with trembling beheld written by the finger of the Almighty on the wall of his Palace, 'MENE, MENE, TEKEL, UPHARSIN.' He listens

to the command of heaven as though seven thunders uttered their voices—'Come out of her my people, lest ye be partakers of her plagues!'—pp. 10, 11.

Thus prepared, he hears of "an Augustinian monk," who "preaches, not the *crucifix*, but the cross;" he hangs upon the lips of this new preacher, and receives from LUTHER, the genuine key to the interpretation of Scripture.

Mr. Roby's pamphlet contains a clear and forcible appeal to fact and right reason, in favour of the sufficiency of the Scriptures. There is a fine tone of calmness and good temper prevalent in this excellent tract, that is perfectly refreshing; we seem taken out of the bustle and turmoil of controversy, to enjoy all its piquancy without being annoyed by its virulence and personality. Without aiming at humorous composition, Mr. R.'s mode of discussion has occasionally a very rich effect from the singular coolness and precision with which he strikes at the weak point of his adversary.

"For the purpose of exposing the pretended absurdity of admitting, that the Scriptures are the only rule of faith, Mr. Curr, towards the close of his 'Letter to Sir Oswald Moseley,' asks, in the tone of ridicule, why the Founder of the Christian religion did not write the New Testament himself?—or why he did not order his Apostles to establish Bible Societies for the circulation of the Scriptures?—whether the great bulk of the primitive Christians possessed the New Testament, as the rule of their faith?—whether its different books were collected into one volume, before the close of the second century of the Christian era?—whether, when collected, one person in a thousand, until the modern invention of printing, could read them?—and, whether it is rational to suppose, that Jesus Christ would establish a rule of faith for all mankind, which he must have foreseen not more than one in a thousand could follow?—If he intended that such queries as these should pass for conclusive arguments, he has indeed given us, what he professes them to be, *multum in parvo*. But, with just as much propriety, he might ask, why the whole of the Old Testament was not written with the finger of God, as the decalogue was on Mount

Sinai?—why God did not order Bible Societies to be established for the circulation of the Old Testament among the Jews?—whether the great bulk of the Jews possessed a copy of the Old Testament Scriptures?—whether the several books of the Old Testament were collected into one volume, before the second century of the Mosaic economy?—whether, when collected, one person in a thousand, until the modern invention of printing, could read them? and, whether it is rational to suppose, that God would establish a rule of faith for the Jews, which he must have foreseen not more than one in a thousand could follow?—By the force of such impertinent questions as these, he might have imagined, that he had set aside the Old Testament, as the only Jewish rule of faith, and, then, have united with the sect of the Pharisees, in supporting the traditions of the elders.—I might, in my turn, have proposed a number of similar questions relating to the absurdity of supposing that oral tradition is the rule of faith; but I forbear, because I am not ambitious of substituting ridicule for argument."—pp. 10, 11.

If Mr. Curr was not aware of a very uncomfortable sensation, when he read this quiet retort, we admire his impassibility, at the expence of his discrimination; it is worth a hundred arguments, and exposes an absurdity more effectually than the tersest syllogism. The two following extracts must close our article; we insert them as impressive illustrations of the anti-scriptural spirit of popery.

"My opponent now proceeds to meet the charges which I had advanced against the Popish device of attaching tradition to the Scriptures, as the connected rule of faith. I had affirmed, in the first place, that it *degrades the Scriptures*: sinking them, in a person's estimation, to the level of tradition. Mr. Curr justifies this, p. 3, on the pretence, that one is the *written*, and the other the *oral* word of God. He professes, that the highest possible value that can be put upon the Scriptures, is, to venerate them equally with tradition. But he practically refuses them this measure of veneration. He represents them as a positive evil,—an evil of the very worst description,—an evil so inveterate that nothing but tradition can operate as an effectual corrective. Hear his own words respecting the Scriptures, p. 38. 'If God really designed them to be used in the manner they are used by Protestants, instead of being a

378. *Literaria Rediviva*:—*Arthur Warwick's Spare Minutes*. [JULY,

blessing, they are the greatest curse he ever permitted to befall his church. The circulation of the Bible, without note or comment, has been to this kingdom, and to Europe at large, the source of more evils than the poets of old attributed to the opening of Pandora's Box.—If any person can read, or hear, such a statement as this, without horror, he must have arrived at the very last stage of hardened infidelity! Could Paine or Carline have expressed themselves with greater bitterness?"—p. 65.

"Numerous quotations, expressing the horrible pride of self-righteousness, might be produced from Popish publications; and, among others, from a discourse delivered at St. Augustine's Chapel, Manchester, at the funeral of the Rev. Rowland Broomhead, by the Rev. Joseph Curr, in which the author exhibits the deceased in the attitude of the Pharisee,

pleading his own cause before God, by a minute enumeration of his many good deeds; and, from the whole, presenting the following most shocking appeal to his divine judge: '*These are the works in which I have spent my days, and on which I now rest my claims to the inheritance of your heavenly kingdom!*'"—Charity hopes that Mr. Broomhead would present a better claim than this: a claim founded not on his own righteousness, but on the righteousness of Christ."—p. 92.

We ought to have said, that Mr. Roby's pamphlet was written and published in controversy with the Rev. J. Curr, a Romish priest, who had made a direct attack on the Bible Society, and on the principles of Protestantism.

## *Literaria Rediviva*; or, *The Book Worm*.

*Spare Minutes*; or, *resolved Meditations and premeditated Resolutions*. Written by Arthur Warwick. The sixth Edition. London: printed by G. M. for Walter Hammond, and are to be sold by Michael Sparke, in Green Arbour. 1687. (London, reprinted 1821.)

We confess a partiality to our old writers, even of a minor class. We are quite aware that their interest is aided by many causes distinct from real merit; something is to be allowed for their antiquity, something for their unusual subjects, and much for their quaintness and antithesis. But when all these deductions are made, enough will remain to place them high on the scale of desert; their boldness and originality of thought, the raciness of their language, the playfulness of their fancy, the rectitude of their feelings, and frequently the piety which pervades their compositions, combine to give them a character and effect, which the laboured common-places of modern popularity vainly aspire to reach. It is very much the fashion for a certain

class of writers to imitate these worthies of 'the olden time'; just as a few years since we had imitations of Spencer and Chaucer at every turn; but as the poetry depended on the assistance of particles and conjunctions—*erst*s, and *eflsoons*, and *algates*—for its resemblance, so do the imitators of the present day content themselves with catching a few peculiarities, and aping the antique garb, with its ruff, doublet, and rapier, instead of emulating the manliness, the nerve, the decision, the honesty which distinguished the ancient modes of thinking and of expression.

We will not, however, debate this point just now; it is enough that we have these partialities, and that we are prepared to defend them, if any Drawcansir be disposed to peril his reputation for taste and right feeling, by taking up the quarrel of the modern school. We never enter a library of the right sort, with its venerable lining of dark and frayed leather, and half effaced gilding, without bowing in affectionate respect before the rich, though homely,

caskets which enshrine the intellect and genius of our forefathers—

Even in their ashes, live their wonted fires.

Certes we have strong aversion to the rich and gorgeous array, which in the trim *Bibliothèques* of customary reading, greets the eye and repels the hand; greatly do we relish the grateful savour of Russia leather, but we fear to venture our unwashed fingers, and our hot palms, among the brilliancies and fantastic hues of Calf and Morocco. — We have oft, moreover, been cheated by these gaudy liveries; and, sickened by the

Showy outsides, insides empty, have made a half-resolution never to suffer Hering and Whatman—the presiding genii of ‘double extra’ and ‘wire-wove’—within the range of our optic armature. There is little hazard of this disappointment in handling the volumes of a hundred or two years ago—the very fooleries of our ancestors had something sapid and emphatic about them.—Now-a-days every thing is shaven down and smoothed; lawns and race courses, Repton and McAdam, are in vogue, and hill and dale, and deep rutted roads, with all their picturesque varieties and associations, are banished from the sympathies of men; nor have books—the native urns of departed mind—escaped this levelling and polishing system. Gold and staining and painting are lavished on the outside, when dullness, flippancy, and irreligion too often work within—but we are getting out of humour and had better turn to Arthur Warwick.

About this gentleman's personal history we know nothing, and we believe that the researches of more expert and diligent book-worms than ourselves, have failed to procure any intelligence respecting him. From this, his sole legacy to posterity, we infer that he was a man of talent and piety, full of pithy

conceits and quaint sentences, bracing his understanding by profitable exercise, keeping his heart with all diligence, and serving God in his day and generation. His work is small but rich, he is a good packer, and presses much matter into a small compass, his words are few but weighty, and the epigrammatic edge of his sentences cuts keenly. But he shall speak for himself, and if we may judge from our own feelings, our readers will be gratified by a liberal measure of citation.

“A coward in the field is like the wise man's fool: his heart is at his mouth, and he doth not know what he does profess: but a coward in his faith is like a fool in his wisdom; his mouth is in his heart, and he dares not profess what he does know. I had rather not know the good I should do, than not do the good I know. It is better to be beaten with a few stripes, than with many.”

“Each true Christian is a right traveller: his life his walk, Christ his way, and Heaven his home. His walk painful, his way perfect, his home pleasing. I will not loyter, least I come short of home: I will not wander, least I come wide of home, but be content to travel hard, and be sure I walk right, so shall my safe way find its end at home, and my painful walk make my home welcome.”

“As is a wound to the body, so is a sinful body to the soule: the body endangered till the wound be cured, the soule not sound till the bodie's sin be healed, and the wound of neither can be cured without dressing, nor dressed without smarting. Now as the smart of the wound is recompensed by the cure of the body: so is the punishment of the body sweetened by the health of the soule. Let my wound smart by dressing, rather than my body die: let my body smart by correction, rather than my soule perish.”

“Had I not more confidence in the truth of my Saviour, than in the traditions of men, poverty might stagger my faith, and bring my thoughts into a perplexed purgatory. Wherein are the poore blessed, if pardon shall be purchased onely by expense? Or how is it hard for a rich man to enter into Heaven, if money may buy out the past, present, and future sinnes of himselfe, his deceased and succeeding progeny? If Heaven be thus sold, what benefit has my poverty, by the price already paid? I find no happiness in Roome on earth. 'Tis happiness for me to have roome in Heaven.”

“When I see the heavenly Sunne

buried under earth in the evening of the day, and in the morning to find a resurrection to his glory, why (thinke I) may not the sonnes of Heaven, buried in the earth, in the evening of their daies, expect the morning of their glorious resurrection? Each night is but the past-day's funerall, and the morning his resurrection: why then should our funerall-sleepe bee other than our sleepe at night? Why should we not as well awake to our resurrection, as in the morning? I see night is rather an intermission of day, than a deprivation, and death rather borrowes our life of us than robs us of it. Since then the glory of the Sunne findes a resurrection, why should not the sonnes of glory? Since a dead man may live againe, I will not so much looke for an end of my life, as waite for the coming of my change."

"There are two things necessary for a traveller, to bring him to the end of his journey, a knowledge of his way, a perseverance in his walke. If hee walke in a wrong way, the faster hee goes the further he is from home: if hee sit still in a right way, he may know his home, but ne'er come to it: discreet stayes make speedy journeyes. I will first then know my way, ere I begin my walke: the knowledge of my way is a good part of my journey. Hee that faints in the execution loseth the glory of the action. I will therefore not onely know my way, but also go on in my way: I had rather my journey should want a beginning, than come to an untimely end. If Heaven bee my home, and Christ my way, I will learne to know my way, ere I haste to travell to my home. Hee that runs hastily in a way hee knowes not, may come speedily to an home he loves not. If Christ be my way, and Heaven my home, I will rather indure my painfull walke, than want my perfect rest. I more esteeme my home than my journey; my actions shall bee led by knowledge, my knowledge be followed by my actions. Ignorance is a bad mother to devotion, and idleness a bad steward to knowledge."

"I know but one way to Heaven, I have but one Mediator in Heaven, even but one Christ: and yet I heare of more wayes, more Mediators. Are there then more Christs? *Are the Lord's waies as your waies*, that wee must goe to the King of Heaven as unto a king on earth? Or if wee must, yet if my King bid me come, shall I send another? If he bid me come unto him, shall I goe unto another? If hee bid me aske for peace onely in the name of the Prince of peace, why should I mention the Lady Mary? If I shall be heard onely in the name of his Sonne, why should I use the name of his servants? Were it a want of manners, or

a want of obedience, to come when I am bid? Is another better, or am I too good to goe in mine own errands to the Almighty? Because the Sonne was worse used than the seryants on earth, shall the servants therefore bee sooner heard than the Sonne in Heaven? There are still unjust husband-men in the Lord's vineyard, who not onely abuse the servants, but kill againe the Sonne, and rob him of his due inheritance. When the Lord therefore of the vineyard cometh, what will he do to these husbandmen? I doe not envie your glory, yee Saints of God, yet I will not attribute the glory of my God to his saints. How shall my God glorifie me, if I should give his glory to another?"

"The crosse is but a signe of Christ crucified, Christ crucified the substance of this crosse. The signe without the substance is as nothing, the substance without the signe is all things. I hate not the signe, though I adore but the substance. I will not blaspheme the crosse of Christ, I will not worship but Christ crucified. I will take up my crosse, I will love my crosse, I will bear my crosse, I will embrace my crosse, yet not adore my crosse. All knees shall bend in reverence to his name, mine never bow in idolatry to his image."

"Hee that will not bee persuaded to leape downe from an high chamber at once, cometh willingly downe by the stayes: and yet the declining degrees of his winding descent make it not lesse downward to him, but less perceived of him. His leape might have brought him down sooner, it could not have brought him down lower. As I am then feareful to act great sinnes, so I will bee carefull to avoid small sinnes. Hee that contemns a small fault commits a great bae. I see many drops make a shower: and what difference is it, whether I bee wet either in the raine, or in the river, if both be to the skinne? There is small benefit in the choyce, whether we go downe to Hell by degrees or at once."

"The same water which being liquid is penetrated with an horse-haire, will beare the horse himselfe when it is hard frozen. I muse not then that those precepts and threats of God's judgments enter not into the hardened hearts of some old men, frozen by the practice of sinne, which pierce and penetrate deepe into the tender hearts and melting consciences of younger folks thawed with the warmth of God's feare. Hence see I the cause why the sword of the Word, so sharpe that it serveth in some to divide the joynts and marrow, in others glaunceth or reboundeth without dint or wound, from their cristall, frozen, and adamantine hearts. I cannot promise my selfe to bee free from sinne, I were then no man. but I

will purpose in my selfe to bee free from hardnesse of heart; by custome and continuance in sinne, I may erre in my way, I will not persist and goe on in my errors, till I cannot returne againe into my way. I may stumble, I may fall, but I will not lye still when I am fallen."

The reprint of this valuable little book displeases us exceedingly. If the manager of it had

intended to make it inconvenient he could not have set about the affair more effectually than by substituting for a pocket size and readable type, a sort of nondescript small quarto, and a print which requires an 'armed eye' to read it pleasantly or safely.

## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

*A Discourse on the Signs of the Times, delivered at the Buckinghamshire Association of Baptist Churches, held at Waddesdon Hill, May 23, 1821, &c. &c. By B. Godwin, Great Missenden, Bucks.*

THIS discourse is founded on the words of the Saviour, in Matt. xvi. 3. "*Can ye not discern the signs of the times?*" A careful discrimination and a pious improvement of the moral and religious indications of the age in which we live, is unquestionably the duty of Christians. By many it is a duty imperfectly and negligently performed, and by most it is wholly overlooked. The great revolutions in the moral state of nations are usually slow; and though the political changes, which may be links in the chain of providence, are palpable, and often very imposing, yet the effects of such events in the melioration of the human state and character, are neither so rapid in their evolution, nor so clear to observation. The Christian world needs much illumination on this subject. There is, we conceive, a strange propensity in the religious public, as inconsistent with Christian humility as it is contrary to fact, to over-rate the piety, and magnify the exertions of the present day. But upon this subject we fear to enter at present; and gladly turn to Mr. Godwin's judicious discourse. The preacher first considers the duty of observing the signs of the times. It arises from our connection with the great family of mankind;—a becoming regard to the works of God;—the prophecies of Scripture suppose the duty;—it is necessary to a proper preparation for the events which may be coming upon us. The

second head of the discourse is devoted to a statement of the signs of the times in which we live:—An extensive communication among the nations of the earth hitherto unprecedented;—a considerable extension of general knowledge;—important changes in old systems of government, which were unfavourable to the progress of knowledge and improvement;—an unusual spirit of zeal to enlighten and bless the human race;—an increased degree of liberality and Christian love among professing Christians of different communions;—a determined conflict of opposite principles. The author then makes some observations on the practical uses to which the consideration of the signs of the times should lead. The subject of this sermon is susceptible of considerable diversity in the mode of treatment. Scarcely any two men would name the same particulars as signs of the times, yet all good men would probably agree in the leading particulars. Mr. G. has comprehended in his plan some of the most striking—but he has by no means exhausted the subject. We think the first head of discourse might have been more slightly touched or wholly omitted, for the sake of a more enlarged and discriminate discussion of the strictly religious signs of our times. The sermon is, however, well deserving of attention; and though not free from occasional blemishes and vulgarisms of style, is creditable to the writer's knowledge and piety. The specimen of French Deistical Psalmody, at p. 35, would, we think, have been as well left out. The world requires no further documents of the maniacal impiety of the revolutionary leaders.

*Letters from the late Rev. William Romaine, A. M. to a Friend, on the 'most important subjects,' during a 'Correspondence of Twenty Years.' Published from the Original Manuscripts, by Thomas Wills, A. B. Fifth Edition. London: Printed for gratuitous distribution, 1822.*

WE have not had curiosity enough to enquire into the history of this edition of Mr. Romaine's '*Letters to a Friend*;' but we cannot help expressing some small surprize at the selection which has been made of them, as forming a volume peculiarly suitable to 'gratuitous distribution.' That the reader will find in them many of Mr. R.'s habitual modes of expression, and much of that explicit and pervading reference to Christ as *all and in all*, which at all times gave an evangelical savour to his discourses and compositions, is undeniably true; but it is no less clear that there may be found many other works which are, as being the productions of equal piety, and more discriminating intellects, better suited to general dissemination. We are not advocates for a cold and unimpassioned style when the Redeemer and his mighty deeds are to be held up to love and admiration; we think it very possible that good men have, in their dread of hypocrisy, gone too far in the arctic way of preaching and writing; but we must still think that the most watchful decorum is but due to the majesty of the theme, and that a luscious mode of expression by no means does justice either to the quality or the intensity of the feelings which it inspires. How different from the sameness and superficiality of Mr. Romaine's epistolary effusions, are the letters of the excellent Newton, with their calm and unelevated, but shrewd and weighty good sense, their fine strain of piety, and their decided but liberal exposition of Gospel truth. How different the rich and high feeling which distinguishes the letters of the admirable Rutherford, though even these have some mixtures of overwrought and unguarded language. As this is not a first edition we shall confine ourselves to these general indications of our sentiments in the present instance. No one can more sincerely venerate

than ourselves the Memory of Romaine, but to do justice to his real merits, abatement must be made for his defects.

*The Duty and Importance of Free Communion among real Christians of every Denomination, especially in the present Period: with some Notices of the Writings of Messrs. Booth, Fuller, and R. Hall, on this Subject. 8vo. 1s. 6d. pp. 48.—London.*

WE have sometimes heard the question of what is usually termed Free Communion spoken of as one of comparative insignificance, and we have much oftener heard expressions of regret that Mr. R. Hall should have wasted his time and talents on so sterile and unprofitable a subject. For our own parts we differ altogether from these complainants; we cannot think the discussion either barren or unimportant; it seems to us, on the contrary, to involve some of the *prima stamina* of Christianity, and to bear directly on the reality and consistency of the Christian character. With us it is a light matter whether men are Pædobaptists or Antipædobaptists, but it is a most weighty question how far we are justified in dividing Christ, and making unintelligible and mischievous distinctions between the terms of communion and the terms of salvation. Neither can we lament that Mr. Hall chose to employ his rich and powerful mind in this controversy. Undoubtedly we had rather that he should send forth more frequently from the press those models of eloquence which address themselves to men of all classes and all opinions; but since this is not his pleasure, we rejoice that he has exercised his high faculties on a subject which appears to us of the greatest importance.

The pamphlet before us is the production of a sensible man, who seems to have watched the progress of the controversy with much attention, and now steps forward, when the mightier champions have retired, to keep alive the interest which their exertions had awakened. He takes the liberal side of the question, and expresses himself with clearness and simplicity. After discussing the Unity of the Church—the *one Baptism*, that of the Holy Spirit,

necessary to Communion—the affirmed connection between Baptism and the Lord's Supper—mutual Toleration among Christians—and the historical view of the question, he exposes the evils arising from the principle of exclusion. This principle is, 1. An infringement of the authority of Christ. 2. A violation of the 'royal law' of love. 3. It does violence to the finer feelings of the Christian character. 4. It is the parent of Schism. 5. It is the ground of all religious persecution. 6. It divides Christian families. 7. It unhurthes all Christian societies, except in one communion. 8. It presents serious impediments to the universal propagation of the Gospel.

Whether the anonymous author of this tract has much chance of a hearing, after such men as Mason, Fuller, and Hall, is somewhat doubtful. We cannot say that he has added much to their arguments, but we have pleasure in giving it as our opinion, that he has delivered his sentiments on an important question, with calmness, candour, and good sense.

*Unitarianism a Perversion of the Gospel of Christ: a Sermon, delivered at the Independent Meeting House, Ringwood, March 31, 1822. By Alfred Bishop. London. 9d.*

THE activity of Socinians in the dissemination of their anti-Christian principles, the intrepidity with which they return to the conflict after reiterated defeat, and the peculiar confidence with which they assert the hundred times repeated aspersion, call for unwearied efforts on our side, in counteraction of their exertions. Nor have evangelical ministers and laymen been insensible to the necessity for increased energy; many invaluable tracts have been extensively dispersed; and, as we have reason to believe, with signal success. In the present cheap and seasonable publication, Mr. Bishop has contributed a sensible exposition of the perversions of divine truth maintained by this miserable heresy.

"In order to evade the arguments drawn from the plainest and most direct statements of the Gospel, they have recourse to every subtlety and artifice of criticism.—Criticism, in the hands of the writers and preachers of this party, be-

comes, not a fair and legitimate instrument of interpretation, but a method of explaining away the most positive declarations, and of torturing the plainest texts, to make them speak a sense totally different from their obvious and ordinary acceptance. The convenient supposition of eastern metaphors,—strong figures,—flights of imagination, &c. &c. serves to neutralize many passages.—Others are represented, —(and that in opposition to the evidence of the best manuscripts) as interpolations, passages which have been, accidentally, or intentionally, introduced into the sacred text.—At other times, conjecture, mere conjecture, and that of the wildest and most arbitrary description, is called in to "suggest such changes in the reading, or in the construction, as may render them less hostile to their creed." Thus, on some very unmanageable texts, several, perhaps five or six, of these conjectural accommodations will be presented, of which you may take your choice; and each of which you are told, is "very ingenious and plausible, and what may be just." Or, if no other way of escape remains, they will not hesitate even to dispute the authority, or the intelligence, or the inspiration, of the sacred writers themselves; and thus at once get rid of the difficulty by a sacrifice, at which any one but a Unitarian, or a professed infidel, would tremble. Their ideas, indeed, of the inspiration of the Scriptures are known to be extremely low. Hence, they do not scruple to charge the apostolic writings with containing "forced and fanciful analogies,—obscure and entangled texts,—language calculated to confound and perplex the understanding,—inaccurate and inconclusive reasonings,—and improper applications of passages cited from the Old Testament." "I do not see," says Dr. Priestley, "that we are under any obligation to believe it, (the opinion that the world was formed by Jesus Christ) merely because it was an opinion held by an apostle."—The same writer has elsewhere declared, "that though it should even be proved that the writings of the Apostles distinctly affirm the Divinity of Christ, he would rather reject those writings altogether, than admit the doctrine." While another now living, supposes it possible that the Blessed Jesus "might imagine" what never existed, and might "not be able to distinguish whether what he saw and heard was visionary or real!"—I shall only add;—against such resources as these, what powers of human language can avail? Or, what end can it possibly answer to dispute at all with men, who are capable, when pressed in argument, of resorting to such methods of defence?"—pp. 22—25.

Our readers will agree with us that this is a fair and forcible exposure.



## RELIGIOUS INTELLIGENCE.

## I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

## CUMBERLAND.

(Continued from p. 278.)

**CROSBY.**—It is generally believed that a place of worship for dissenters of the Antipædobaptist denomination once existed at *Old Wall*, in this parish, where Mr. WILKINSON officiated; but his decease seems to have terminated the cause.

**GREYSTOKE.**—We have received the following information respecting the ancient dissenting church here, from the present minister of Penruddock, Mr. RAT-TRAY. "In the year 1640, a considerable part of this nation apprehended, not only that their civil rights and liberties were invaded, but that the reformation itself was in danger by lawless men. In this juncture counsels were taken in Parliament to oppose that evil design; and in the year 1643, the Parliament advised with an Assembly of Divines of the Established Church, how to advance the work of reformation in England, nearer to the scriptural rule in worship and discipline. The Puritans had all along desired and petitioned for this. The counsels began to operate in Greystoke about the year 1649, when the powers laid aside the incumbent, for what reason I have not learned. Certain commissioners appointed others in his room. In the year 1650, Mr. WEST was sent to Greystoke Church: he was a zealous preacher, and mighty in prayer, but sickly, and soon died. His doctrine being exemplified in his own life, by God's blessing, very effectual on many, in this parish, and particularly on one *John Noble*, in Penruddock, who received lively convictions of divine truth and the world to come; and so began earnestly to inquire about the life and power of godliness. Mr. West resting from his labours, Mr. RICHARD GILPIN, of Scaleby Castle, was introduced at Greystoke—a gentleman and a minister, indeed one of singular gravity, learning, and all valuable qualifications for a minister of the Gospel—a witness and an honour to the good cause of a further reformation, and of great esteem in the churches. In the year 1658, the Associated Ministers of this county abliged him to preach to them at Keswick, and then to print his weighty sermon on

Zech. vi. 13, in which the present generation might yet learn things of peace, and till we do so, who can ever expect to see the '*temple rebuilt*.' The ministers then managed the church affairs with much harmony, meekness, and brotherly love, and with more success. All lamented a sad decay of vital religion; and most agreed that one cause thereof was—'the want of godly discipline in the church.' Diversity of opinions in some smaller things, hindered them not from attempting the restoration of it, and in the essentials thereof, men of piety and peace did easily agree, as appears from their account printed in the year 1656. The Associated Ministers in Essex, &c. thought fit to copy some sentiments of the united counties of Cumberland and Westmoreland, which, I presume, (says the historian) Dr. Gilpin practised, and which are thus expressed: 'Having tasted the bitterness of divisions, and knowing that brotherly union has much of God in it, we resolve to walk together as far as we can at present, counting it an unjustifiable pettishness to refuse joining in any thing; because we cannot yet in all things.' To revive discipline, they agreed to try to act in a way of mutual assistance and for mutual satisfaction—that they would make their sermons plain and piercing, suiting the matter and words to their hearers—that they would bend their main force to convince sinners of their carnal security, and press them to accept of Christ as he is offered in the Gospel—that they would promote seasonable lectures where no preaching was settled,—set up catechising, and at set times instruct the people in private—that in forming their particular societies and dispensing sacraments, they would exclude the scandalous, and put a difference between the precious and the vile, and require of all to submit to discipline exercised according to the Scripture rule; and according to the ancient usage of christian churches, in renewing their covenant with God did require of their people an assent to the truth of the Gospel of Christ, and their consent to the terms of the covenant of grace, &c. Greystoke parish was large, had a fair glebe and liberal revenue: it had and has still four chapels. Mr. Gilpin pro-

vided worthy preaching ministers for them, and allowed generously for their support, himself residing at Greystoke, where he had a Society of Communicants prepared by the foregoing efficacy of the word on their minds and hearts, and manifested in a new life; and to deserve this, each person, in order to admission, passed under some proper examinations. For the better ordering of particular societies, the ministers generally desired such as the Apostle seems to call, helps, &c. 1 Cor. xii. 28; in which the two assemblies at Westminster and the Savoy agree therein, and called their ruling elders; that is, some of the most judicious, pious, prudent, and exemplary persons noted in the church, and chosen by the brethren to help the ministers in inspecting the manners of all, &c.—Whether Mr. *Gilpin* had such called by that name, I find not; but several deacons he had. And in the year 1656, *John Noble* was judged worthy to bear that character, according to the holy rule in that case, 1 Tim. iii. 3, 8; so remarkable was his growth in religion and esteem in the church. This young man and such others, set up the exercises of religion in their families, by prayer, praises, and reading the Scriptures, morning and evening, and teaching their households. At the King's return in 1660, Mr. *Morland*, the old incumbent, surviving, Mr. *Gilpin* soon gave way to him, so that we find this godly man no more in his parish church, but among the saints, in and with whom is God's delight."

Dr. G. seems to have remained but a short time in this neighbourhood after he had established the church at Penriddle; he removed to Newcastle-upon-Tyne, and, of his successors here, a detailed statement may be expected under the account of PENRIDDLE.

**HENSWORTHAM**—had the honour, in 1519, of giving birth to *Edmund Grindal*, Archbishop of Canterbury; and who, in his latter and wiser days, was undoubtedly a friend of the puritans. It is well known that this circumstance occasioned his suspension from his archiepiscopal office, by an unwarrantable exercise of prerogative on the part of Queen Elizabeth. He said of his native village, that it was "of all that shire, the ignorantest part in religion;" and he accordingly exerted himself for its spiritual improvement. It has latterly been favoured with the kind attentions of some dissenters in Whitehaven, and the promotion of Sunday schools, and the enjoyment of the preaching of the Gospel, have proved the happy consequences.

**HUTTON**.—Mr. JOHN JACKSON was ejected from hence in 1662, according to Palmer, which is confirmed by the fol-

lowing notice in Hitchinmott's List of Incumbents:—"Thomas Todd, ejected by Cromwell's sequester—Jackson, an usurper.—1689. Nich. Thomlinson, Pres. Dean and Ch."

**HESKET**, *New Market*—is a neat little market town in the parish of Caldbeck, and may not be unworthy of notice, as containing some ecclesiastical information relating to Nonconformity. *Hutchinson* (ii. p. 396.) says—"Mr. Tunstall was ejected by the commissioners of Cromwell, and died before the restoration. In 1657, *Richard Hutton* was rector, who probably was deprived in his turn by the Bartholomew Act; for, in 1663, *Arthur Savage*, A.M. was collated by Bishop Sterne." Again, in p. 392—"Wood Hall, in this parish, was famous for the residence of *George Fox*, the founder of the Quakers, when he established his religion." In p. 393—"Philip, Lord Wharton, by deed bearing date July 12th, 1692, appropriated certain lands in the county of York, as a perpetual fund for the purchasing yearly of 1060 Bibles. Of these, sixteen were to be given, every year, to this parish." And, p. 394—"Three Quaker meeting-houses are in the parish: it does not appear, however, that their numbers increase." The Methodists have a flourishing Society here; and are numerous attended at their various preaching places in the neighbourhood.

**ST. JOHN'S CHAPEL**—is a chapelry in the parish of Crosthwaite, the inhabitants of which have the alternate right, with Lord Lonsdale, of electing the minister. It is conjectured, that the Mr. JAMES CARR noticed here by the *Noncon. Mem.*, was no other than Mr. James Carr mentioned under Crosthwaite of the same work—the names, from their similarity, might very easily have been misunderstood. This highly picturesque and beautiful vale has been occasionally favoured with the pastoral attentions of the dissenting minister at Keswick.

**KESWICK**.—(The following references to this place appear in the Register of the church at Cockermouth.) "On the 24th day of the 4th month, 1637, the two sister churches, viz. that of Keswick and this of Cockermouth, met at Thra-thwaite Chappel, where the two pastors preached: our pastor from the 1 Pet. i. 22; the pastour of their Society, Mr. JAMES CARR, (or Carr,) from the 1st epistle to the Corinthians, 15th cap. 58th verse. The meeting was comfortable."—"This day (Oct. 31st, 1650) Brother Geo. Benson, Teacher, was, by an order under the hands of five Commissioners sitting at Keswick, ejected unjustly from his publick place, for denying (as was alleged) the baptism of children—a known falsehood."—"In

this town there is a small dissenting congregation, but no authentic account of its commencement can be collected. It appears probable that its rise was about the year 1715, this being the date of the instrument, by which the meeting-house was conveyed in trust by the gift of Mrs. *Ann Waterson*, who also bequeathed £200. for the support of the worship. This benevolent lady and her relatives, the late *Abraham Allason, Esq.* and his lady, eminent for her piety, appear to have been the principal supporters of this place. The minister about this time was the Rev. *ROBERT STOTT*, who appears to have continued till about the year 1730, when he bequeathed, by will, £10. and the books which composed his divinity library. These, however, though a valuable appendage to the congregation, have through neglect been all lost upwards of twenty years. Mr. Stott appears to have been succeeded by the Rev. *JAMES BIGGERS*; who was followed by the Rev. *W. CHALMERS*; and the present pastor is the Rev. *THOMAS GRIFTON*, (of Hoxton Academy.) Through the liberal kindness of a pious friend, resident in London, whose ancestors resided in this neighbourhood, the meeting-house was rebuilt in the year 1603. The congregation continues small; but religion, it is hoped, is improving. A general Sunday school has, within the last twelve months (1819), been established, which is well encouraged, and promises to effect great good." The following is Mr. Nelson's List of Ministers :—"STOT—*BENJ. PEELE*—*JAMES BIGGAR*—*JOHN CHALMERS*, and *THOS. GRITTON*."

*KIRKANDREWS*.—Into the parochial school-house of this place, the preaching of the Gospel was introduced about three years ago, by Mr. *WHITRIDGE*, then of Carlisle, under prospects of considerable encouragement.

*KIRKLEVINGTON, or KIRKLINTON*—is a rectory, and not a vicarage, as represented by the Memorialist of the Nonconformists; nor has that author been correct in placing Mr. *HOOPER* as the ejected minister of this parish—to the honours of 1662, this place does not seem to stand entitled. It deserves notice, however, as having given birth to two very eminent ministers among the Quakers or Friends—*John Bell* and *Thos. Story*; the latter of whom became exceedingly distinguished, both in England and America; and exchanged worlds in 1742 at Carlisle, leaving behind him a most honourable name.—(*Hutchinson's Hist. of Cumb.*)

*LAZONBY*.—Mr. *SIMON ATKINSON* was the ejected vicar of this parish in 1662: but we have no further notice of him, except that his name occurs in the an-

cient Register of the Parkhead meeting-house, among "the number of persons who laid the foundation of that churel."

*LONGTOWN*.—The Presbyterian chapel was raised in 1798, chiefly through the means of public collections and subscriptions. Mr. *WRIGHT* was the earliest minister; and is known to the world by his "Sermons on interesting and important Subjects," in 1807. Mr. *JAMES CHALMERS* and Mr. *ROBERT LAURIE* followed in succession as the ministers of this place: and Mr. *A. MACFARLANE* has now officiated for some years. The congregation is said to consist of from 150 to 200 hearers: but it is to be regretted that Sunday school and village instruction has been much disregarded.

*LORTON*.—In this beautiful vale there has been preaching for many years, by the Independents, Antipedobaptists, and Methodists; and such has been the prevalence of christian harmony, that the various parties have often assembled for worship with the utmost cordiality in the same house. It has sometimes been in contemplation to erect a chapel; but, unfortunately, circumstances have not yet proved favourable, though the attendance on preaching has been uniformly very encouraging.

*MELMERBY*.—To the honours of conscientious Nonconformity in 1662, Mr. *WILLIAM HOPKINS*, the rector of this parish stands entitled; and his name also appears "in the number of persons who laid the foundation of the church" at Huddlesceugh or Parkhead. "That church (says the ancient register) was first gathered at Mellerby in the year 1633, Sept. 7th;" but more of this in the proper place.

*MILLUM*—is justly entitled to notice here, though it may not have to boast of an ejected minister in 1662, or of a Nonconformist congregation at this time in the parish. In the *Beauties of England and Wales*, (xv. p. 234.) it is said—"The *Askew* family derive their descent from *Thruston de Bosco*, who lived, in the reign of John, at Aikakeugh, near Millum, and afterwards at Graymains, near Muncaster. *Anne Askew*, whose name stands so eminent in the pages of martyrology, was one of his descendants."—At *Townend* and *Silecroft*, within this township, there has been preaching for several years, chiefly by ministers connected with the chapel at Bootle. A good attendance has usually been ensured; and it is pleasing to observe, as the fruit of these exertions, some instances of the best Nonconformity—even to a "world lying in wickedness."

*OUGHTON, or OULTON, near Wigton*.—Mr. *Ruston*, of Broughton, has transmitted to us the following account of the church in this village. "In the absence

of all written documents respecting this place, nothing but traditionary reports can be obtained: these may not be perfectly correct and ought to be read with caution. Yet this is the only kind of evidence to be had respecting Oulton. In this village, a small chapel was built in the early part of last century for the convenience of a few Baptists, residing in that part of the county. These good people, it is said, before the building of the meeting-house, attended at Broughton, about twenty miles distant: to remedy this inconvenience, they erected the present little chapel, which has since undergone very considerable repairs. It is not certain, whether there was ever a church formed here or not; nor is it known who first preached to the people after the building of the meeting-house: but some time after, the Rev. ISAAC GARDINER, who afterwards removed to Hamsterly, Durham, and died there, was their minister. When he left, the Rev. THOMAS PALMER, minister at Broughton, supplied them occasionally; till the Rev. MICHAEL WHARTON came amongst them, and continued with them till he died, about the year 1790. Then Mr. HUTTON, from Broughton, began to supply them once in six weeks, during the summer season. In June 1795, I began preaching to them, and still continue. There is an endowment belonging to the place, consisting of a message and tenement, and some parcels of land, situate at Stanger, near Cocker-mouth; left about the middle of the last century by the will of the late Wm. Tiffin, of Thornby, in this county."

**PARKHEAD, near Kirkoswald.**—The Register of this church commences with the beginning of the 18th century; and contains occasional notices till 1796. "By a MS. presented to me, (so says Mr. Threlkeld) by Mrs. Rebecca Nicholson, relict of GEORGE NICHOLSON, late pastor of the church at Huddlescaugh, in the parish of Kirkoswald, and county of Cumberland, it is plain that the church was first gathered at Mellerby in the year 1653, Sept. 7th; and that the design of these pious Christians upon which they associated together at first may be known, here you have the

"CHURCH COVENANT.

"Being ashamed of our former pollutions in the worship of our God, and our abominations from his Gospel ways, do here this day desire to lament the same before the Lord; looking to and depending only upon the free grace of God in Christ for pardon and healing power, and being sensible also of our want of sundry Gospel ordinances, and this of church fellowship in particular, which our souls do long after, as one of his precious enjoyments, and most sweet privi-

leges given to and purchased for us by his precious blood.

And having this day supplicated the Lord for a blessing upon our poor endeavours, in order hereunto do now all of us sett ourselves, as in the presence of God, and freely, and with our consent, (yet not without fear and trembling,) enter into a solemn agreement, and promise to walk together as one body in all the holy ways, and pure ordinances of Christ our dear Husband and Head; and to perform all service of brotherly love and holy watchfulness to each other, as the Lord requireth, and also to submit ourselves one to another, according to the order of the Gospel, and all this we do, not presuming upon our own strength, which is nothing but weakness. No, nor by any power of grace received, (which without continual supply from the fountain, is able to act nothing,) but meerly and wholly relying upon the gracious and fresh influence from our Lord Jesus Christ, who is our life, our hope, our all in all, who we believe will with a tender eye look upon our day of small things, perfect our beginnings, and carry us as lambs in his bosom through all our temptations, and difficulties, and infirmities, (according as he hath undertaken by commission from his Father,) and bring us into his eternal rest, after he hath wiped all tears from our eyes."

Finis.—"Exscripti die 5to Junii, 1708."

"The number of persons in laying the foundation of the church, were these following:—William Hopkins, minister, of Mellerby; Simon Atkinson, minister, of Lazonby; M. Singleton; John Mangham, of Mellerby; John Harrison, of Parkhead; Thomas Harrison; George Green, of Mellerby."—[The catalogue is continued to the number of 191, in which the names Lothian, Jameson, Brown, and Threlkeld frequently occur, and whose lineal descendants in this and other parts of the county, continue to be the friends of Christ, and of Nonconformity.] The following extracts are from the register of the church of Cocker-mouth.

"The same day, (Nov. 19, 1653,) at our meeting, the church appointed Brother Benson, Brother Blethwaite, and Brother Bolton, as chosen men to go to the church gathered in and about Kirkoswald, at the ordination of their pastour.

"The 26th of the 1st month, (1658,) two messengers were appointed, (viz. Brother Benson and Brother Eaglesfield,) to go to the church about Kirkoswald, we having been desired by that church to send some chosen persons, they having set a day apart for the ordaining of one of their members (Mr. John —), a teaching elder among them.

"The 10th of the foresaid month, (1st month, 1670,) being the Lord's-day, the church met at the pastor's house, where Mr. ATKINSON, pastor of the church about Kirkoswald, carried on the worke of the day.—The 20th of the said month, being Lord's-day, one Mr. NICHOLSON, (see Palmer, p. 386.) teacher of the church about Kirkoswald, carried on the worke of the day.

"At the same time, (Feb. 10th, 1670,) order was taken to gather something to be sent to the Brethren about Kirkoswald, who had suffered in the spoiling of their goods, by the late Act against meetings.

"June 12th, (1674,) the church kept a day of prayer, especially on the behalfe of the people of God about Kirkoswald, who have been bound of their liberty, and are forced to meet by four."

(The register of Parkhead then continues.)

"May 29th, 1711, was our place of worship at Huddlescough taken down. The first sermon preached in it, was upon August 1711, from Titus iii. 8, whence two doctrines were handled that day. 1. That there have been some in all ages, that have abused the grace of God to carnal licentiousness, libertines, and rascals. 2. That the word is certain."

"I was ordained July 4th, 1700.—Caleb Threlkeld."

"On the 9th of Nov. 1712, Mr. Threlkeld was induced to resign his charge of this people. So it is certified in a christian friendly manner in the register. The elders, deacons, and others, 'heartily recommending him in his labours to the grace of God; wherever Divine Providence shall cast him, praying, that through grace he may be further useful, as a burning and shining light.' They also recommended 'his wife to the fellowship of any communion of Christians, and his children,' enumerating all of them, "to the watch of any other church to which they may remove; that the whole family may have the benefit of church privileges, as they have had amongst us these several years, to the edification of their souls in the truth, as it is in Jesus our Lord."

(An interesting biography of this learned and excellent man is given in Hutchinson's History of Cumberland, from which the following is extracted:)

"In this parish (Kirkoswald), in 1676, Caleb Threlkeld, the author of 'A Treatise on the Native Plants of Ireland,' was born. In 1698, he commenced A. M. in the University of Glasgow; and soon after settled at Low Huddlescough, near the place of his birth, as a Dissenting minister. During his residence at Glasgow, he had acquired a taste for botany and physic; and continued to make a

considerable progress in their studies; inasmuch, that in 1712, he took a doctor's degree in physic at Edinburgh; and the next year, having but a small income, and a large family, he removed to Dublin, and settled there in the united characters of the Divine and the Physician. Finding himself likely to succeed, in little more than a year, he sent for his family, consisting of a wife, three sons, and three daughters. His practice as a physician soon increased. Soon after his publishing the *Synopsis Stiptum Hibernicum*, he was taken with a violent fever, and died at his house, in Mark's Alley, Frances Street. He was buried in the new burial ground belonging to St. Patrick's, near Cavant Street, to which place his obsequies were attended by a set of children, educated by a society of gentlemen, to which institution he had acted as physician. He was much regretted by the poor, to whom he had been, both as a man and a physician, a kind benefactor. He meditated a general history of plants; but it does not appear, that he ever published any thing, but the above-mentioned Synopsis, in Dublin, 1727, 8vo. pp. 262."

"May 5th, 1708, the Rev. JOHN SPADEMAN, presented *Barter's Practical Works*, in 4 vols. for the use of the resident minister, and his successors for ever.—There are memoranda of Bibles given to the ministers for distribution by Philip, late Lord Wharton, Oct. 1716.—April 10th, 1720, THOMAS WALKER was set apart for the work of the ministry, by fasting, prayer, and imposition of hands. The following ministers being present: Messrs. Dickinson, Carlisle; Wight, Brampton; Spot, Keswick; Rotherham, Kendal; Wilson, Penrith; Wilson, Alstonmoor; Astley, Whitehaven; Atkinson, Fentudlock. My Thesis was upon the following question, viz. *An Prophetia Veteris Testamenti ad Novam dimpleta sit in Jesu Nazareno?*"

"In Oct. 22d, 1733, ADAM DESET was invited; and April 10th, 1734, was set apart for the work of the ministry, by fasting, prayer, and imposition of hands. The following ministers being present. Mr. Dickenson, of Carlisle; Mr. Astley, of Whitehaven; Mr. Rotherham, of Kendal; Mr. Threlkeld, of Penrith; Mr. Walker, of Cockermouth; Mr. Kilpatrick, of Stinton; Mr. Wilson, of Alstonmoor; Mr. Helm, of Fentudlock; as also these two from Northumberland, Mr. Dean, of Falsstone; Mr. Crossland, of Woodside. The place of ordination was at Brampton. My Thesis was, *An animæ bonorum ante Christi adventum et resurrectionem mortuorum nisi post offerant in statum felicitatis receptæ fuerint?* and my sermon upon John vi. 44.—Mr. D. continued here upwards of 50 years

Unfortunately here is a blank in the register from Mr. D.'s settlement, and during the ministry of his two immediate successors, RICHARD FAYFOW and GAVIN HENDERSON, who remained here but a few years. The next entry is, November 7, 1798, *Andrew Carnison* came; and left in 1806. Mr. C. had been for a short time the minister of a Burgher congregation at Annanshire, prior to his coming to this place; he came originally from the North of Ireland. During his stay here, the congregation is said to have declined very considerably; and in 1806, he removed to the charge of a people at Gothersstone, near Burnard Castle. The congregation were happily and speedily favoured with the services of Mr. JAMES SCOTT, a native of the North Riding of Yorkshire; and who, though he had not enjoyed the advantages of an academical education, was, by native genius and self-improved talents, exceedingly well adapted for the office of an 'Evangelist.' A decade of years he laboured, 'in season and out of season,' supplying his own people with the faithful administration of Christian ordinances, and spreading the Gospel in every village and district around him. It was his conviction, that ministers should not restrict their pastoral regards to their immediate flock, but should imitate the Apostles and the Saviour, 'who went about doing good.' This worthy and successful minister exchanged worlds at the house of his friend, the Rev. Timothy Nelson, Salkeld, on the morning of January 6, 1815. The circumstances was awfully sudden, as he had

suffered no previous indisposition; but there were satisfactory reasons for believing, that, in this case, 'sudden death was sudden glory.' As a proof of the high estimation of his character, his associated brethren promptly exerted themselves on behalf of his family; and were successful in procuring a comfortable subsistence for the support of his bereaved widow and numerous children. This interesting station has been since occupied by Mr. JOHN HADDOCK, who received a preparatory education from the Rev. James Jackson, of Green Hammerton, Yorkshire."

(The following is extracted from a letter of the last gentleman.)

"We have about 35 communicants. Our hearers vary much according to the season of the year. When the weather is favourable, we have frequently, I believe, nearly 200 people, and sometimes we have not less than 50 or 60, so that I scarcely know what number to fix as stated hearers. The villages I preach at regularly are the following: Kirkoswald, Renwick, Scalehouses, Croftin, Newbiggin, Albyfield, Glassonby, Gableby, besides Salkeld and the chapel at Parkhead."

(Mr. Nelson has given the following as the list of ministers at Huddlescrough or Parkhead.)

"Rev. Messrs. George Nicholson, Hope, Caleb Firekeld, Thomas Walker, Adam Dean, Richard Pixton, Gavin Henderson, Andrew Carnison, James Scott, John Haddock."

## II. MISCELLANEOUS.

*Port of London Society.*—Monday, May 6, the Members and Friends of this Society assembled at the City of London Tavern, to celebrate their Fourth Anniversary. The Right Hon. Lord Gambier, on taking the Chair, remarked that it was a truly delightful and joyful sight to see so many supporters of this excellent and highly useful Institution collected together to celebrate their Fourth Anniversary; and also, under Divine Providence, to assist in promoting the spiritual and eternal happiness of that valuable body of men, the British Seamen, whose long and tried services justly merited their utmost gratitude and most affectionate regards.

The Rev. Dr. Newman then shortly implored the divine protection and favour, in a suitable address to the Throne of Mercy.

The Report commenced with advertising to the preaching on board of ship, and proceeded to inform the Meeting that "at most of the out-ports of the

United Kingdom, Seamen have now chapels devoted to their use. Preaching on board of private vessels has also greatly increased; and in various ways the moral and spiritual welfare of this interesting class of men has been promoted.

A letter is quoted, reciting the like measures adopted in the United States of America—particularly at Boston.

The unwearied exertions of "the British and Foreign Seamen's Friend Society," in establishing Devotional Meetings of Seamen under the Bethel Union Flag, is then honourably mentioned; and a small Society of the same nature said to be established at Gibraltar.

The Floating Chapel continues to be well attended, and an annual service has been established on the 4th of June, in honour of his late Majesty. Several anecdotes are then quoted to shew the effects of religion upon Seamen, and the great moral change now taken place among them.

*London Female Penitentiary.*—The Annual Meeting of this most benevolent Society was held on Monday the 6th of May, in the great room of the Crown and Anchor Tavern, Strand, and was very numerously attended.

At half-past twelve o'clock, W. Wilberforce, Esq. M. P. took the Chair, supported by several eminent characters.

The Report of the last year's proceedings was immediately read by the Secretary, from which it appears, that 149 applications have been made to the Society. Fourteen young women had been placed in situations, 39 restored to their friends, 21 discharged or left on their own account, one had been passed to her parish, and one died. Several affecting anecdotes were related of some of the applicants. Letters had been received from those who were placed in service, expressing their gratitude, and requesting permission to become subscribers. There are now 100 inmates in the Asylum.

The Report next detailed the operations of the Society established at Brighton, on the 15th of April, under the auspices of his Majesty, which had effected great good in that town. The subscriptions raised during the last year amounted to £4075. 19s. and the expenditure to £125. less, but there still remained a balance against the Society of £500. The Report concluded by calling for additional pecuniary assistance to enable the Committee to support the many cases which come before them.

The Rev. Dr. Winter and Mr. Wilberforce, with other Gentlemen, addressed the Meeting in powerful speeches in support of the Institution.

The Report was ordered to be printed and circulated, and thanks were voted to the several Officers for their meritorious exertions. The acknowledgment of the Meeting was also voted by acclamation to the Chairman, after which the Meeting adjourned.

*Sunday School Union.*—The Annual Meeting of this Society was held on Tuesday Morning, May 7, at the City of London Tavern, Joseph Butterworth, Esq. M. P. in the chair. The Company assembled to breakfast between 5 and 6 o'clock in the morning, and the chair was taken at half-past six. About 1000 persons were present.

The Report stated, that the total of Sunday Scholars in London and its vicinity, was 52,549 children, and 478 adults, taught by 4,870 gratuitous teachers, being an increase of 3,687 scholars in the past year. Several new Sunday School Unions had been formed during the last year. In three counties in Wales, there was a total of Sunday scholars, including children and adults, amounting to one-fifth of the population.

The Report exhibited a total of upwards of 600,000 Sunday Scholars in Great Britain and Ireland, in addition to which, there were many places from which no returns had been communicated.—The Report then alluded to the spread of education generally throughout the world, and especially by means of Sunday Schools; 9000 scholars were stated in the New York Sunday School Union, and 24,000 connected with that of Philadelphia.

The Report met with great applause, and the Rev. Messrs. Winter, Scott, and several other Gentlemen addressed the Meeting in eloquent speeches, when the Meeting broke up, and a liberal subscription was made at the doors.

We have received from Glasgow several "Reports" of a very gratifying description, a part of which we must defer until our next number.

*Presbytery of Glasgow, March 27, 1822.*

—Dr. Burns went over the same ground he did last year, with respect to the possibility of an union of the receding bodies with the establishment. "Why, (said the Doctor) should restrictions be laid on us to prevent an intimacy on religious points, when in civil matters all degrading distinctions have been set aside? Why may not a faithful preacher in the one body be enabled to exert his talents by preaching to the members of another, when, with the exception of one point, they are the same in doctrine, in government, in discipline, in faith, and in hope?" The consideration of the subject was afterwards resumed with greater energy and feeling, and the Doctor intimated that he would probably soon have the honour of making a specific motion on the subject.

A petition was then read from gentlemen in the neighbourhood of Spring Bank, for obtaining a chapel of ease in St. George's parish; there were 1863 families and 9641 individuals in that parish; 6762 of whom were above twelve years of age; the church could only hold 1200.

By the spirited exertions and influence of Dr. Muir, £700. had been raised and more was expected; £150. to be allowed for stipend.

On the same day a petition was put in from the inhabitants of St. John's parish. There is in that parish a population of 8000—5000 above twelve years of age; the church holds only 1640. £1,500. has already been subscribed.

In Spring Bank, the right of election of a minister is to be invested in the proprietors of seats. In St. John's, the election is to be confined to the subscribers of £100. with a vote for each £100. or to be vested in seat-holders.—Dr. Chalmers has subscribed £700.

*Congregational Union for Scotland.*—The Annual Meeting of the Congregational Union for Scotland, was held in Glasgow on the 3d and 4th of April. The Meeting was well attended, and was a pleasing instance of the effects of union among Christians. The sermons were preached on Wednesday, at seven o'clock, in Dr. Wardlaw's, by Mr. Russel, Dundee, and in Mr. Ewing's, on Thursday, at eleven o'clock forenoon,—both these gentlemen have been requested to publish their discourses.

On Thursday evening, at half-past six, the meeting for business was held, when the report of last year was read, several neat and appropriate addresses delivered, and the multitude present departed under the impression, that it was the work of the Lord, and his blessing would assuredly follow it.

The most pleasing part of the report was what related to the Societies exertions, as a Home Missionary Society; there are nine of their preachers, who hold forth the word of life in the Gaelic language, and these itinerate through the dark places of the Highlands and isles.

The report will be published, when we hope to be able to lay a more particular account of their operations before our readers.

*Nottingham Sunday School Union.*—On Easter Monday, was held the 12th Annual Meeting of the above Union, in the Chapel, Halifax Place. From the report of the Union, it appears, that the number of children have increased since the last report more than 1000, and the teachers 165; and 87 young persons educated in the schools of the Union, have become members of various Christian churches during the last year. The total number of children now in the Union, is 11,890, and of teachers 1,665. Very excellent addresses, (containing suitable and appropriate advice both to teachers and children,) were delivered by the Rev. Messrs. Alliott, Jarman, Draper, Shuttleworth, and Smith, of Nottingham; and Jones, of Chesterfield; and Shaw, of Ilkestone. A very suitable sermon was preached in the evening before the friends of the Union, at Salem Chapel, by the Rev. John Ousey.

*Newport Pagnell Evangelical Institution.*—The tenth anniversary of the Newport Pagnell Evangelical Institution for Educating Young Men for the Christian Ministry, was held at the Rev. T. P. Bull's meeting-house, on Tuesday, the 21st May, when the Rev. J. Hyatt, of London, preached in the morning from Ephesians iv. 8.; and the Rev. J. Innes, of Camberwell, in the evening from Philipians ii. part of the 16th verse.

In the afternoon a most satisfactory report was made of the proficiency of the

students, and of the acceptance and usefulness of their occasional labours, to a numerous and respectable assembly who testified their conviction of the utility of this Institution, by their liberal contributions; still, however, a considerable addition to the annual income of the Society is necessary to enable the Committee fully to avail themselves of the peculiar advantages which its situation presents.

The friends of this Institution residing in London and its vicinity, will hold their annual meeting on Tuesday evening, 23d July, at the King's Head in the Poultry. The Chair will be taken at six o'clock.

*Hoxton Association.*—The Annual Sermon before the Ministers of the Hoxton Association, will be preached by the Rev. Joseph Turnbull, A.B. Classical Tutor at Wymondley Academy, on Tuesday evening, July 2, at Hoxton Chapel: the subject—"Christian Fellowship." The Meeting of the Ministers for Conference and Discussion will be held on Wednesday morning, at ten o'clock, at the Rooms, No. 18, Aldermanbury.

*Essex Annual Meetings.*—The Annual Meeting of the Associated Ministers of Essex will be held (D. V.) at the Rev. J. Savill's, Colchester, on Monday, July the 8th, at four o'clock in the afternoon, when the early attendance of the members is particularly requested on *special business*.—On Tuesday morning, the 9th, the Annual Meeting of the Congregational Union will be held, when the Rev. T. Morell, Tutor of Wymondley Academy, will preach; and that evening the Rev. A. Wills, of Coggeshall, will preach.—On Wednesday morning, the Annual Meeting of the Essex Auxiliary Missionary Society will be held, when the Rev. J. A. James, of Birmingham, will preach; after which the general business of the Society will be transacted.

April 12th, died suddenly, in the prime of life, the Rev. Isaac Anthony, the respectable pastor of the Independent Church, at Bedford, leaving a widow and nine children, with his bereaved church and congregation, to lament the loss they have sustained. This admirable man, with his usual health and spirits, preached 3 times the Sabbath previous to his death.

On Thursday evening, June 6th, 1822, died at Bath, after a short illness of only four days, the Rev. Samuel Newton, of Witham, Essex. He was supplying at Argyle Chapel during Mr. Jay's visit to the metropolis, and preached twice; he had administered the Lord's Supper with more than his usual energy and feeling on the preceding Sabbath. On the Monday he felt himself indisposed, and medical aid was obtained, but no danger was apprehended till a few hours before his dissolution.



## WORKS PREPARING FOR THE PRESS.

Proposals for publishing by Subscription a Volume of Discourses, by Ministers belonging to the Congregational Churches in Scotland.—The Sermons in this volume will be furnished by Messrs. Aikman, Gibb, A. Ewing, G. Ewing, Henry, Jack, Knowles, Lothian, McNeil, Munro, Robertson, Orme, Payne, Russell, and Wardlaw. The profits of the volume are to be devoted to the benevolent Fund for the relief of the widows and children of the Ministers connected with the above body. It is proposed to print a fine edition in 8vo. at £1. 1s. and a 12mo. edition at 7s. 6d.

Sermons on the leading Characters and most important Events recorded in the Book of Genesis. By J. Rudge, D.D. in 2 vols. 8vo.

The Rev. Wm. Jay has in the press a new edition of his Short Discourses, to be read in Families, in 4 vols. 8vo.

An English Grammar, in verse, with Scripture Examples. By Rev. Thos. Searle.

Memoirs of the Life and Writings of the late Mrs. Catharine Cappe, in 1 vol. 8vo.

An Attempt to Illustrate the Book of Ecclesiastes. By the Rev. Geo. Holden. 8vo.

Helidon Hill; a Dramatic Sketch from Scottish History. By Sir Walter Scott, Bart. 8vo.

## WORKS RECENTLY PUBLISHED.

Plain Dialogues, designed to relieve from various difficulties connected with the doctrines of Election, the inability of Sinners to perform spiritual Acts, &c. and to correct some unscriptural views of those subjects. By John Shoveller. Price 1s.

The Poetical Monitor; consisting of Pieces, select and original, for the improvement of the Young in Virtue and Piety. 12mo. 9th edition. price 3s. boards.

Memoirs of the late Rev. Alex. Stewart, D.D. one of the Ministers of Canongate, Edinburgh. To which are subjoined, a few of his Sermons. 2d edition 8vo. 10s. 6d.

Farewell Letters to a few Friends in Britain and America, on returning to Bengal in 1821. By William Ward. 3d edit. 12mo. 6s.

A View of the History, Literature, and Mythology of the Hindoos, &c. By Wm. Ward, of Serampore. A new edition, in 3 vols. 8vo. £1. 16s.

An Address from a Christian Pastor to his Church and Congregation upon Baptism; containing a Statement of some essential Points in which the Systems both of Pædobaptists and Antipædobaptists appear to differ from that of the New Testament. By James Bass. Price 2s. 6d.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from Rev. Messrs. J. Blackburne—J. Turner—G. Ewing—W. Scott—J. Ryley—T. Durant—M. Anderson—Z. Hathaway—J. Whitridge.

Also from A. Allan—S. Lawson—A. G.—Answered—P. H.

We feel ourselves much obliged by Mr. J. B. Williams's letter, and are happy that the kindness to which he refers in its good hands. We cannot help expressing our gratification at his approval of our labours;—*laudari a laudato viro* is a boon worth accepting.

Critics may be assured that we never intentionally neglect our correspondents. We are sorry to say that his communication has not reached us.

Mr. Fisher has our best thanks for the autograph letters of Dr. Doddridge. They shall be inserted, and returned to any address that Mr. F. may point out.

A. in our next. We shall be happy to hear from him again.

We are much indebted to Lector for his offer; but as the insertion of the tendered article would probably be at variance with our principle of strict neutrality on such points, we must reluctantly decline it. We thank our highly respected correspondent J. A. for his good wishes, and take this opportunity of suggesting, that an occasional article of his own for our original department would both gratify and serve us.

We have received, too late in the month for insertion or abstract, a circular from the Committee for the Relief of the distressed Irish. We are sorry for this contrivance, as we should have felt a melancholy gratification in urging the duty of *suaviter et efficaciter* aid. The letters from Ireland, inserted in this communication, contain details of agonizing distress which would melt a heart of stone, and loose the purse-strings of avarice itself. "If thousands," says our correspondent, "are not sent to Mayo and Galway, whose populations must die."

(To the Editors).—Gentlemen, If your quarist K. (Christ. Inst. for March, p. 136.) had consulted Griesbach, he would have perceived, in a note, the reason of Wickliff's saying, "For the tribune dreads," &c. "*Tu aut enim, ne forte repererit cum Judeis, et occideret, et tunc postea calumniam sustineret, tanquam accepturus pecuniam.*" Valg. (non demidat. tel.) Syn. p. cum est. Item Gampel. Item habet Arn. post *discesserunt*, et pergit *deinde*: *Και πρὸς ἀνδρὰ τοῦ ἀγαθῶς ὑποβίβας*. Though Wickliff was learned, the Valgite would carry the authority almost of an original even with him. Yours, T. D.

THE  
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**CONGREGATIONAL MAGAZINE.**

No. 56.]

AUGUST, 1822.

[Vol. V.]

MEMOIR OF THE REV. ROBERT STEVENSON,  
FORTY-SEVEN YEARS PASTOR OF THE CHURCH AT CASTLE-HEDING-  
HAM, ESSEX.

(Concluded from page 342.)

MR. STEVENSON possessed the happy art of illustrating his sermons with scripture facts, which he exhibited in so novel and impressive a manner, as to secure the attention of all his hearers, and particularly to interest the young. His son, Mr. R. Stevenson, observing that the attention of his own children was always arrested by the engaging manner in which their venerable grandfather related scripture anecdotes, suggested to him the idea of writing a little work in that style, which he thought would be peculiarly acceptable to pious parents, and very useful to children. To promote in any way the improvement of the rising generation, was a sufficient incitement to his benevolent mind, and therefore he commenced his *Scripture Portraits, or Biographical Memoirs of the most distinguished characters recorded in the Old Testament; adapted to juvenile readers.*

In 1817, they were published in two volumes 12mo. and contained 152 short pieces, in which the most interesting characters and events of the Old Testament are described in a pleasing and useful manner, and rendered additionally acceptable to young persons, by the poetical mottoes which are affixed to each paper, and which generally form a pleasing embellishment of the work. In the closing Essay of the second volume, he

announced, "that if under the influence of the divine blessing, a generous public should deign to honour this little work with their sanction, and deem it calculated to subserve the best interests of the rising generation, whose moral and religious improvement the author has steadily kept in view; he will then be encouraged, if Providence permit, to direct his attention to the portraiture of the distinguished characters recorded in the New Testament." Mr. Stevenson was now in his 72d year, and some indications of a decaying nature were to be expected; for though he had been favoured through life with a comfortable share of health, yet it was owing, under God, more to a prudent care, than to a naturally robust and vigorous frame. An attack of cold and hoarseness in the autumn of 1819, and which continued through the winter without being sufficiently severe to interrupt his ministerial labours, was the first gentle intimation which he received, that shortly he should put off his tabernacle. Early in the following spring, however, it assumed a more serious character, and his accustomed pulpit labours were suspended for four Sabbaths. This affliction led him to expect a speedy dissolution; "the pins of my tabernacle appear to be loosening," said he, "and I have now no other ground of hope than *that which*

have recommended to my people; the prayer of the publican is my only plea, God be merciful to me a sinner!"

The prevailing desire of his mind was, that he might be spared for some further usefulness to the church, which was, however, always regulated by a humble acquiescence in the pleasure of his divine Master. "If," said he, to a friend in the ministry, "if it were the Lord's will, I should like to continue my delightful work, for I can truly say, I have never felt so much pleasure as when opening the book of life before the people; but, if contrary to his blessed will, I would bow with profound submission." This request was granted, and on the 23d of April, 1820, he again ascended the pulpit, and addressed his people twice, in his usual strain of affection and piety: referring to his illness, he said, "after four silent Sabbaths, it is with great pleasure I meet you again on this side an eternal world; during this time your stewardship might have been over, or my pilgrimage ended, but instead of this, the Lord in his mercy is pleased to continue us a little longer together: O may it be in mercy both to your souls and my own!"

The ancient congregational church at Thaxted, Essex, has for many years maintained an annual double lecture on the morning of the Whit-Tuesday, which is very numerous attended by the pastors and people of the neighbouring churches. At this lecture Mr. Stevenson, in the prime of his youth, and the vigour of his days, had often been the colleague of Davidson, Angus, Thorowgood, Wilkens, Case, venerated men long since gathered to their fathers; and he was again invited by his valued friend the pastor of that church to preach on the return of this pleasing anni-

versary, in 1820. He complied, and addressed his hearers from Gen. xxxii. 12, "I will surely do thee good;" at the close of the sermon, with a faltering voice, and eyes filled with tears, he took a solemn farewell of his brethren and the people, expressing his conviction that he should never meet them in that place again," a conviction which his enfeebled appearance caused his weeping auditory to think but too well founded. But though he was bowing beneath the weight of years, he did not lose that literary ardour which was characteristic of his mind. The reception which the public had given to "*The Scripture Portraits*," led him to prosecute the work with an industry and perseverance which would have done honour to a youthful writer. In June, 1820, the third and fourth volumes of this work appeared, and included the most interesting characters and events recorded by the Evangelists. In the close of the preface he announced his intention of publishing two concluding volumes, but in terms which sufficiently indicate the prevailing presentiment of his own mind. "Concerning the future, it behoves the author to speak with great caution. But should it please the God of his mercies to prolong a life which has passed its seventy-second year, he should feel a very high gratification in giving an additional volume or two upon many other interesting characters; viz. the four Evangelists, several of the Apostles, besides many others, which are to be found in the Acts of the Apostles, and in the subsequent Epistles. In the mean time, he desires to be like those servants, who are in expectation of their Lord's coming; humbly looking for the mercy of God unto eternal life, through Jesus Christ our Lord." In this posture of waiting

his Lord's will, he expresses himself in the language of a favourite poet:

"Blest be that hand divine, which gently laid

My heart at rest, beneath this humble shed.  
I hear the tumult of the distant throng,  
As that of seas remote or dying storms;  
And meditate on scenes more silent still.  
*Here, like a Shepherd, gazing from his hut,*  
Touching his reed, or leaning on his staff,  
Feeding his flock on ZION's verdant plains,  
He shouts for joy, 'Th' ETERNAL SHEP-  
HERD REIGNS.'"

If Mr. Stevenson had been ambitious of literary distinctions, he would have commenced this work earlier in life, and would have adopted a more elaborate plan; but it may be truly said, "that he intended to afford the benefit and pleasure of instruction to that numerous description of young people, whose limited information would leave them incapable of following him into a more literary path. Much instruction may be derived from it, and there is an unaffectedness in the style, which it is but justice to commend. Above all, a spirit of ardent piety, and of tender solicitude for the best interests of the rising generation, breathes in every page."

While sitting at breakfast one morning in July 1820, he suddenly fell from his chair in a fit of fainting, which was the first of many attacks which eventually terminated his valued life. The languor by which this was succeeded, caused a second suspension of his pulpit duties for several weeks, and when they were resumed, his great debility called for immediate relaxation. He, therefore, undertook a journey with his family to visit friends in various parts of the country, and which included a distance of between three and four hundred miles. This excursion was singularly blessed to him, and he returned to his charge with renewed health and spirits. On the

15th of October, he appeared again among his people, and in the afternoon introduced his text with the following affectionate exordium: "During the time of my absence, often did I think of you—often did I speak of you—often did I pray for you, and often did I long again to see you, which led me to the words from which I addressed you this morning—for *I longed to see you, that I might impart unto you some spiritual gift, and have fervently prayed in the language of my present text, 'that when I came unto you, I might come in the fulness of the blessing of the Gospel of Christ.'*"

He was enabled to continue his pulpit exertions through another winter and the succeeding spring, and though he had suffered several attacks of fainting, yet he felt himself sufficiently strong to attend the annual meeting of the Essex Auxiliary Missionary Society, held at Coggeshall, July 11, 1821, when after an animated, but lengthened meeting, he ascended the pulpit with a tottering step, to conclude the interesting services with prayer.

His appearance was on this occasion peculiarly affecting; his countenance, pallid with debility and exhaustion, still beamed with devout affection—his voice weak and faltering, still uttered the most solemn and devout supplications, and when his palsied and trembling arms were extended in the attitude of paternal benediction, he reminded the auditory of the last visit of the venerable John to the church at Ephesus, and a painful impression was generally felt, that we should indeed, *see his face no more*. On the following morning before he arose from his bed, he was again attacked with fainting, from which he shortly recovered, and instantly exclaimed, "I have reason to sing of mercy"—but it left him in such a state of lassitude, that for many weeks his pulse did not exceed 27 or 30

strokes in a minute. This languid circulation produced sensations of the most distressing kind, which he remarked could not be described better than in the words of Dr. Young,

—“ ‘Tis as the general pulse  
Of life stood still and nature made a pause;  
An awful pause! prophetic of her end.”

Amidst all the sorrow and anxious uncertainty connected with such a state of health, he displayed the most devout and holy frame:—after a very distressing attack of fainting, which continued for some time, he called his little family around him, and in the most solemn and impressive manner, supplicated for the removal of his complaint, if consistent with the divine will, or if otherwise, that he might have an entrance administered to him abundantly into the everlasting kingdom of his Lord. He then commended his beloved family to his God, imploring for them all needed consolations.

One of his medical attendants discovering, that his active mind was still anticipating future labours, told him, “that at his time of life, he ought to indulge himself with rest”—when he replied, “Doctor, my greatest indulgence would be, to be more actively employed than ever.” He was, however, always anxious to bow to the will of his *heavenly Father*, and frequently would he quote the following beautiful lines of Milton’s, in the sonnet on his blindness.

—“ God doth not need  
Either man’s work, or his own gifts; who  
best  
Bear his mild yoke, they serve Him  
best; his state  
Is kingly; thousands at his bidding speed,  
And post o’er land and ocean without rest;  
They also serve who only stand and wait.”

And on another occasion taking up the poet’s idea, he said, “I consider the Lord has *two* classes of servants—his *active* and his *waiting* servants. So long as he saw fit to employ me in his active

service, I thought myself *greatly honoured*, but now it appears to be his blessed will, that I should be his *waiting* servant, I think myself very happy to be waiting *his pleasure*.

“I am very thankful,” said he, “that I feel not the least murmuring thought against the blessed God—I know that all is in infinite wisdom, faithfulness, and love.” His esteemed friend and brother, the Rev. J. M. Ray, of Sudbury, visited him, and not expecting his recovery, said to him, “I hope, my dear brother, that you now experience the powerful support of those consolations, which you have so often offered to others in circumstances similar to your own.” Mr. S. replied, “Though I am a stranger to ecstasies, I thank God, that I have a solid hope which rests upon Christ, and which both sustains and cheers me.”

Contrary, however, to his own expectations, and those of his friends, he again revived, and his fondness for his study induced him to request that he might be conducted thither, and when he was seated, looking round on his books with much feeling, he said, “many a pleasant hour have I spent here—many, many a pleasant hour.” As his health became more established, he began to prosecute his accustomed studies, and his amiable wife and daughter fearing lest while so employed he should be attacked with sudden indisposition, would often gently open the study-door to look at the interesting invalid, without disturbing him, when he was seen with all the avidity and ardour of a young man, engaged in those pursuits to which his conscience and his taste alike disposed him.

“On the 7th of September,” says his daughter, “the dear invalid left home for the purpose of making a little tour, and so surprising a renovation did his health receive from the change of air, that he

returned from his excursion greatly invigorated, so that on the 23d he again preached, to the great joy of his affectionate people. From that time, he was enabled for three months to discharge his ministerial duties again, and on every succeeding Sabbath he appeared to be impressed with an increased sense of the important message he had to deliver to the people, so that his affectionate earnestness caused many of his friends to say, "the time of his departure is indeed at hand;" and, as if to confirm their gloomy presentiment, he announced his intention to preach in succession on the four last things—*Death—Judgment—Heaven, and Hell!* He completed this solemn and impressive course of sermons on the 16th of December, and on the following Lord's-day, the 23d, he preached a funeral sermon for an aged friend, from Job xvi. 22. "When a few years are come," &c. when he remarked, "some may say, when a *few years* are come, then we shall go the way whence we shall not return—others may say so in a *few months* or *weeks*, and others, perhaps, in a *few days!*" On the last Lord's-day in December 1821, he addressed his people in the morning from 1 Peter ii. 7. "Unto you that believe, he is precious." And in the afternoon, he preached to the aged from Psalm xcii. 14. "They shall still bring forth fruit in old age," &c. In describing the various fruits which aged Christians produce, he said, "the last fruit I shall mention, is to live in joyful expectation of your coming change—you will sometimes hear this answer when a man is asked his age. 'Alas! I am on the wrong side of fifty.' This may do very well for the man who has no hope beyond the grave; but they are very unsuitable words in the mouth of a real Christian,—he should rather say, I am on the right side of *fifty!* I am almost arrived at the

end of my pilgrimage! I am almost got to my Father's house! I see, I see the blessed land! I have a sight of the King in his beauty! and have a desire to depart, and be with Christ, which is far better!"

At the close of this discourse he addressed a few words to his beloved young friends, and announced to them his intention to preach on the following Tuesday morning, January 1st, his annual sermon to the young; but his Master intended for him on that day higher and more perfect services, and he left the sacred desk to enter it no more! On the following day, he retired to his study to prepare the sermon he had promised from that appropriate text, Proverbs xxiii. 26. "My son give me thine heart." And in the evening, he went to rest in the enjoyment of as much health as usual. On the following morning he awoke refreshed by his repose, and prepared for the labours of the day; but Mrs. Stevenson, who had left the bed-room only for a few moments, found him, on her return, peacefully breathing forth his spirit into the hands of Jesus, and almost instantly he expired! This solemn providence occurred only a few hours before he was to ascend the pulpit, and many of his juvenile auditory had actually assembled in the village, expecting to hear the Gospel again proclaimed by those lips, which were now closed in the silence of dissolution. Should any of those interesting individuals read this memoir, may they listen to the last request their beloved pastor designed to make of them, and give their hearts unreservedly to the Redeemer. On the 8th of January, this venerable elder was borne to the tomb amidst his sorrowing brethren and his weeping flock. The solemn service was commenced by the Rev. Samuel Newton (now also gathered to his fathers) reading the Scriptures

and prayer; the Rev. W. B. Crathern, of Dedham, delivered the funeral address; and the Rev. J. Jennings concluded the affecting duties with prayer.

In selecting a minister to occupy the vacant pulpit on the following Sabbath, and to attempt an improvement of the impressive event, the attention of Mr. Stevenson's family, and of his church, was immediately directed to the Rev. J. M. Ray, of Sudbury—members of the same christian church—students of the same academy—pastors of large congregations for 47 years within a few miles of each other—and associates in the same works of christian benevolence, they were united by a friendship of no ordinary kind. Mr. Ray complied with the request of his friends, and preached to the mourning congregation from 1 Cor. xv. 54. in the morning, and in the afternoon from 2 Peter v. 4. "*And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away;*" a passage which had yielded much consolation to our departed friend.

Mr. Ray delivered his sermons with that deep emotion, which the recollections of a friendship of more than half a century were calculated to excite, and they were listened to by an auditory more numerous than was ever known to assemble there before, all of whom seemed much affected and impressed.

It is not the design of the writer of this memoir to attempt, in closing, any thing like a finished portrait of his venerable friend, especially as he is permitted to insert a striking sketch of his character from the able pen of a beloved brother; yet he cannot refrain from recording a few facts illustrative of his parental, ministerial, and social character. "In the endearing relation of a *father*," says his daughter, "his character shone with peculiar loveliness. He was particularly interested in the edu-

cation of his children, taking upon himself the office of preceptor, and encouraging them to ask for information, and to lay before him any little difficulties which might occur to their minds in the course of his instructions. During their childhood, it was his frequent custom to speak to them, particularly on the Sabbath evening, upon the great concerns of religion, in a manner the most affectionate and impressive." In writing to one of his daughters, he said—"My fondest hopes, wishes, and prayers are, that you may have an early experience of the sweetness of real religion. How shall I then think myself most amply compensated for all the unwearied care and solicitude I have employed in your education, and for all my assiduity, that your mind may receive the most indelible impressions about the interesting truths and blessings of the Gospel. How much superior will be your happiness above those poor vain things who are all taken up with dress and fashion, whose attention is all confined to the body and to this world, and whose little minds never stretch themselves to think of the grand concerns of an eternal world!"—He often remarked, "I look back with peculiar pleasure to the dedication of my dear children to the Lord in Christian baptism; and can truly say, I never experienced greater enjoyment than those seasons afforded."

As a *minister*, "he combined the dignity of age with the animation of a youthful preacher: his discourses were delivered with pathos and affection, simplicity and earnestness, which seemed with Jeremiah to say, *if ye will not hear me, mine eyes will weep*. The sweet tones and cadence of his voice, the propriety and ease of his action, and the benevolent expression of his countenance, will never be forgotten by those who heard him." "His discourses," said Mr. Ray,

were plain, affectionate, and truly evangelical. The division of his subjects was easy and natural; and his delivery earnest and impressive. His strain of preaching was generally experimental and practical."

In the *pastoral* relation he was peculiarly exemplary: for the people of his charge he entertained a parental affection; and often would he express, with great emotion, how earnestly he longed that they might become his joy and crown of rejoicing at the great day of the Lord. He was peculiarly attentive to the children of his flock, and sought by all that was cheerful and affectionate in the parlour to secure their attachment, whilst he laboured in his catechetical exercises and in the pulpit to inform their understandings and impress their hearts. His method of catechising was formed on the practice of former, and certainly in that respect, of better days than ours. He devoted the Saturday afternoon to the service; when the children and young people assembled, and, according to their abilities, repeated that portion he had required of them. He would then ask short questions, in a familiar and affectionate manner; and then, after a paternal address closed the exercise with prayer. Those young persons who could repeat the whole of the Assemblies' Catechism, were, on the Lord's-day afternoon, gathered around the clerk's desk—where Mr. Stevenson offered the first prayer—then he would, in the presence of the whole congregation, put a question to each of the *catechumens*, which being answered, he would examine the whole class upon the subject of one of the answers, and explain it more fully to the congregation, and seek particularly to apply it to the consciences of the young: after which he ascended the pulpit, and proceeded in the usual services of the afternoon.

In his *social* character he was universally beloved. The affec-

tions of his heart were not confined to that denomination of Christians to which he belonged; he loved and cultivated an acquaintance with good men of different persuasions, and received from them frequent proofs of their regard. He was the warm friend and zealous advocate of those institutions which were formed for the purpose of extending the knowledge of the Gospel. He excited his people to a liberal collection for the Missionary Society in the first year of its existence, and he proved its steady friend to his dying day. He put £50 into the hands of the venerable tutor of the Missionary Seminary, to educate a missionary for one year; and intended to have continued that contribution *annually*, but for a change in his circumstances which led him to moderate his liberality. On the last Sabbath of his life, he exclaimed, "I hail the first glimmering rays, the early dawn, of that glorious day when the knowledge of the Lord shall enlighten the whole world."—He was one of the early friends of the Bible Society, in the county of Essex; and at the spring meeting of the Associated Ministers, in 1810, he proposed that a letter be addressed to the secretaries of that noble institution, expressive of their earnest desire to co-operate with them, by the establishment of auxiliaries, in their benevolent exertions; to which a reply was received, that the county of Essex was not thought to be prepared to come forward on so extensive a scale at present, on account of certain *episcopal* influence, which was then powerfully employed in the diocese of London against the society. However, in the following year, Mr. Stevenson and his brethren saw, with pleasure, the formation of those most productive auxiliaries which now exist in the county; and felt satisfied, that they were *ready a year ago* to embark in a cause which has ever since enjoyed



their efficient patronage and powerful support.

He left, by his last will, £50 to each of the above societies, and the same sum to five other valuable institutions. It was to be expected, that the association, of which he was so long an ornament, would deeply feel his loss; and at its last meeting the effect of that, and a more recent privation,\* caused a depressing gloom to be felt by all its members. The following minute was entered on its journals, with the approbation of all present:—"This association records, with feelings of pain and grief, the loss it sustained on the 1st of January, 1822, by the sudden removal of the Rev. R. Stevenson, who had been for twenty-three years its highly respected secretary: the soundness of his judgment, the kindness of his heart, and the fervent spirit of piety which animated his breast, and constantly discovered itself in his conversation, will cause him to be remembered with emotions of respect and affection by those who knew him, as long as recollection remains; and will assuredly make his name to be handed down as that of one of the excellent of the earth, to the succeeding generation."

The public sermon delivered before the Associated Ministers by the Rev. A. Wells, of Coggeshall, at Colchester, on that occasion, gave him a favourable opportunity of referring to the character of the deceased, which he sketched in the following just and appropriate manner:

—"Of the late Rev. Robert Stevenson, so long the father of this association, and its efficient officer, I need but mention, that his grey hairs formed his last claim upon our veneration; though they too, were to him a crown of glory, being found in the way of righ-

teousness. The courteous saavity of his manners, and the warm affection of his heart as a man; his eminent piety, and consistent holiness as a Christian; his long, faithful, and zealous labours as a minister; his high and honourable character, which commanded universal respect—form an assemblage of excellencies, which we all with joy remember he possessed, but with sorrow reflect that we have lost. He was a man whom we could not regard with a mere cold esteem, but with a warm affection: he was beloved wherever he was known: every one had a place in his heart, and he had a place in every one's heart. He made it apparent that he loved us all, and so made it impossible for us to withhold our affection from him. His loss is a loss which touches our hearts: we do not merely lament it on public grounds, but every one feels that he has besides a private cause of grief. On occasions like the present, he diffused kindness and benignity all around him; and he did not more advance the cause of God in public, than he contributed to the cheerful pious pleasures of the more private circle. His name will long live among us; and in coming years, those, who in youth had the honour of his acquaintance, will, in their more advanced years, mention him to the rising generation of their brethren, as one of the worthies who adorned the county in their early days, and to whom they then looked up with a veneration, which time will not have the power to erase or weaken."

*A list of Mr. Stevenson's Publications.*

1. *The Principles of the Revolution asserted and vindicated, and its advantages stated*, a sermon preached at Hedingham, 5th of November, 1788.

2. *Victory over Death*, a sermon preached at Sudbury, April 4th,

\* The death of the Rev. S. Newton, of Witham.

1822.]

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1790, on the death of Mrs. E. Ray.

3. *An Introductory Discourse* at the Ordination of the Rev. C. Dewhirst, at Bury St. Edmunds.

4. *The Living Temple*, a sermon preached at Halsted, Essex, May 10, 1791, on the death of the Rev. J. Field.

5. *Village Preaching considered and enforced*, preached at Dunmow, 23rd of April, 1799.

6. *An Address* delivered to the Rev. T. Craig, at his ordination, Oct. 12, 1802.

7. *The Power of Divine Grace, exemplified in the insufficiency of the dispensers of the Gospel*, a sermon preached at the Gravel-pit Meeting-house, Hackney, June 30, 1813, before the constituents of Homerton Academy.

8. *The Scripture Portraits*, in four volumes, duodecimo.

9. *The Christian Sabbath*, with hints for its better observance, 18mo.

J. B.

*Finchingfield.*

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ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON SPIRITUAL MINDEDNESS.

MAN, in a state of nature, is alienated from God; and nothing short of a Divine power can effect a thorough change of mind, and produce those dispositions and habits, which at once form the Christian character, and fit us for a state of pure and perpetual happiness in the world to come. Instruction and discipline may give enlargement to the understanding, and lay restraints upon the violence of corrupt passion, but the energy of sovereign grace is necessary to illuminate and sanctify the soul. When this great work takes place, it cannot be long hidden; the stream of the thoughts and feelings is turned to new objects and pursuits; for they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit.

To be spiritually minded, is to have a just and clear perception of the nature and importance of those grand truths which are taught, and those precious provisions which are exhibited in the Gospel of our Lord Jesus Christ. The natural man, saith Paul, receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually dis-

cerned. To one who has never felt the quickening impulse of Divine grace, the Gospel is a dark mystery. Nor do I speak merely of the gross profligate: the man of decent moral habits, who shuns with disgust the debasing excesses of vice, and cherishes a refined sense of propriety in his social intercourse, and a lively relish for the sweets of domestic privacy and friendship, may neither see the nature, nor feel the importance, of evangelical truth. Even from the man of enlarged capacity, while he can trace the connection of arguments, admire the beauty of descriptions, or the fitness of moral precepts contained in the Bible, the characteristic principles of Christianity may still be hidden. There is here a region of light and liberty, into which the natural man, however gifted and trained, never enters. But when the veil is removed from the heart, the design and excellency of the Gospel are perceived, acknowledged, and felt; the moral attributes of Deity, manifested in the person and work of Christ, attract the soul as with a powerful charm, inspiring sentiments and feelings, which shrink from the contact of pollution, and rise above the allurements of vanity and sin.

To be spiritually minded, is to have an habitual taste and relish for the sublime exercises of devotion. Men of the world may go through the services of religion as a kind of task-work, from which they are eager to escape; and the sentiment of the heart, if put into language, would be, "What is the Almighty, that we should serve him; and what profit shall we have if we pray unto him?" But he who has been regenerated, aspires to an intimate fellowship with the Father and with his Son Jesus Christ. Since new principles were planted, and new desires kindled within him, new associations are formed, and new pleasures pursued by him. He not only tastes the good word of God, but digests it, meditates upon it, and extracts from it a sweetness which cheers without cloying the inner man. Fired with the love of Christ, and filled with the Spirit of adoption, he is drawn to the throne of grace, to hold communion with Him whom he delights to address with reverence and filial confidence, as Abba Father. After being vexed and harassed by the cares and secular engagements of the world, he returns to devotion as to his own element, breathing out his desires to God, and triumphing in the righteousness and grace of the Lord Jesus Christ.

To be spiritually minded, is to have a deep and permanent sense of the value, greatness, and glory of eternal realities. The world is the resting-place and home of a carnal man; and it is no wonder that things seen and sensible should form his portion. Spirituality of mind disposes us to quit the beggarly elements of time and sense, for the blessed joys of heaven. How little and mean are the hard-earned and uncertain riches, the vain and glittering distinctions, the low and unsatisfying pleasures of earth, compared with the treasures, honours, and delights, which are

at God's right hand! Faith gains, as from Pisgah's height, a view of the promised land, and the city which hath foundations, whose builder and maker is God. It is impossible to form a true estimate of this world, without turning our eyes steadily and intently on the world to come. As our present joys appear dull and defective, so our present afflictions seem light and momentary, "while we look not at the things which are seen, but the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Spiritual mindedness consists not in the exercise of intellect, or the enthusiastic excursions of fancy. Men may study the theory of Christianity, without experiencing its power; or may feel some emotions of hope and joy, without understanding its truths. The spiritually minded are under the habitual influence of gospel principles, penetrated with love to God, and desiring to be formed after his image. Happy! thrice happy is the soul, that leaves the dreggy and impure pleasures, the dry and insipid husks of the world, to drink the pure water of life, and feed upon the hidden celestial manna!

"Our advancement in the christian life ought not, however, to be measured solely by the rise or fall of sensible emotions, which are frequently more lively and vigorous upon the first impressions of religious truth, than in a more confirmed and settled state of grace. But where there is a more habitual and determined undervaluing of present things, a growing contempt of the world and all that composes this uncertain and fugitive state, a more abiding sense of the surpassing greatness and excellency of spiritual and eternal objects, and a more composed and unvarying satisfaction in the contemplation of them, with an in-

crease of meekness, mercy, charity, and the fruits of righteousness, there can exist no reasonable doubt of the growth of spiritual mindedness." The Christian has need of great watchfulness and continual prayer. Let him be intimately conversant with the Holy Scriptures, and avail himself of every help, by which his progress in the divine life may be promoted. And here I cannot but recommend a valuable treatise by Dr. Owen, entitled, *The Grace and Duty of being Spiritually minded*. "It was originally the subject of his private meditations," says his sensible biographer, "during a time in which he was entirely unfitted for doing any thing for the edification of others, and little expecting he should be able to do more in this world. Scriptural spirituality, will enable to bear the perplexities and the pressure of distress, and to resist the elations and other unholy tendencies of prosperity and honour. This state of mind, which is the opposite of earthliness, as well as of carnality; which is the result of the peculiar and habitual influence of the spirit of Christ; which consists in the constant exercise of faith on the divine testimony, of hope in the certain promises of the Gospel, and of delightful fellowship with the Father and with his dear Son, is admirably described by Owen. This is the life which every Christian is called to cultivate, and without which no name or profession is of any importance. Its operations may be manifested, and its felicities enjoyed in a palace or in a cottage. It is the name which only he who receives it knows, the water of life, which proceedeth from the throne of God and the Lamb, and of which he who drinks, never thirsts again for worldly or sensual happiness. It is, in a word, that immortal existence, which is begun on earth, and perfected in heaven."

Nothing is indeed more common, than to hear Christians complain of the unfixedness and levity of their minds, and the coldness and stupidity of their hearts, in reading, hearing, meditation, and prayer. Allowing the fact, that remaining depravity is the radical cause of all this, are there not many subordinate causes which operate to produce such effects? Perhaps they may be traced to some questionable self-indulgence; to a laxity of discipline, to a love of mixed company, or to an eager entering into competitions of worldly business. In such cases, it is vain to expect that a passing hint of christian counsel in private, or some new explication of doctrine in public, can suddenly charm away an evil, which has been long accumulating. A humble, holy, and heavenly frame of mind, can only be recovered by self-denial, by vigilance, and by devotion. It is by looking to Jesus with an eye of faith, by praying in the Holy Ghost, by waiting at the Divine mercy-seat, that we must regain that calm serenity and sacred ardour, which filled and animated us in our happiest and best hours. Let then the languishing Christian, instead of making useless complaints, take the same course as the Psalmist and cry, "Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit." J. T. B.

#### NATURE AND ART.

It is strange, but it is not less strange than true, that the mind, the intellectual part of man, is more strongly excited by the sight of the works of art, than by expatiating amid the beauty and magnificence of nature. When we contemplate the lofty inventions of the painter, the sculptor, the architect, we think far less of the materials out of which they are wrought.

or the tools by which they were constructed and realized, than of the fancy which devised them, and the mental sway which controlled and guided the muscular and mechanical powers by which they have been placed before us in all their glory and grandeur. We take a flight beyond the living canvas, the breathing statue, the awe-inspiring dome, we look onward to the man, the intellectual, the enchanter who has spell-bound our faculties by the magic of his genius, and we hail with intensest admiration the immortal memories of Phidias, Agassander, Raffaele, Angelo, and Wren.

But we wander amid the sublime and beautiful of nature with utter listlessness of mind; we pass negligently through scenes of brightness, compared with which the glories of the Acropolis or the Forum are tame and insipid. The harebell from which we brush the dew, the "green colonnade" beneath whose playful foliage we take our noon-tide walk, with all the countless varieties of grace and charm which every where surround us, fail in their impressive appeal to our understandings! We trample on the rich tapestry of the field; we saunter beneath the waving canopy of the grove; we move along below the mighty arch of heaven, glorious with the "fount of light" or "fretted with golden stars;" and all this beauty, all this boundless wealth and splendour, can obtain nothing from us beyond a cold and casual compliment; or at most, a transient and undefined emotion of wonder and admiration.

And yet here is art—exquisite, unrivalled, inimitable art. Here is that which should awaken astonishment, indeed, and admiration, and fervent gratitude, as well as deeply and permanently impress all our best feelings; but which should also habitually exercise our minds, our reasoning and discriminative faculties, lead us onward

and upward, and fix our thoughts and meditations on the Supreme Intellect which planned and made, and set in motion, and keeps in order, this stupendous frame.

It is admitted that in the works of human hands, there is something which more immediately reminds us of the intervention of mind. We are in possession of their history; we know the processes of preparation and construction; the sketch, the model, the projection, lie before us. There is the actual trace of the crayon or the brush—there the master-stroke of the chisel which gave expression to feature or energy to attitude—and there are the pulleys and levers which moved and raised the enormous masses that commemorate a nation's gratitude or pride. It is admitted, too, that the immediate works of God are completely above our comprehension, baffling our researches into the motives and operations which gave them substance and form, or the laws by which the Great Artificer is pleased to adjust the balance and the movements of creation. When science has burnt out its midnight lamp—when it has exhausted the great vigil of existence—after all its discoveries and speculations, it stops short at circumstances; and the farthest stretch of man's power and perseverance brings him only to the humbling yet elevating recognition,—*what hath God wrought!* When the anatomist has traced out the fine network of the human frame; when he has passed his knife along its finest fibres, and called on us to inspect and to admire the complete systems, arterial, venous, lymphatic, which, by means of injection or immersion, he has preserved in all their intricate ramifications; and when he has demonstrated to us the ducts and channels and floodgates through which the tide of life incessantly fluctuates, and the modes by which nutriment is separated and passed

through its various conduits to the different portions of the body—how far is he advanced towards the solution of the grand problem of animal existence? And when he has traced out his muscular machinery, and given names to the different modes by which it is put in motion—what progress has he made in explaining the principles of voluntary action, or in illustrating the connection or the distinction between volition, sensation, and exertion? He has given names, and ascertained phenomena, and he has done nothing more. When the chemist has set his fires and solvents to work, and triumphed over the stubborn masses which resisted his analysis; when he has evaporated solids, and condensed ethereal essences; his skilful processes have only conducted him to that point where facts break off, and true discovery begins. And when the astronomer has held communion with the highest sublimities of creation, measured distances, estimated magnitudes, determined periods, given hard and high-sounding names to motions and mutations, and finally lost himself in the immensity of space, what has he achieved but the description, definite or vague, of certain phenomena, dignifying the results of his researches and calculations by the name of laws and principles.

But this distinct and, as it were, tangible perception of the processes of invention and production in the works of human art, and that entire repulse which arrests our curiosity when we seek to ascertain the modes of operation by which Omniscience and Omnipotence regulate the machinery of existence,—instead of causing us to disregard the stamp of mind every where impressed on the scenery of nature, should on the contrary lead us unhesitatingly to recognise the wisdom and the work of God. And if we con-

template with deep feeling the marbles of the Parthenon, the colossal granites of Egypt, or the air-hung arches of some lofty cathedral of our native land; tracing in their fine proportions or their skilful combinations, the very presence of intellect and genius pervading and animating the insensible material, with how much deeper awe and veneration should we habitually observe the majestic signs of unerring mind, and all-controlling might, shown forth in all that is "above, beneath, around." Absurd and degrading as is the Pantheistic principle, we can, at least, perceive the steps by which Spinoza arrived at his conclusions, and we may assign some excuse for the overwrought feeling which identified the Creator himself with the visible marks of his presence and his power; but we cannot look upon a blade of grass, or a grain of sand, without turning in indignation from the fool who *hath said in his heart, there is no God.*

Let us then keep steadily in view the necessity of counteracting this erroneous tendency; and while we give a legitimate share of our admiration to the noble achievements of human genius, let us correct the fallacious state of mind which links us to the visible and tangible, and casts an obscuring veil over objects nobler but more remote. When we survey the ever-varying scene of wonder which lies before us, let us accustom ourselves to connect, even with its apparently most insignificant fragments, the recollection that the Divine Mind and the Divine Hand are visible there. We shall find this an elevating and invigorating habit of thought and feeling; it will assist in supplanting vicious indulgences of imagination, and it will yield alimant to that spirit of veneration and love with which we should continually regard the Giver of every good and perfect gift.

## ON THE COVENANT OF WORKS.

*(Concluded from page 354.)*

FROM such reflections we pass, fifthly, To survey the present circumstances of the whole human race under the penalties of the broken covenant.

The condition of human nature is not, as when Adam was in innocence, a state of honour, beauty, and happiness: yet, through the mercy of God, it is not as it might have been, a state of hopeless banishment from his presence, and of consignment to everlasting remorse. The present circumstances of man are those of sin and consequent wretchedness; but yet he is in the realm of Divine mercy where a mediator is exhibited, and the remission of sins is preached.

Throughout the word of God, human nature is supposed to be in a *state of general ruin*.

We now behold but fragments of the original glory and beauty of human nature, when it appeared endowed with high intellectual powers, and destined to immortality. How brilliant is the faculty of human understanding: it allies the soul to God; constitutes it a rational being; and renders it capable of offering to its Maker reasonable obedience and honour. Yet, "how is the gold become dim! how is the most fine gold changed!" Man possessing the faculty of understanding, does not understand the will of God. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The judgment of the mind is founded upon the exercise of the understanding, and if the understanding were free from sin, the conclusions of the judgment would correspond with the dictates of eternal rectitude, and invariably contribute to the best interests of the creature: but under the deteriorating influence

of sin, the conclusions of the judgment are often so erroneous, that the infinitely wise God saith, "My thoughts are not your thoughts; neither are your ways my ways. Conscience is the judgment of the mind, acting upon subjects of moral and religious obligation. If, therefore, sin had not infected the soul of man, this faculty would always have been void of offence toward God and all men. But how many persons are now troubled with evil consciences, while others have consciences seared as with a hot iron: yet immensely the largest portion of the human race have consciences so perverted, as to approve their evil deeds, and even to allow them to think, that they are doing God service, while they are shedding the blood, or embittering the lives of his children. If we proceed to contemplate the human will, we find a most noble principle debased in a deplorable degree. When all its decisions were subject to the will of God, it was constituted his vicegerent in the soul, and it maintained a supreme control over all the inferior faculties; but as it now operates, its resolutions are characterized by universal and almost avowed hostility to the ordinances of that glorious Being, who "doeth according to his will in the army of heaven, and among the inhabitants of the earth." What then shall we say of the affections of the soul? If one faculty be more debased than another, the deepest degradation is to be found among these powers. All were originally formed for the most ardent and pleasurable service of God; whereas, sin has so corrupted every one, that no principle of purity remains in them, and it has been found necessary to call them by new names, in order to characterise their operation, when this dreadful influence arises to a degree of depravation, which even man is constrained to denounce.

"Sin, like a venomous disease,  
Infects our vital blood;  
The only balm is sovereign grace,  
And the physician God.

Madness by nature reigns within,  
The passions burn and rage;  
Till God's own Son with skill divine,  
The inward fire assuage."

On such a review of the ruin brought upon human nature, does it not appear, that "the whole head is sick, and the whole heart faint? From the sole of the foot, even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores." Parents would rejoice, if the calamity were limited to themselves, but they find the evil transmitted to their children, and onward to their latest posterity. The natives of any land, if endowed with a spark of generosity, might hail the intelligence, that other lands were free from this bane of human nature; but all are groaning under the same debasement. The age might exult in the prospect of the next generation being elevated to the primitive glory and blessedness of human nature; but the universality of moral evil, considered irrespective of the remedy exhibited by the Gospel, leaves no comfortable hope of a meliorating change; and the general debasement of the mind excludes the desire of such a blessing for others, while the party himself remains under the influence of the principle of sin, and an experience of its consequences.

It is observable also, that the present condition of human nature, is, *a state of individual calamity.*

Of this we have most affecting proofs wherever our observation is directed. Pain and languor often pervade the bodies of men, and in some persons to such a degree, that they scarcely know what the term health implies. Many are subjected to those dreadful afflictions, which tear and rack the human frame to the utmost extreme of misery, until nature is exhausted

in every nerve, and at last sinks down into the arms of death, as a friendly relief from pangs which she is unable to sustain. It is a generally acknowledged fact, that the human frame is in many instances exercised with very severe afflictions, yet few persons beside those in the habit of visiting the hospitals, have any just conception of the dreadful torments occasioned by fractures, wounds, and the innumerable corroding diseases of the human body. If we turn to observe the carnage of the field of battle, and for a moment listen to the cries of the wounded, and the groans of the dying, or behold garments rolled in blood, and the earth drinking in the purple streams of life, as they flow from ten thousand mangled pieces of our nature, who can forbear to exclaim, What hath sin wrought!

Yet all these are miseries of the body, and "the spirit of a man may sustain his infirmity, but a wounded spirit who can bear?" How distressful are the feelings of surviving relatives, when death snatches away one greatly beloved. How keen is the anguish of those whose dearest friends have been slain in battle. How severe are the pangs of many, while stationed by duty and affection in the arduous post of attendance upon very dear relatives, whose bodily sufferings are extreme, and at length terminate in dissolution. This world is converted into Bochim. Here are parents pouring forth torrents of grief over their suffering children, and children weeping at the graves of departed parents. Every fresh circumstance is an additional proof, that the reign of sin is universally productive of misery, and that eventually it entails death.

But the most distressful state of feeling, and that which winds up human woe to its highest tone of relative anguish, consists in the absence of all comfortable evi-



dence, that the spirit of a departed relative is happy. This is not merely the anguish of an hour, a day, or a month, but, like the worm which dieth not, it preys upon the vitals, consumes every means of present comfort, and causes wretchedness through the day, and sleeplessness in the gloomy hours of night: it produces, indeed, a degree of horror utterly indescribable, which constrains a man to exclaim, "O, my son Absalom; my son, my son Absalom! would God I had died for thee, O, Absalom, my son, my son!" But so fully is the present life converted into a state of personal calamity, that to depict its sorrows in all their various scenes, would be a task as endless as their forms and causes are diversified.

Human nature is now further to be considered in a *state of degrading bondage*.

We have heard much of the tyranny endured by Christian captives in Algiers, and the indignation of the British people was roused to vengeance over the degradation of the sons of Africa, torn from their homes by the hand of violence, and for their hard fate as martyred by the lash of the West Indian planter, thousands of hearts bled with sympathy, until at length the consentaneous voice of a generous nation said, "Africa be free!" Of the bondage of Israel in Egypt, divines have often told us, and while the pitiable case of Abraham's posterity has been detailed, our Christian assemblies have deeply sympathised with the patriarchal race, and strongly execrated their oppressors. But let the current of sympathetic feeling be turned home upon ourselves. The bondage into which the race of Adam is brought by "the spirit that now worketh in the children of disobedience," transcends, beyond comparison, all the degradation and misery of those

pitiable circumstances of injured humanity displayed in Barbary, India, or Egypt. That was the slavery of bodies; this is the slavery of souls, and of bodies as under their dominion: that was a slavery sometimes mitigated by adventitious circumstances; this is a bondage most absolute and unrelenting; that was a slavery sometimes bought out, and at the worst it terminated with all its horrors, when death, who levels all but moral distinctions, arrived to emancipate the wretched captive; but this is a bondage that extends beyond the grave, and there the soul finds all this degradation and vassalage wrought up to its consummation, for "the wages of sin is death." Satan, who deceived our first parents into transgression, has ever since remained the tyrant of degraded humanity, and he is continually striving to disgrace and afflict it in an increased degree. Look around upon every side, and behold how the vassals of the devil lie prostrate before the shrines which he has erected, while, like his hideous representative Juggernaut, he drives his horrid car over them, and daily crushes hundreds with remorseless cruelty, and insatiable lust for the blood of souls.

But the human race, in their fallen and degraded circumstances, are again to be contemplated in a *state of gross delusion*.

This is far from being one of the least of those evils which sin has brought upon our afflicted race. Man is deceived by his subtle enemy, the father of lies; and the delusion extends to his own character, to the will of God, and to almost every object around him, and every circumstance of his life. The objects of time and sense are contemplated with a degree of interest which they ill deserve, and the most undue importance is attached to them. They are vain and unsatisfying; they are uncer-

tain and transitory ; yet men embrace them as though they were calculated to fill all the desire of the mind, and would endure through everlasting ages. The love of the world prevails in the hearts of all unconverted men, and although it assumes different aspects in different persons, and even in the same person at different stages of his existence, it is still the love of the world. One indulges an avaricious disposition, and calls it by the honourable names of prudence and economy : another cherishes the lust of the flesh, and pleads the unconquerable propensities of his nature, which he holds to be almost, if not perfectly innocent : some indulge in scenes of gaiety and dissipation, as the theatre, the card party, the ball-room, and the dance, and plead, that these are amusements which do no one any harm. But under all the various pretexts that are offered to palliate antichristian practices, the love of the world is manifestly the reigning principle of their hearts ; and " if any man love the world, the love of the Father is not in him."

Under the influence of views and feelings equally erroneous, men of the world contemplate all their circumstances. When prosperous they vainly ascribe it to the favour they possess with their maker, while they despise the poor and needy of Jehovah's family, as though they were the offscouring of all things, and the very sport of nature. When visited with adversity or sickness, their unsanctified spirits are " like a bullock unaccustomed to the yoke," and they madly reproach the living God as guilty of injustice, in sending upon them afflictions of which they are quite undeserving. The characters of such persons are not always the most unimpeachable, nor their dispositions the most amiable ; but both are contemplated by themselves with the utmost compla-

cency ; and whatever may be the irregularity of their courses, they find some excuse to palliate the case with their consciences. In many other instances such persons erect their crests loftily, and in the pride of their hearts exclaim, " Stand by, for I am holier than thou !" But the omniscient searcher of hearts discerns the inward wickedness that lies concealed beneath all this speciousness and false estimate of character, and he has given a very different decision upon the case ; " He flattereth himself until his iniquity is found to be hateful."

Yet gross as the errors are to which we have already adverted, there are others respecting the character of God, fostered in the unrenewed heart, which are even more fatal and palpable. Men sport with the name and perfections of their Creator, as though, instead of being of all things most sacred, they were of all the least important, and the fairest topics of speculation. The justice of God is almost excluded from the creed of many persons, except so far as it may be convenient for the purpose of having great offenders, and more especially their own enemies visited with divine judgments. The mercy and goodness of Jehovah are attributes which, in their estimation, will cancel all their personal guilt. They exalt mercy at the expence of justice, and find it a convenient way of silencing any remonstrances, reproofs, or forebodings of conscience, which they may sometimes be constrained, however reluctantly, to hear. But whence do these misapprehensions of their own characters and of the attributes of God arise ? It will be found on careful examination of the case, that their minds are under an awfully infatuating influence from Satan, which has produced all these gross and fatal delusions. " The god of this world hath blinded the

minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

We remark again that man by nature is in a *state of condemnation*.

On every sinful creature the curse of Jehovah rests, for the scripture saith, "Cursed is every one that continueth not in all things written in the book of the law to do them." From this sentence there is no appeal; it is perfectly just, and it is certain in its operation. The curse of Noah brought dreadful and long continued affliction upon the posterity of Ham, but their calamities are scarcely to be named in the same day with those awful consequences which result from the curse of the living God. It entails all those calamities which have been already noticed, and at the last eternal misery. It is some slight anticipation of the dreadful effects proceeding from the wrath of God, unconnected with any scriptural views of Jesus Christ, as the appointed means of salvation, that produces a spirit of legal bondage and so many laboured efforts to atone for sin, and work out a righteousness acceptable in the sight of an infinitely Holy God. The desire for reconciliation with God is highly rational, and the dread of his displeasure far from being unsuitable; indeed it would be happy for men in general, if this apprehension of divine wrath were more widely diffused, but the great evil in most cases is, that men cherish the vain supposition that they can atone for sin, and merit the favour of God, and upon this assumption they arrogate honour to themselves, as though they were the most holy, devoted, and meritorious creatures in the whole domain of the Almighty. But how much soever men may flatter themselves on these points, the curse of

God still rests upon them, unpardoned guilt attaches to their souls, and all the horrors of perdition await their exit.

These considerations may lead us to infer finally, that the present condition of man, as a sinner, is a *state of gloomy and awful prospect*.

It is a melancholy reflection, that sinners think so little concerning the scenes of another world, as frequently to quit the present state with tranquillity of mind, while their character and general deportment give the most decisive proofs that they are "enemies to God by wicked works." In other instances, indeed, sinners when assailed by sickness, and arrested by the hand of death, feel those dreadful pangs of conscience which constrain them to cry out with anguish under the present sense, and increasing apprehension of the wrath of the infinitely powerful and inflexibly just God. Fearfulness surprises the hypocrites in Zion; and at a time when the sinner most needs refuge and comfort, the castle which he has built upon a sandy foundation begins to totter; the winds blow, the rain descends, the waves beat upon the edifice, and great is the fall of that man's strong tower. Jehovah saith, "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it. From the time that it goeth forth it shall take you; for morning by morning shall it pass over by day and by night; and it shall be a vexation only to understand the report."

But whether awful anticipations

of that dreadful season are endured, or the days of a sinner pass away in a state of spiritual insensibility, and the inconsiderate spirit slip out of the body, and relieve herself from all the engagements of time with the gracefulness of a courtier, or the ill timed merriment of the deistical Hume, when once dislodged from her clay tabernacle her portion is the same; her state is fixed for eternity; the term of divine forbearance is concluded; and there remains for her only "a fearful looking for of judgment and fiery indignation;" "blackness and darkness for ever;" "the lake of fire and brimstone," kindled by the breath of the Almighty, and all the horrors of Omnipotent vengeance. "Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled; this shall ye have of my hand, ye shall lie down in sorrow."

Could the awful scene be described with all the imagery of ancient oratory, and all nature be made to contribute to the gloomy theme, still the misery of a lost soul would seem to be but glanced at with half a thought: even the momentary anguish would remain untold. But it is eternity that consummates the wretchedness of the damned. It is the hopelessness of relief, that makes Satan bite his chain, and causes the souls doomed to the abode of the devil and his angels, in mere desperation to curse their God and their king. Who can describe the pang that goes through the soul of a transgressor, when convicted in the penalty of death before an earthly tribunal; he hears the sentence pronounced, and the judge admonish him to improve his time to the best purpose, for no mercy will be extended to him: it is a pang which often makes the most stout-hearted and hardened delinquents sink almost lifeless upon the spot. Yet

the very admonition to improve the few remaining moments of life, holds out the hope of divine forgiveness, although man is restrained by the nature of the crime from shewing mercy. What then must be the feelings of a soul doomed to the pains of eternal death; without a glimmering hope of mercy, without a possible termination, without even an abatement of that intolerable misery.

We may now close our reflections on this subject, by noticing, Sixthly, Some points of agreement, and some of dissimilarity between the covenant of works and that of grace.

The subject to which our attention has been directed, is not of an alluring kind, and indeed, it is not likely from its gloomy and abasing tendency to carry with it many attractions. Yet it is a subject highly proper to be at times considered, that we may learn our original state, and the dangers connected with it, so that all may be humbled under a sense of sin, and that, while this is declared to be the accepted time, those who have not fled for refuge to lay hold on the hope set before them, may be excited to an earnest inquiry concerning the means of salvation.

It is our unspeakable mercy to know, that there is another covenant made with another representative, and that as all who were comprised in the covenant with Adam died, so all who are comprehended in the covenant with Christ are made alive. The subject of the covenant of works does not necessarily lead to a discussion of the covenant of redemption, or of that of grace, which is in fact but a branch of the same. Yet some remarks on the contrast of the two covenants will not appear unsuitable, especially with the design of leading those, whose legal hopes are slain by the preceding consideration, to seek by earnest prayer, that in them the life of

evangelical obedience may be produced.

There are points in which the covenant of works and the covenant of grace agree. Some of the parties concerned are the same, God being the author of each, and man being the recipient and subject of both. Each covenant contains promises, and those promises extend to eternal life. The condition of both covenants is the same, for the covenant of redemption, no less than that of works, requires perfect obedience. God is as holy viewed as the contracting party in the covenant of grace, as in that made with Adam, and he never can admit any to communion with him, but upon principles of holiness. Finally, the proposed end of both covenants is the same, as both contribute to the divine glory; for God can do nothing that has not his own glory for its ultimate object, that being the highest possible good in the whole economy of nature.

But there are other points in which these covenants differ greatly. In the covenant of works, God appears in the character of a supreme lawgiver, dealing with his creatures upon principles of pure equity. In the covenant of grace, he appears as an infinitely merciful God, freely bestowing pardon upon sinners, whom he has in the exercise of sovereign mercy chosen to everlasting life. In the covenant of works there could be no mediator, but under the dispensation of grace all parts of the covenant are ordained in the hand of Jesus as the great mediatorial person. The covenant of works, therefore, required that the individual placed under it, should perform all its conditions for himself; but the covenant of grace not only permits but ordains the performances of its requirements by the mediator. In the former covenant, the party subject to it is considered as per-

forming and meriting in his own person, but in the latter the same party is referred as believing, and his faith is imputed unto him for righteousness: all boasting is excluded, and saved sinners are taught to say, "Not unto us, not unto us, but unto thy name, O Lord, give glory." Finally, the covenant of works was but transitory, extending, at most, only through a certain probationary term, and being soon broken, it ceased for ever to be a covenant of life; but the covenant of grace insures the final perseverance of its subjects, and imparts blessings of the highest order through an endless duration.

In closing our contemplations on this subject, it becomes us to remember that every individual of the race of Adam is under one of these two covenants. He is either under the broken covenant which he can never fulfil, and the curses of which must sink him to that fiery pit where is everlasting weeping, wailing, and gnashing of teeth; or he is under the covenant of grace, entitled to its promises, and warranted to rejoice in the liberty of the gospel. "Examine yourselves," saith St. Paul, "whether ye be in the faith, prove your own selves; know ye not your own selves how that Jesus Christ is in you, except ye be reprobates." Think how near your dying day may be, and when that solemn period arrives, the past enjoyments of earth will prove no solace to your souls; but to have a good hope through grace of a blessed immortality, will enable you to appropriate to yourselves the strong apostolic language, "O death, where is thy sting? O grave, where is thy victory?" Let sinners, therefore, look with the eye of faith to him who was promised as the seed of the woman, destined to bruise the serpent's head. Let them look to him who was afterwards recognised as the Son of

God, and yet the man of sorrows and acquainted with grief, bearing our sins in his own body on the tree. Let them look to him as the risen Saviour, and glorified intercessor of his church. Beholding in him a Mediator able to save unto the uttermost all who come unto God by him, let them commit into his faithful hands the everlasting interests of their immortal spirits.

LETTERS FROM DR. DODDRIDGE  
TO THE REV. MR. STEFFE.

*Northampton, May 8, 1735.*

Reverend and worthy Sir—Your great goodness will pardon me, if, after the fatigues of a sacrament day, I write but a small part of what my respect to you, and concern for yours, would otherwise dictate, in answer to your last. Your elder son returns with the best assurances I could wish to give you of diligence in study, proficiency in knowledge, sobriety and prudence of behaviour, and I hope I may add, with some growth in grace. I have the most pleasing expectations of his being eminently useful. As for your younger, I am greatly pleased to see your sentiments of his letter just such as mine were. The purpose for which I sent it to you, required that it should be uncorrected by me; and his master tells me, he did not see it. I saw him the other day, greatly surprised at his genius and proficiency. He is now a much better scholar than most that come to me. Had I known he had gone so far, I would not have advised his settlement with Mr. Lee; but as he is there, I beg that if you think fit he may be continued a little while longer; for, I fear, his being taken away, would quite break Mr. Lee's too tender spirits, and ruin his school, and perhaps his family. I know, Sir, that he has not all the advantages he might have in some few excellent schools;

but you will please to recollect, that he is sheltered from many temptations to which many are exposed in them. Something to the purpose his honest diligent master is doing with him; and he has none to clog and hinder him. He is under the preaching of a most excellent man, Mr. Some, than whom I know none more wise to win souls; and Mr. Farmer is now going into the family, under whom he will have great opportunities of improving both in classical studies and in Divine knowledge, and the gift of prayer, for which this young gentleman is peculiarly eminent. And he is so good as to promise, that when he is at home, as he will generally be, he will read some Greek classic daily with your son, and review his Latin exercises. On the whole, Sir, I refer the matter to your judgment, only adding, that if he continues with Mr. Lee, I will engage, when he is fit for academical studies, either to procure an exhibition for him from London, or to give him his learning. I must not enlarge farther, but conclude, cordially thanking you, dear Sir, for the honour you do me in committing one of your sons to my care, and intending me another. I will endeavour to shew my gratitude by labouring to the utmost for their service: and I heartily pray that the great and good Shepherd of Israel may spare your valuable life, that you may long feed the flock committed to your charge, and may see your sons workmen, who need not be ashamed, rightly dividing the Word of Truth. Our united services attend you and your pious and worthy consort. I am tenderly sensible of the kind concern you express always for me and mine, and assure you, that were not your distance and my work so great, I would not leave it merely to my pen to tell you how much I am, Reverend and much esteemed Sir, your very affectionate, though un-

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worthy brother and obliged servant  
in the best bonds,

P. DODDRIDGE.

My young gentlemen send their  
humble services, and thanks for  
your kind remembrance of them.

Reverend Sir,—I inclose your  
son's bill: Mr. Barker answers for  
£20 a year. We balance accounts  
at Christmas and Midsummer, and  
'tis probably but little that will  
come to your share. I have not  
time to give you a large account  
of your son; he will tell you what  
he studies, and I hope, Sir, you  
will see that he has not lost his  
time: I have done what I could  
for his service; and I can assure  
you, he has been very diligent, and  
is constantly sober, obliging, and,  
on the whole, very exemplary in  
his behaviour. The sentiments of  
wisdom and piety, which it was  
your early care to infuse into his  
mind, he seems so to have imbibed,  
that I trust the tincture of them  
will never wear out. 'Tis a great  
pleasure to me to think, that if  
God continues my life, he has five  
years more to spend with me.  
I hope his education will be then  
so far advanced, that his reverend  
and worthy father will judge him  
fit for the great work before  
him. He will witness for me that  
'tis my great labour to form my  
pupils to candour as well as se-  
riousness, and to promote a zeal  
about the great things in which  
we all agree, rather than the little  
matters in debate amongst us. 'Tis  
my hearty prayer, kind Sir, that the  
best of blessings may always attend  
your ministrations, and that you  
may be as happy in every relation  
and circumstance of life as, I per-  
suade myself, you will be in this  
gentleman, your son. I am,  
Reverend Sir, your very affection-  
ate, though unworthy brother, and  
humble servant,

P. DODDRIDGE.

*Northampton, June 3, 1734.*

My wife's service joins with  
mine to yourself, and lady, and  
family.

I can truly say I receive your  
letters with all the reverence and  
tenderness which I should pay to  
those of a wise, pious, and conde-  
scending parent, but I delay an-  
swering them to a shameful de-  
gree, which, perhaps, few but your-  
self would have the goodness to  
pardon. I don't plead business for  
my excuse, for I look upon my  
correspondence with such friends  
as Mr. Steffe as a very considerable  
part of my business; but I was  
willing to wait till I could say  
something certain as to what is to  
be expected both from and for your  
younger son. My expectations  
from him are very considerable.  
Few have brought more learning  
hither, or received more here in so  
little time. What he does, I leave  
it to him to tell you; 'tis enough  
for me to tell you how he does it;  
and one short word will serve, when  
speaking of both your sons—*well*.  
As to the provision made for him,  
I assure you, I have writ, since  
the date of my last to you, several  
long letters on his account. As he  
passed his examination with great  
honour, I transmitted the testimo-  
nial to some friends in Town, di-  
rected to Mr. Goodwin, late of  
Yarmouth, who rejoices in an op-  
portunity of serving you; and as-  
sures me, that he questions not  
but at their next meeting for the  
admission of pupils, which will not  
be till February, the Congrega-  
tional Fund will order him £12 a  
year, which is their highest exhi-  
bition to country pupils. Since  
this, I received a letter from your  
old neighbour, Mr. Say, late of  
Ipswich, inquiring after his cha-  
racter, which, when I had sent up  
at large, he returned me an answer  
the very next post, which was last  
Friday night, to tell me, that a  
friend, to whom he had communi-  
cated it, had promised £6 a year

to him, to begin as from last Midsummer, and to be continued even after that from the Fund should come in; so that here will be an unexpected provision for his board and teaching. I am sure, dear and much honoured Sir, you cannot receive this news with more pleasure than I transmit it to you. The occasion of Mr. Say's service to us was so providential, I cannot forbear mentioning it. He chanced to be in company with our worthy friend, Mr. Barker, who hearing him name his worthy friend Mr. Steffe, asked him, if he knew the Christian name of the eldest of his sons with me; this gave Mr. Say the hint of your having a younger son with me, on which he happily recollected that a friend of his had just before inquired after a hopeful lad at the academy, who needed assistance in his education. There is, methinks, Sir, so much of the Divine goodness in this concurrence of little circumstances, that I am sure it will endear it greatly to a heart, so well disposed as yours to refer all to him who is the Author and End of all. Should you think proper to write to Mr. Say on this occasion, a letter directed to him in James-street, Westminster, will probably reach him. I paid £4. 14s. to Mr. Lee on your account, but apprehend some mistake in the bill, which shall, if so, be carefully rectified. I cannot conclude, without my humble thanks for this double trust which you honour me with, and which, as God shall enable me, I will now take double care to answer. I am conscious to myself of many defects; but hope, what is wanting in the learning and capacity of the tutor, will be made up by the genius and application of the pupil. And I have the pleasure to tell you, I know not that parent who has two sons who seem to me to promise more eminent usefulness in the church of Christ, if it please God to add humility to the other gifts and graces, which,

I apprehend, he has bestowed on both. When writing to one of your character, I know not, Sir, whether I should condole or congratulate you on the late menaces you have met with for the sake of your care to keep a good conscience. It seems to me to entitle you to a set of peculiar blessings due to persecuted saints: I hope God will restrain their malice, and confirm your faith; and beg, that if the opposition should grow formidable, you would please to inform me of the particulars, and I assure you, I shall be ready to do my utmost for your service, if the little interest I have with some of the great ones can be thought of any use. Perhaps God has been pleased to give me that interest on purpose that it might be used on such an occasion as this; at least, I am sure, that merely to have attempted any thing in so good a cause, and for so dear and venerable a friend, will be one of the greatest imaginable pleasures to, reverend and very dear Sir, your most affectionate, though unworthy brother, and much obliged humble servant,  
P. DODDRIDGE.

My wife sends her humble service to you and your good lady, and abundant thanks for your kind concern for her and the dear little ones, who are all, through mercy, well. I hope, Sir, all your children are so, and desire my hearty service to all of them near you. My academics join in thanking you for the honourable and affectionate mention you are pleased to make of them, and return their humblest services. How happy should we all think ourselves in an opportunity of waiting on you here. May the great Physician strengthen your weak constitution, and bring us to meet with joy in his heavenly presence, where neither the malignity of diseases or enemies shall molest us any more. Pardon the length of this, I fear, hardly legible letter: it was *ex pectore pleno*.



416 *On the Neglect of Baptismal Registers among Dissenters.* [AUGUST, ON THE NEGLECT OF BAPTISMAL REGISTERS AMONG DISSENTERS.

(To the Editors.)

YOUR correspondent T. H. (March, p. 132,) has very properly called the attention of your readers to a gross inconsistency which I fear is not unfrequent among dissenters in large towns, of applying to the clergyman of the parish to baptize their children, by which they countenance the *sign of the cross*, which all dissenters consider as superstitious, and tacitly assent to *declarations* about *regeneration*, which most dissenters consider as unscriptural and false. I do not think that this conduct is to be attributed to any latent superstitious reverence which the parties entertain for the clerical administration of this ordinance, nor can I think with him, that it generally arises from ignorance of that important doctrine, which the old canon law declared, which Blackstone illustrated, and Sir John Nicholl, in his elaborate judgment on the case of *Kemp v. Wicks*, has for ever confirmed—that *lay-baptism is valid—valet baptismus etsi per laicos ministratur*; but I must attribute it to a natural anxiety which many parents feel, that the births and baptisms of their children may be recorded where a copy of the register may be easily obtained—and which many are suspicious might not be the case if their children were baptized by their own pastors. Not that I mean to insinuate that the dissenting churches of the metropolis and other great towns of the kingdom, are destitute of baptismal registers, but that as particular churches in such places too frequently become extinct, they do not afford a sufficient security to those who wish to be safe in this matter.

Mr. Walter Wilson tells us, in his *History of the Dissenting Churches of London* (which however does not record them all), that

*thirty-seven Pædobaptist churches* have become *extinct* since the revolution: now I would ask, where are to be found the registers of these churches? Is there not cause to fear that most of them have been destroyed as *waste paper*, or if they exist, all traces of where they are to be found are for ever lost? And yet on the pages of the registers of these defunct churches, many a name is recorded with which much valuable property is connected, and the welfare of many families may depend. If then dissenting churches have become extinct, and their papers have been lost, and if there are other churches “where the things which remain are ready to die,” and whose documents may soon share the same fate, can we wonder that cautious parents are to be found not willing to commit a register, which may eventually prove of the greatest importance to their descendants, to such precarious custody? I know more than one instance in which this painful fact has been pleaded in justification of the alleged inconsistency, and I am convinced that until the minds of such parents are satisfied, that dissenting registers are equally secure with parochial ones, their pastors will be deprived of the most favourable opportunity of giving useful advice, exciting pious emotions, and of establishing pleasing associations in their minds.

The importance of this subject was felt eighty years ago by the dissenting deputies of that day, and they obtained permission from the trustees of Dr. Williams's estates, which is renewed every year, to deposit a general register of births of children of dissenters in the Library at Red Cross Street, where, for a trifling expense, the facts may be recorded\* with a se-

\* The Librarian attends every Tuesday, Wednesday, Thursday, or Friday, between the hours of 10 and 3, (except in the month of August and Whitsun

curity equal to any parochial record in the kingdom. Now wherever this fact is known, there can be no apology for seeking clerical assistance, and as dissenters, the parties are "without excuse." But as I fear this arrangement is very partially known, permit me to suggest to the respected pastors of the dissenting churches in London and its environs, that if they were uniformly to recommend this mode of registering, as well as the entry of particulars into their own books, or if they were to go a step further, and undertake the little trouble for their friends, it would be an act of attention which they would not fail to appreciate, and would remove what I conceive to be the great cause of the inconsistency from among the dissenters of the metropolis.

I am not aware that the dissenters in the country, especially in the more secluded parts, are guilty of the irregularity of which your correspondent complains, though, I imagine, many of them might make out a better case than even their metropolitan brethren, if they needed it. For there is reason to believe, that if the registers of the London churches are sometimes lost, many of the rural churches never had any public register to lose, and that till within a few years the subject has never been thought of by them. I know a village church which existed in 1703, and has always been attended by many persons of property, that never had a baptismal register till 1815, and I have now before me the private papers of several distinguished country ministers who have made memoranda of the baptisms they administered in a most irregular way: thus, at

the end of an old copy of Sternhold and Hopkins, one writes, "A Catalogue of the Children Baptized by the unworthy Servant of Christ, J. H. 1730;" within the cover of a dirty pocket book, and among all the expenses of the good man's house, a second records, "A List of Children I Baptized while at T——;" whilst a third has entered them with all the minute particulars in his private diary, blended in one record with his devotional feelings and domestic history. Such neglects have been, and though it may be stated to the honour of the present race of ministers that they are generally more attentive to the proper discharge of this important duty than their predecessors, yet there is much cause to fear that in some places it is still neglected, or that the registers are entered into some paltry book which has nothing to distinguish it from a school-boy's ciphering-book. Permit me therefore to entreat the pastors and deacons of churches in such circumstances, to consider their duty to their own people and to public justice, the interests of which are sometimes much connected with documents of this kind. Let them not pause over the expence it may occasion, for such ill-timed parsimony will justify the imputations of their enemies, "that they starve their own cause," and may also lead, in these days of accurate research into all that relates to the political economy of our country, to some parliamentary censure, if not legal enactment, which would be inconvenient and burdensome to the whole dissenting community.\*

and Christmas weeks) to supply any person, on paying a shilling, with a blank form of certificate, which being carefully filled up is returned to the Library, and there registered under the inspection of a Committee of the Dissenting Deputies.

CONG. MAG., No. 56.

\* A Baptismal Register is published by Westley, (late Williams,) Stationers' Court, the form of which was recommended by Mr. J. Wilks in the Evangelical Magazine for May, 1815, page 203; and which may be had bound up and lettered, according to order, at a moderate expence.

Allow me to add, that I hope whilst your valuable miscellany may long continue to advocate the general cause of Nonconformity, and to exhibit the peculiar advantages of the Congregational plan, you will permit it to be sometimes employed in directing its readers to those defects from which even the simplest and best of systems is not exempt.

AMICUS RUSTICUS, B.  
March 12, 1822.

ON THE OCCUPATION OF  
ST. PAUL.

(To the Editors.)

WITHOUT at all stopping to enter very minutely into what has been brought forward by *Otium* on the business which the Apostle Paul followed, I would only hint to that gentleman that he has fallen far short of producing any satisfactory answer to the query.

For, in the first place, it is by no means clear, "that it must have been a lucrative branch of business." We really find no evidence that Paul was rich, and instead of being told that he could in a few hours earn as much as would supply his necessities, we find him working *night and day*, that he might not be chargeable: we find also his necessities ministered to from other churches while at Corinth, where he engaged in this very severe labour.\*

What use tents would be for at Rome, seems an odd kind of question. Did they not constitute part of a Roman soldier's equipment? and it might with as good reason be asked, Why manufacture tents in London, when the people in the vicinity do not live in tents but in houses? Have we not heard of military encampments in various places of Britain in the days of George III. and shall we think it

wonderful that tents were a staple article at Rome, or any of the cities of the Roman empire, in the days of Nero?

But in the second place, where a criticism does not evolve the difficulty, but rather increase it, no advantage can accrue from adopting it. Now, without questioning the abilities of Michaelis, or the learning of Julius Pollux, in scriptural criticism, and allowing that *σκηνοποιος* and *μηχανοποιος*, can be rendered synonymous, which to me appears very doubtful; what is derived from the substitution, and what are we to understand by *mechanical instruments*? I for my

part know something about mechanical instruments, and I can assure *Otium* that some of them would be more laborious to fabricate, and difficult to transport than those necessary for making tents. Need I particularize? A blacksmith, for instance, is a mechanic, but would a maker of sledge hammers have a light and easy job? Would the labour of a few hours at it be all that was necessary for a man's support? And would the tools necessary be "easily transported?"

The tools necessary for the construction of a tent, I should presume, would be like what are used by such artists still—would resemble those used by tailors, upholsterers, and sailmakers; these could be "easily transported," or might be found purchaseable in any place where the Apostle might come.

Perhaps *Otium* may consider the Apostle as degraded by the supposition of his being a tailor, and he may be desirous of ranking him with hammermen who often stand at the top of the incorporation list. To me it appears a matter of little import whether the Apostle wrought with his needle, or with his hammer, and I would suggest the little importance that such a piece of knowledge would bring

\* See Acts xviii. 3; xx. 34. 1 Cor. iv. 12; ix. *passim*. 2 Cor. vi. 5; xi. 27; xii. 13-16. 1 Thes. ii. 9.

with it even could it be attained. He who counted all things loss, yea dung, that he might win Christ, would have cheerfully swept the streets of Rome, could he have advanced his great Master's glory and benefitted the souls of men.

After all, perhaps, Paul was a weaver of some sort of hangings—something used in the furniture of the lodgings of the wealthy—something resembling arras or tapestry, and this might perhaps be a very common occupation at a time when the dwellings of the luxurious Roman citizens began to be garnished in a gorgeous manner.

A.

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#### HINTS ON BREVITY.

(To the Editors.)

GENTLEMEN,—Allow me, as a lover of brevity, to express my regret at the prevailing disposition to neglect that wholesome quality. I profess myself a votary of the old school;—not of that which emitted folios, as the crater of a volcano sends forth its masses of lava, heavy, dense, and dark; but of that which set the fashion of small snug duodecimos, full of pithy sentences, short, and antithetical, sparkling with fanciful expression, flashing on the mind with the brilliancy and brief existence of a meteor. Such volumes as those of Warwick, Overbury, Quarles, and Ellis, are my delight, and I am quite of opinion, that the wisdom of a nation is contained in its proverbs.

It has often fretted me to see the effect of a good thing marred by eking out; and I am a mortal enemy to the system which, instead of inquiring how small a space sentiments and arguments can be squeezed into, spreads them abroad, as the General of a small army does his regiments, to make a show. There is too much of this now-a-days, the modern race

of composers must study compression, if they would have their works live, and—but I protest, Gentlemen, I am myself beginning to prose.

I have sometimes had an ugly quotation about brevity and obscurity thrust in my way—but I have higher authority than that of Horace in vindication of my taste; and I will venture to affirm that no man who might have told his tale in twenty words, ever yet stretched it on to thirty, without injuring its clearness and effect.

I like short sermons, (I doat on Ogden,) short speeches, short essays, short poems, short credit, short meals, and short epistles.

I am, &amp;c.

CURTIUS.

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#### BIBLICAL QUERY.

IN the 2d book of Kings, 5th chapter, Gehazi is represented as smitten with the leprosy of Naaman, and Elisha pronounced, that this leprosy should cleave to his seed for ever. In the 7th chapter, the four leprous men appear as separated from society, and kept, even when the city was besieged, at the entering in at the gate without the city, because of their leprosy. Persons with this dreadful and loathsome disease, were by law "to dwell alone," and to be without the camp. The curse inflicted upon Gehazi was, as by sacred chronology, about 894 years before the Christian era, yet by the same chronology Gehazi is represented in 2 Kings, 8th chapter, to be familiarly talking with the King of Israel nine years after that event, when it would be expected, that, on account of his being a leper, (even so as to be white as snow,) he would have been compelled to be an exile from society. How can this apparent discrepancy in Biblical History be fairly reconciled?

M.

## POETRY.

FROM POLYHYMNIA. BY JAMES MONTGOMERY, ESQ.

### REMINISCENCE.

WHERE are ye with whom in life I started,  
Dear companions of my golden days?—  
Ye are dead, estranged from me or parted,  
Flown like morning clouds a thousand ways.

Where art thou, in youth my friend and brother,—  
Yea, in soul my friend and brother still;—  
Heaven received thee and on earth none other  
Can the void in my lorn bosom fill.

Where is she whose looks were love and gladness—  
Love and gladness I no longer see;—  
She is gone, and since that hour of sadness  
Nature seems her sepulchre to me.

Where am I, — life's current faintly flowing;  
Brings the welcome warning of release;  
Struck with death, ah! whither am I going,  
All is well, my spirit parts in peace.

### YOUTH, MANHOOD, AND AGE.

Youth, ah! youth, to thee in life's gay morning,  
New and wonderful are heaven and earth:  
Health, the hills, content the fields adorning,  
Nature rings with melody and mirth.  
Love invisible, beneath, above,  
Conquers all things, all things yield to love.

'Time, swift time, from years their motion stealing,  
Unperceived hath sober manhood brought:  
Truth, her pure and humble forms revealing,  
Tinges Fancy's fairy dreams with thought;—  
Till the heart, no longer prone to roam,  
Loves, loves best the quiet bliss of home.

Age, old age, in sickness, pain, and sorrow,  
Creeps with lengthening shadow o'er the scene;  
Life was yesterday, 'tis death to-morrow,  
And to-day the agony between:—  
Then how longs the weary soul for thee,  
Bright and beautiful eternity!

FROM "SONGS OF ZION."—PSALM XXIV.

BY THE SAME AUTHOR.

THE earth is thine, Jehovah!—Thine  
Its peopled realms and wealthy stores;  
Built on the flood, by power divine,  
The waves are ramparts to the shores.

But who shall reach thine holy place,  
Or who, O Lord, ascend thine hill?  
The pure in heart shall see thy face,  
The perfect man that doth thy will.

He who to bribes hath closed his hand,  
To idols never bent the knee,  
Nor sworn in falsehood—He shall stand  
Redeemed, and owned, and kept by Thee.

# REVIEW OF BOOKS.

*Memoirs of the Life and Character of the late Rev. James Hervey, A. M. Compiled by John Brown, Minister of the Gospel, Whitburn. Third edition, with large additions. London: 8vo. pp. 543. Ogle, Duncan, and Co. 1822.*

AMONG the holy and exemplary men, who have recommended the Gospel by their lives, and enforced it from the pulpit and the press, James Hervey deserves an honourable place. We are not insensible to the defects of his style; we have no great relish for that species of poetical prose which he preferred as the vehicle of his meditations; but we have little disposition to be fastidious, when we witness the intense interest which they excite in the youthful mind, and when we recollect the wholesome and impressive truths to which they give large currency. We see no propriety in mixing up questions of taste with matters of usefulness, and whatever our abstract sentiments may be respecting the legitimate qualities of sound composition, we shall not venture to withhold our approbation from the writer, who has fixed the attention of innumerable readers, who has impressed on many a heart feelings at once pleasurable and salutary, and whose works, breathing kindness and true piety, are fraught with the pure verities of the Gospel. Nor do we feel inclined to assume the theological chair, and deliver a sage and hair-splitting dissertation on subtle points of divinity, as a preface to a series of shrewd criticisms on Theron and Aspasio; since, though we much prefer the plain language of Scripture, to the most select and guarded phrases invented by human ingenuity, and though we should object to several of the terms and explanations devised

or sanctioned by Mr. H., we are fully satisfied that our views of evangelical truth are substantially the same. It was the object of this excellent man to exalt the glory of God's free grace, to lay man's pride and self-confidence prostrate, and to bring him, conscious of entire guilt and helplessness, to a justifying Saviour, and a sanctifying Spirit. Whatever occasional appearance there might be in his writings of overcharged doctrine, we are persuaded that his views were moderate and practical; he was, indeed, a decided Calvinist, and we have no apology to offer for him on this score, since we must, in this respect, share in his reproach; but he abhorred Antinomianism, he enforced triumphantly the necessity of personal holiness, and he gave free scope to the unrestricted invitations of the Gospel.

The Rev. James Hervey was born February 26, 1713, at Hard-  
ingstone, near Northampton, in the vicinity of which town, his father, a clergyman, resided. After having received the elements of a liberal education at the grammar-school of the county town, he was sent, in 1731, to Oxford. His first years at the University were not distinguished by much exertion, and the sort of reading in which he indulged, was not calculated to invigorate his mind. Books of elegant and instructive, but superficial science, and feeble criticism, were substituted for those masculine compositions which might have given strength and acumen to his modes of thinking and expression; and his early error in this selection had an injurious influence on his future habits.—The year 1733 was to him the commencement of an important era; he became acquainted with

the Wesleys, with Whitefield, and the rest of those young men who began at Oxford the career of Methodism, and when at home, he commenced an intimacy with Risdon Darracot, then a student under the direction of Dr. Doddridge. For many years, however, his views of religion seem to have been obscure; a spirit of self-dependance, an expectation that zeal and devotedness were to be his recommendations to the Divine favour, and imperfect notions of the character and office of the Redeemer in the great work of our justification, tainted the soundness of his profession, and poisoned the chalice of his joys.

"All his external observances, and his attempts to practise virtue, had a tendency to build up a strong barrier between Christ and his soul. He used to lament, as one of the greatest losses of his life, that the Economy of the Covenants, by the excellent Witsius, was, while at the university, never so much as mentioned to him; and while he was at Stoke Abbey, Devonshire, his dear friend, Paul Orchard, Esq. who was in the same spirit of inquiry after happiness with himself, joined with him in reading a vast variety of treatises, and a great deal of religious trash they perused; a number of legal books they studied, which had no other tendency than to eclipse the glory of the Lord Jesus, and leave their souls in frost and darkness. Among the rest, they stumbled on one good book, Coles on God's Sovereignty. Their minds were so encrusted with prejudice, and so envenomed with enmity at the dominion of God, that they threw the book away, not only as worthless, but as pernicious, and resumed the reading of books more adapted to their legal pride. During part of this period, he possessed what he afterwards reckoned a rich treasure of gospel-truth, Marshall on Sanctification; but he let it lie by in his study, without the least attention, or so much as once reading it, till at last the providence and grace of God roused him to read this treatise, which was so much blessed to him. Mr. Hervey was left to make his own way in religious knowledge, and for a long time that way was in the dark: at last, Jenks on Submission to Christ's Righteousness, and Rawlin on Justification, in 1741, were put into his hand by Divine Providence. These were the books which, under the influence of the Spirit of God, first

directed his apprehensions to Christ's righteousness. Marshall on Sanctification first led him to the great spring and means of gospel-holiness. Mr. Thomas Hall on *Pérsévérance*, in the Lime Street lecture, first led him into the comfort of that doctrine. He acknowledged to the Rev. Moses Brown, that Zimmerman on the Excellency of the knowledge of Christ, was among the first books that let him have a clear light and understanding of the gospel, and had been blessed to his experiencing any true established rest in his soul. He was also much assisted in his researches into evangelical truth by Boston's *Fourfold State of Man*, and Witsius on the Covenants. Of this the author says, "I cannot but lament it, as one of my greatest losses, that I was no sooner acquainted with this most excellent author, all whose works have such a delicacy of composition, and such a sweet savour of holiness, that I know not any comparison more proper to represent their true character, than the golden pot which had manna, and was outwardly bright with burnished gold, inwardly rich with heavenly food." While he perused these treatises, he found many expressions contrary to his pre-conceived and legal ideas, being quite unaccustomed, as he says, to the joyful sound of grace and salvation, infinitely rich grace and perfectly free salvation; they were strange language to him; but he constantly read on, till, under a divine blessing, he knew the grace of God in truth; and, examining and explaining these expressions, found them to coincide entirely with the truth as it is in Jesus."—pp. 6, 7, 8.

The first of these was perhaps the most unfortunate book on which, in his actual state of mind, Hervey could possibly have "stumbled." With much that is valuable in his matter, Elisha Coles is not always discreet in his manner, and he represents Gospel truth under just that sort of aspect, which we should think calculated to repel the timid inquirer, and to array fierce and unconquerable prejudice against the doctrines which he is anxious to recommend. Nor would Marshall on Sanctification be well suited to such an early stage of religious experience. There are few works of more substantial excellence; few that go deeper or more effectually into that important subject; but the modes of

discussion are so far removed from common routine; and there is, in the whole cast of the treatise, a vigour so nearly allied to harshness, that it requires a strong effort to master its perusal;—the exertion once made, few volumes will so richly repay the cost. Jenks's duodecimo is, indeed, an admirable book, and providential was it for Mr. H. that he met with so reasonable an instructor; plain, judicious, unanswerable, nothing could be better adapted to meet the exigencies of a well disposed inquirer after evangelical truth. In a letter to Mr. Whitefield he observes,

"You are pleased to ask, how the Holy Ghost convinced me of self-righteousness, and drove me out of my false rest? Indeed, Sir, I cannot tell; the light was not instantaneous, but gradual; it did not flash upon my soul, but arose like the dawning of the day. A little book, by Jenks, upon Submission to the Righteousness of God, was made serviceable to me. Your journals, dear Sir, and sermons, especially that sweet sermon upon *What think ye of Christ?* were a means of bringing me to the knowledge of the truth; and another piece has been also much precious eye-salve to my dim and clouded understanding, I mean Marshall's Gospel-Mystery of Sanctification. These, blessed be Him who is a light to them that sit in darkness, have in some degree convinced me of my former errors. I now begin to see I have been labouring in the fire, and wearying myself for very vanity, while I have attempted to establish my own righteousness. I trusted I knew not what, while I have trusted in some imaginary good deeds of my own; these are no hiding-place from the storm, they are a refuge of lies. If I had the meekness of Moses, and the patience of Job, the zeal of Paul, and the love of John, I durst not advance the least plea to eternal life on this footing: but as for my own beggarly performances, wretched righteousness! gracious adorable Emmanuel! I am ashamed, I am grieved, that I should thrust them into the place of thy divine, thy inconceivably precious obedience!—pp. 13, 14.

Mr. Hervey was ordained by Bishop Potter, September 14, 1736, when he left Oxford, and commenced his ministerial labours at Collingtree, as his father's curate: he afterwards held, for a short

time, the curacy of Dunmore, in Hampshire; and in 1740, took up his residence in the same capacity at Bideford. It was here that his *Meditations and Contemplations* were in part composed, and "here he began to preach evangelically." The two sermons, in which he first avowed his change of sentiment, were distinguished by the title of his "*Recantation Sermons.*" In 1743, he returned to the scene of his former labours; and in 1752, on the decease of his father, he was inducted into the family livings of Weston-Favell and Collingtree. His health seems never to have been vigorous: he was frequently visited by alarming debility; and his indefatigable labours hastened that end which this eminent servant of God was so well prepared to meet. We regret that we cannot find room for the whole of the closing scene; and the interest of the following extract must apologize for its length.

"On the 25th of December, on which he died, in the morning, his brother coming into his room to inquire after his welfare, he said, "I have been thinking of my great ingratitude to my God." Mr. Maddock also paying him his morning visit, Mr. Hervey lifted up his head, and opened his eyes, as he sat in his easy chair, to see who it was, and said, "Sir, I cannot talk with you." He complained much this day of a great inward conflict which he had, laying his hand on his breast, and saying, "Ah! you know not how great a conflict I have." During this time, he constantly lifted up his eyes towards heaven, with his arms clasped together in a praying form, and said two or three times, "When this great conflict is over, then," but said no more, though it was understood he meant he would go to rest. Dr. Stonehouse came to him about three hours before he expired. Mr. Hervey urged strongly and affectionately to the Doctor the importance and care of his everlasting concerns, and entreated him not to be overcharged with the cares of this life, but to attend amidst the multiplicity of his business, to the one thing needful; which done, said he,

"— The poorest can no wants endure,  
And which not done, the richest must  
be poor." POPE.



This he said with such an emphasis and significant look, as conveyed the meaning in a manner the most sensible and affecting.

"The Doctor, seeing the great difficulty and pain with which he spake (for he was almost suffocated with phlegm and frequent vomitings), and finding by his pulse that the pangs of death were then coming on, desired him that he would spare himself, "No," said he, with peculiar ardour, "Doctor, no; you tell me I have but few minutes to live; O let me spend them in adoring our great Redeemer!" He then repeated the 26th verse of the 73d Psalm, "Though my heart and flesh faileth, God is the strength of my heart, and my portion for ever:" and he expatiated in a most delightful manner on the words of Paul, 1 Cor. iii. 22, 23; "All are yours, whether life or death, things present or things to come," referring his friends to the exposition of Dr. Doddridge. "Here," said he, "here is the treasure of a Christian; death is reckoned among this inventory, and a noble treasure it is! How thankful am I for death, as it is the passage through which I go to the Lord and giver of eternal life, and as it frees me from all the misery which you see me now endure, and which I am willing to endure as long as God thinks fit; for I know that he will, by and by, in his own good time, dismiss me from the body. These light afflictions are but for a moment, and then comes an eternal weight of glory. O welcome, welcome death! thou mayest well be reckoned among the treasures of the Christian; to live is Christ, and to die is gain." After which, as the Doctor was taking his final leave of him, Mr. Hervey expressed great gratitude for his visits, though it had been long out of the power of medicine to cure him. At this time Mr. Hervey lay for a considerable time without seeming to breathe; the company in the room thought he was gone; Dr. Stonehouse took a looking-glass and placed it before his mouth, and observed he was still living: a little after he revived. Having paused a short time, he, with great serenity and sweetness in his countenance (though the pangs of death were upon him), being raised a little in his chair, repeated these words; "Lord, now lettest thou thy servant depart in peace, according to thy most holy and comfortable word, for mine eyes have seen thy most precious and comfortable salvation. Here, Doctor, is my cordial; what are all the cordials given to support the dying, in comparison of that which arises from the promises of salvation by Christ? This, this supports me!"

"When writing *Aspasie Vindicated*, Mr. Hervey had intimated his earnest

wish for himself, that he might die the death of Simeon, and his God gave him the desire of his heart. Jesus made him a conqueror over all the powers of darkness; having endeavoured to rob him of his peace, but in vain, they left him in the Saviour's hand, never more to be tempted, and he watched over him with the tenderest love until he took him home.

"About three o'clock, he said, "The conflict is over; now all is done;" after which he scarcely spake any other word intelligibly, except *precious salvation*. Some years before his death, when he found himself bowed down with the spirit of weakness and infirmity, he was afraid he would disgrace the gospel in his languishing moments, he earnestly prayed to God, and desired others to unite in the same petition, that he might not then dishonour the cause of Christ. His own and his friends' prayers were heard; for, notwithstanding his lingering weakness and depressed spirits, which at length gave him up into the hands of death, yet he triumphed over all his fears, and over the grand tempter and adversary of souls, and in no common way glorified his God in dying. As his favourite Young says—

"His God sustain'd him in his final hour,  
His final hour brought glory to his God."

"During the last hour he said nothing. Meanwhile, it may justly be supposed, though men could no longer hear the dear name of Jesus, as the salvation of God, reverberating on his feeble, dying lips, his meditation on him would be sweet, till in a little he cried, with the ransomed millions about the throne, "Salvation to our God, and the Lamb, for ever and ever." Leaning his head against the side of the easy-chair, without a sigh, or groan, or struggle, or the least emotion, he shut his eyes, and departed, betwixt four and five in the afternoon, December 25, 1758, in the forty-fifth year of his age."—pp. 406, 407, 408, 409.

An analysis of the disquisitory portion of the present volume would require more space and leisure than we find it convenient to assign at the present season. It would be necessary to revive the history of forgotten controversies, and to enter on a series of doctrinal dissertations, which we had rather defer to a more suitable opportunity. We have already said, that we are not aware of any substantial difference between our own

sentiments and those of Hervey, which are adopted by his able and worthy biographer. We are not, however, prepared to express our unqualified approbation of the language in which they are expressed. In fact, we think that the interest of the present volume is a little injured by the error of attaching too much importance to systematic precision, in the statement of important points. We dislike, for instance, the peremptory censure of language which may be amply justified by the citation of scriptural passages strictly parallel.

"The following unevangelical phrases, too common in many practical serious writers, are not to be found in Mr. Hervey's works:—*God is reconcilable—Make your peace with God—Sinners may hope in God, but they must not immediately appropriate him—Fall in with the terms of the Gospel—Christ and salvation are freely offered to penitent sinners—Fulfil the conditions of the covenant on your part, and God will fulfil those on his.*"—p. 426.

Admitting that one or two of these expressions may contain an implication not severely correct, we will contend that their insulation is unfair. They are never used by a gospel minister without a context and comment which fully explain and guard their import; and if the language of exhortation and entreaty is to be reduced to a few trimmed and balanced formulas, we shall soon find the attention of our hearers flag. The third of these phrases we do not profess to comprehend; and we have consumed some minutes in a vain endeavour to detect the impropriety of the first—*be ye reconciled to God*, said an inspired apostle, and we have no hesitation in repeating his words. When Mr. Brown objects to the averment, that "*Christ and salvation are freely offered to penitent sinners*," we presume that his demurrer is to the limitation implied in the word "*penitent*;" but while

we agree with him that the great gospel offer is to sinners as such, and that in their rejection of it lies their final condemnation; still we are unable to perceive any thing objectionable in the language to which his censure is directed. When the prophet Isaiah calls on the *thirsty* to drink of the *waters* of salvation, does not their thirst imply "*penitence*?" We protest against that narrow construction which would send a minister into the pulpit fettered and manacled. While we admire prudence and discretion in the use even of scripture language, we cannot recommend a system of preaching which would contract the large vocabulary of gospel exhortation within the limits of a hornbook, and shrink the rich treasury of evangelical invitations to the dimensions of a miser's purse. Perhaps there is hardly a sermon preached warm from the heart; in which there does not occur some expression that would fail before a rigid test; but if we would deal fairly with each other, we must take the whole range of language and illustration, instead of awarding censure or approbation by a reference to detached phrases.

Mr. Brown has executed his task with much ability: he is a skilful theologian, and manages his statements of doctrinal controversy with much dexterity and clearness. As a record of arguments, for and against certain points in divinity; as an illustration of the effects of Divine truth, in enlightening the mind and sanctifying the heart; and as containing much and well-expressed information respecting individuals and publications now undeservedly neglected, we attach considerable value to this volume.—The son of the venerated Brown of Haddington, has well sustained the honour of his name.

*The Village Lecturer ; a Series of Original Discourses, adapted for Village Congregations and Families.* 12mo. pp. 232. Price 4s. 6d.—London: Ogle, 1822.

It is far from being an easy matter to compose sermons which, without offending the man of sound taste, shall convey the important truths of salvation to the uninstructed, enforce them on the negligent, and add to our stock of reading suited to those seasons when we assemble our children and our servants in domestic worship. It seems to be a general opinion, that a man of talent finds it difficult to write *down* to a certain level which he must, it is taken for granted, attain before he can make himself understood by the common people: we should, on the contrary, be inclined to place the difficulty in the necessity for writing *up* to that purity and true elevation of style and exposition which arrests and charms at once the vulgar and refined, the aged and the young. Of all modes of composition, simplicity, genuine vigorous simplicity, is the most rare and effective; and the preacher who has succeeded in its cultivation, has secured the master-key to all orders of understanding. Affectation of every kind is the great bane of intelligible expression; singularity is at eternal variance with perspicuity; and the eloquence which will with most certainty address itself to "men's business and bosoms," and which will adapt itself to all circumstances, whether of pathos or of energy, is to be sought for in the simple, unforced use of idiomatic language. Novelty may attract for a time; the pitiful ambition which will for the sake of "a tricksey phrase, defy the matter," may for a season command a throng of shallow followers, but simplicity will produce the deepest, as well as the most durable and extensive

effect. The greatest writers of all classes,—poets, orators, historians, have been distinguished for this quality; and those who have indulged in an opposite course, however eminent for talent they may have been, have obtained an inferior and less enduring fame.

But if this characteristic be of such excellence in its general application, it becomes indispensable when we consider the requisitions of those who, from mental inferiority, or defective education, are unable to comprehend the caprices of fantastic expression, or the exaggerations of artificial elevation. Here we are bound to exercise the strictest moderation, the most severe discretion; to *set a watch upon our lips, that we offend not with our tongue*; to keep a steady guard on all those habits and tendencies which remove us from the sphere of plain and accessible colloquy. Not that it is proposed to circumscribe the range of a speaker's phraseology to the precise vocabulary of the unlearned; there is, we take it, a wide difference between the limits of a language which the multitude shall actually use, and of that which they may readily understand. Supposing an audience to have an average share of intelligence, if their minister's meaning be quite unintangled, and his collocation of words be native and unaffected, he need not feel much alarm at his occasional introduction of a term somewhat removed from common usage. This is inevitable when the habits are studious, and the mind is conversant with the best authors; and to stigmatize this practice as affectation, or to condemn it as unintelligible and unprofitable, is just as fair as it would be to censure a preacher who might be addressing the residents of St. Giles', because he did not adopt the slang of his auditory. There is a good story about "drawing inferences," and

yet we should no more scruple that expression than we should an hundred others of a similar kind which are rendered perfectly clear even to an illiterate audience by the context and general train of the discourse.

But as this is a matter which, with many others equally important, has been for a long time pressing on us for detached and lengthened consideration; we shall, in this place, no farther pursue it than to connect the preceding observations with the subject immediately before us, by giving our cordial approbation to the style in which these sermons are written, and to the spirit in which they appear to have originated. They are evidently the productions of a man of talent and knowledge, addressing himself to a most important task with an anxious desire of doing good. The subjects selected are of primary importance; and the language in which instruction is conveyed, is singularly pithy and impressive. In answer to the question—"What is it to die?" the preacher answers,

"To die is for the body to return to its native dust, and for the spirit to return to God who gave it; it is for the soul to leave this world; to leave every object with which it is familiar, every human being it has ever known; to part with all its possessions; to break off from all its old employments and pursuits; and to enter alone upon an unseen, untried world, a mode of life altogether new, and a society of wholly different beings.

"To die is to awake to a certain knowledge of all that we now either hope or fear: it is to have faith changed to sight,—doubt and unbelief to certainty. It is to awake out of every delusion that makes us now forgetful of our duty and of God,—to awake to the full knowledge of things as they really are, and always with be. There will be no ignorance, no infidelity, no thoughtlessness there. To die is to pass into a world of glorious or of terrible realities; a world where there is no more change, where happiness and misery are alike everlasting; where the saint is blessed, the sinner accursed, for ever. To die is to encounter God, either as our reconciled Father, or our offended

Creator. It is to behold the Saviour whom we have loved, or him who would have been our Saviour, but we rejected him: To be 'absent from the body' is to be 'present with the Lord,' either as our Intercessor, or our Judge. It is to be consigned over to the fellowship of saints and angels, or to that of the devil and his angels, for ever."—pp. 4—6.

The subjects which are here brought forward are as follows:—Death—The Gospel preached to the Poor—Winter—Sacrilege—The Advent of Christ—The Christian's Adversary—The difficulty of Salvation—Faith (two Sermons)—God grieved by Sin—The Great Harvest—The End of Time, the End of Change—The Redemption of the Body.

These Sermons, though published anonymously, are not composed by way of experiment, they are stated in a short preface to have been actually preached to a village congregation, and they are published "in the hope that they may be found adapted for a more general use, both in the pulpit and in the family." These views we have little doubt will be fully answered; there is a force and richness about these discourses that fit them for their purpose and will render them generally acceptable. The following passage, we think, taken at the opening of the book, will justify our favourable opinion.

"The holiest men have always been the humblest: theirs is a 'humble boldness,' with which they draw near to God as a father, but as a father on a throne. So far is a self-complacent assurance from being a sign of high religious attainments, that it is generally attended, even in those who know something of real religion, with great ignorance both of God and of themselves. A well-founded assurance of salvation is to be obtained only by living very near to God; by walking with God, as Enoch is said to have done. Some good men are naturally more timid than others, but he has not always the strongest faith, or the warmest love to God, who has the boldest hope. Some of the most eminent Christians have found their hearts fail them at times, when God has suffered them to be visited with manifold trials, or has been pleased to deprive them of his sensible presence.

and there was a moment when our blessed Lord himself exclaimed, amid the unutterable agonies of the Cross; 'My God, my God, why hast thou forsaken me?' Death, though he proves to the believer a friend, is, as a dying saint expressed it, 'a new acquaintance and a terrible one, except as Christ giveth us the victory and the assurance of it.' Many a careless sinner has gone out of the world with stupid unconcern, while many a good man has found his conflict with the last enemy a sharp one, and has been ready to exclaim with the venerable servant of Christ just referred to, 'If this be the way to heaven, what must be the way to hell?'

"And are you ready to say, as the disciples did at the hard saying of our Lord, 'Who then can be saved?'—Who? Every one that cometh to God. If it rested with man, no one; but, because it rests with God, any one. 'With God all things are possible;'—then, the salvation of no one is impossible. The worthiest and the vilest, the weakest and the strongest, the wisest and the most ignorant, the rich man and the poor man, are, in this respect, all on a level: their salvation is alike with men, impossible, but not with God.

"This is the point to which it is so hard to bring a man,—to despair of himself, that he may embrace the Saviour whom God has sent to save him from perishing; to count all things but dross, that he may win Christ. Till men are persuaded that they cannot save themselves,—can do nothing towards it of themselves, they will never put up a prayer for God's help. This is the only message which will rouse a sinner from his slumber: 'You are dead, and Christ alone can give you life.'"—pp. 107—109.

In the second sermon on Faith, we observe that the author has adopted the explanation given by Macknight and other divines of the "justification by works" spoken of by St. James; he considers the Apostle as referring to "works of faith." We have no objection to this interpretation on the score of consistency, but it does not, we confess, appear to us quite satisfactory, although we could cite high living authority in its favour. Neither do we altogether approve the common supposition that St. James is speaking of the justification of the believer in the sight of men, since we can find nothing in the context to support this refer-

ence to human judgment. At the same time the difficulty of the passage seems to us more apparent than real, but as we are not sure that our own elucidation would be more generally acceptable than many others which have been tried and found wanting, we shall let it stand over for the present.

*Elements of Thought; or First Lessons in the Knowledge of the Mind: including Familiar Explanations of the Terms employed on Subjects relating to the Intellectual Powers.* By Isaac Taylor, junior. 12mo. pp. 208. Price 4s. 6d.—London: Holdsworth, 1822.

THIS little book supplies a deficiency which has been long complained of in that season of education when the mind begins to feel its own power, and is passing on from the accumulation of words to their use and application. The elementary works of Watts are inestimable, but they are not quite sufficiently compressed; they have too little of the character of the manual and *vade mecum* for the grasp of a school-boy; and they come in with much greater efficiency at a somewhat more advanced stage of intellectual progress. Our feelings while reading the volume before us, were those of regret that we were not earlier possessed of it; that it was not in existence when we were in our youth, and looking round us for some easy and intelligible initiation into the processes of thought and the vocabulary of philosophical expression. So excellent a guide as this would have saved us many a subsequent struggle with imperfect knowledge, and would have given us dexterity in the management and distribution of our mental operation.

The first part assumes the form of a regular treatise, and explains the different modes of expression,

and the various ways of describing and classifying the operations of the understanding. The second division consists of a vocabulary explanatory of different terms used in the science of mind. "It might perhaps have been better to have given more extent to the first section, and to have limited the latter to a brief indicial reference to previous illustration; but this is of comparatively little import, since the two portions elucidate each other at the same time that they are applicable to somewhat different purposes.

"Sophisms may consist in proving some thing which is beside the question; or in artfully changing the real point in dispute. Thus, if it be affirmed that the tendency of Christianity is much more favourable to public and private virtue, than that of any other religious system, or than Atheism; an opponent may change the point in dispute, by proving that many professors of Christianity have been worthless and licentious men; or by proving that some idolaters and some Atheists have been blameless in their external conduct. The real points to be determined are these:—whether nations, taken at large, in which Christianity has prevailed, or in which the Bible has been actually read and regarded by the mass of the people, have not greatly surpassed in morality those nations to whom it has been wholly unknown, or by whom it has been little regarded: and then,—whether, if any number of the most apparently sincere Christians is compared with an equal number of the best heathens or Deists, they will not be found to possess a sort of virtue much more complete, more pure, and more beneficent.

"Many sophisms consist in taking for granted the very point to be proved. Thus, if it be argued that a man who is just and temperate need not concern himself with matters of faith, or forms of religion, because a just and temperate man is virtuous, and therefore must always be the object of the Divine favour. The thing to be proved,—namely, whether justice and temperance, without piety, constitute that virtue which will be approved by God, is taken for granted, by calling the merely just and temperate man, virtuous.

"Sophisms are sometimes framed by assigning a wrong cause to some effect. There is a sophism of this kind when it is said that Christianity has caused many

bloody wars, cruel persecutions, and barbarous massacres. While in fact, it has been the ferocious passions of men, made more ferocious by the rebuke they have received from the pure and peaceful spirit of Christianity, which have been the real causes of these wars and persecutions."—pp. 178—180.

As might have been expected from the present author, religious principle is explicitly recognised. The style is perfectly clear, without any of that hyper-simplicity which is sometimes, though very erroneously, thought absolutely necessary in books intended for youth. Young persons have generally more elasticity of intellect than their seniors are willing to give them credit for; and we are persuaded that it is better in all cases to throw the mind on its resources by tasking it even somewhat beyond its apparent strength, than to keep it on an inferior level by continual accommodation.

*Farewell Discourse to the Congregation and Parish of St. John's, Glasgow. By the Rev. Edward Irving, A.M. some time Assistant to the Rev. Dr. Chalmers, Glasgow. 1822.*

WE notice this sermon, not with the view of engaging in the discussions which are invited by some of its references, nor of a critical investigation of the merits or defects of its style; but for the purpose of giving such share of notoriety as we may be able, to the composition of a man of talent, who has recently taken his station among the preachers of our own metropolis. And the best as well as the briefest way of effecting this intention, will be to let the following extracts speak for themselves.

"Let the youth destined for the holy ministry stand aloof from the unholy influences under which the church hath fallen; from the seats of power and patronage let them stand aloof; from the

boards of ecclesiastical intrigue on both sides of the church let them stand aloof; from glozing the public ear, and pampering the popular taste, with unprofitable though acceptable matter, let them stand aloof: and while thus dis severed from fawning, intriguing, and pandering, let them draw near to God, and drink inspiration from the milk of his word; and though poor as the first disciples of Christ, without staff, without scrip, still like the first disciples of Christ, let them labour in the ministry of the word and in prayer with their families, their kindred, their neighbourhood, the poor who will welcome them, the sick who desire them, and the young who need them—then their Master will find them field enough of usefulness, though the church should deride such puritan youth; and the providence of God will find them in food and raiment; though no patron's eye may deign a look to such friendless youth; and the paradise of God will find them an eternal reward, though the world should cast forth from its fortunate places such heavenly-minded youth. Such a seed would make the church once more to be glorious. One such youth trained amidst nature's extremities, and hope's obdurate fastnesses—his soul fed, not on patron's hopes nor favour's smiles, but upon the stern resolves and heaven-ward enjoyments of an apostle's toilsome calling,—that youth, I say, were worth a hundred; and a hundred such were worth a host, to revive and quicken this our land—the land, the only land, of a free plebeian church, which never pined till she began to be patronized.”—pp. 15, 16.

“Go ye to the cathedrals of our sister church: you shall find a bishop, a dean, store of stalled prebends, priests, singers, and officers of every name. There shall be all the state and dignity of office, and all the formalities of the various degrees of the priesthood; magnificent fabrics withal; infinite collections of books; unlimited convenience for every religious enterprise, and unbounded command of all the means. Inquire what is done by these dignitaries, with their splendid appointments. Prayers are said each morning to some half-dozen of attendants. Anthems sung by trained singers, and cathedral service performed each Sabbath by well-robed priests. Ask for week-day work, for the feeding of the flock from house to house, for the comforting of the poor, for the visitation of the sick, for the superintendence and teaching of the children; all assiduous nourishment of the flock of Christ, and all apostolical earnestness with the enemies of Christ—these are no where to be found.”—pp. 33, 34.

*The Nature, Obligation, and Reward of Preaching the Gospel: a Sermon, delivered in Nile Street Meeting-house, Glasgow, on Thursday, 5th April, 1822, at the Annual Meeting of the Union of the Congregational Churches of Scotland. By William Orme, Minister of the Gospel, Perth. London: Hamilton, 1822.*

WE have been much gratified by this excellent sermon. It contains those prime requisites of all such compositions, good sense and sound theology, expressed in correct and forcible language. Mr. Orme is of the best school of English style; he has no neologisms, no instances of affected construction, no false glare, but he presses forward in a manly and impressive strain of vigorous and consistent eloquence. His statements of Gospel truth are freely and fearlessly put forth as the results of cautious inquiry and conscientious conviction; and nothing, to our judgment, can be more accurately conceived, or more happily expressed, than the sentiments contained in the following passage.

“The preaching or instruction of Paul was characterized by great sameness of subject, and by great diversity of illustration and address. The subject was one—the doctrine of the cross. This was ever uppermost in his thoughts, and consequently formed the darling theme of all his discourses. ‘The Jews required a sign, and the Greeks sought after wisdom; he preached Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them who were called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.’ He saw a glory in the subject himself which filled him with transport, and which ever impelled him to display it to others. In addressing his countrymen, in standing on Mars-hill, in the barbarous island Melita, and in the metropolis of the world, he had one testimony to deliver, only one subject to urge. He had not one doctrine for the philosophers, and another for the multitude. He said the same things substantially to Festus and Agrippa, to the seller of purple, and to the Philippian

jailor. 'Repentance toward God, and faith toward our Lord Jesus Christ,' were testified to all.

"In his hands, however, the preaching of the cross never degenerated into tameness or common-place. The extent of his 'knowledge in the mystery of Christ,' appeared in the use which he made of the leading topics of that mystery. One principle pervades his whole system. The atonement of a Divine Saviour constitutes its life and soul. Yet it is never introduced twice in the same connexion, or with the same design, or in the same form of expression. Every man is addressed suitably to his character and his circumstances. The Jew and the Greek, the barbarian and the Scythian, the bond and the free, the babe in Christ and the perfect man, are each, to accommodate a phrase, 'spoken to in his own tongue,' and all—in thoughts that breathe, and words that burn."

"It is exceedingly important to study this simplicity of doctrine and variety of illustration—to divest Christianity, as far as possible, of the technical garb in which she has too long and too often been dressed—to use that liberty in regard to forms of expression, and the relative position of its truths, which the apostles themselves employed—to feel bound by their example and authority, but free from every yoke of human bondage. Let us teach truth, as it is taught in the Bible—clearly, freely, and fully. Let the magnitude and liberality of the Christian system be studied. Let its facts be explained in connexion with their design. Let first principles be followed out to their grand and widely extended results. Let the bearings and harmony of all the parts of the mighty plan be investigated. Let doctrines be taught practically, and practice enforced by evangelical motives. Thus the man of God, being perfectly instructed himself, will rightly divide the word of life to others. While maintaining the truth as it is in Jesus, he will address it to 'every man's business and every man's bosom.'"—pp. 15, 16.

Of the excellent institution in behalf of which this discourse was preached, some account will be found among our religious intelligence.

*Sermons on Infidelity. By the Rev. Andrew Thomson, A. M. Minister of St. George's, Edinburgh. 24mo. 5s. London: Cadell, 1821.*

We always feel pleasure in the discussion of the evidences of

Christianity, satisfied that the farther investigation may be carried, the more firm and secure will be the confidence which mankind will repose in its authority. There have, indeed, at all times been, and we fear that there must ever be, men of feeble and perverse mind, to whom these inquiries will supply materials for scepticism and sarcasm; but their malignant gain-sayings betray the root of bitterness, the evil heart of unbelief; and we are not to be stayed in our career of triumphant argument and appeal, by the sneers of affected moderation, or the wranglings of intemperate hostility. Several valuable contributions to this branch of theological literature have been supplied by our countrymen of the North, and their character for shrewd and clear reasoning has maintained itself fully in the publications to which we allude. Among these champions of the faith, Mr. Thomson now presents himself, and we have derived much gratification from his small but seasonable volume. His process of argumentation is plain and forcible; perhaps, it might have been advantageously compressed into a smaller compass, but with this deduction, and with an allowance for certain peculiarities of style affected by some of the modern Scotch divines, we are disposed to consider these sermons as useful auxiliaries in an important work. They are nine in number, and all from the same text, Hebrews iii. 12: "*Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*" This admonition is justly considered by Mr. Thomson, as including the intimation, that the rejection of the Gospel leads either directly or ultimately to apostacy from God; that to discredit Christianity is in reality to abandon religion altogether; and that, however speciously its real character



may be disguised, the *evil heart of unbelief* is in its essential qualities, and its inevitable consequences, "practical atheism." In defence and illustration of this position, he appeals—1. To the history of Deism, as contained in the writings of its supporters—2. To the marking features of modern infidelity—3. To the tendency of the objections which the enemies of the cross urge against its doctrines—4. To those errors of judgment and feeling, which may be considered as the main-springs of infidelity, and specifically to "inconsiderateness, pride of understanding, and moral depravity." Under this last head, he shows, that the religion of nature, such as deists in their vain eulogies would set it forth, is liable to the same objections with the religion of the Scriptures, and that the principles of opposition are precisely similar; he proves that the same depraved feeling, which turns from the purity of the one, would reject the morality of the other; he then goes on in the following impressive language.

"Such, we apprehend, to be the natural and necessary effect of abrogating Christianity. Whatever be the grounds on which this is done, it would appear, both from the nature of these grounds and from the aspect which Deism has ever assumed, and still presents to us, that the rejection of all religion as an object of grave belief, or as a rule of human conduct, is the inevitable consequence. And for the system which we shall have thrown away, we must lay our account with adopting a system which it is frightful to contemplate even in theory, and whose visitations on the character and condition of the world, it must be terrible, beyond expression, to endure.

"But Atheism could not long maintain its ascendancy. This volcano of misery and of crime, after pouring forth its terrors on the scene of human life, would become exhausted by its own destructive efforts, and sink into the stillness and the dreariness of a wide-spread desolation. Man is so framed, and society is so constituted, that religion we must have in some form or another. And all the knowledge of human nature with which we are furnished by experience

would lead us to expect, that whatever aspect the case might assume at the beginning, it would gradually degenerate and settle into the errors and abominations of heathenism. Christianity rescued us from heathenism, and if we extinguish the light of Christianity, I see not how we can avoid the inference, that to the darkness of heathenism we must return. This is the final and unavoidable result.

\* \* \* \* \*

"There might remain among a few of the more enlightened, some occasional glimpses of religious truth, as we find to have been the case in the pagan world. But the degradation of the great mass of the people to that ignorance, and idolatry, and superstition, out of which the Gospel had emancipated them, would be certain and complete. This retrograde movement might be retarded by the advantages which we have derived from that system, whose influence we should continue to feel long after we had ceased to acknowledge the divinity of its source. But these advantages would, by degrees, lose their efficacy, even as mere matters of speculation, and give place to the workings of fancy, and credulity, and corruption. A radiance might still glow upon the high places of the earth after the sun of revelation had gone down; and the brighter and the longer it had shone, the more gradual would be the decay of that light and warmth which it had left behind it. But every where there would be the sad tokens of a departed glory and of a coming night. Twilight might be protracted through the course of many generations, and still our unhappy race might be able to read, though dimly, many of the wonders of the eternal godhead, and to wind a dubious way through the perils of the wilderness. But it would be twilight still; shade would thicken after shade; every succeeding age would come wrapped in a deeper and a deeper gloom;—till at last, that flood of glory which the Gospel is now pouring upon the world, would be lost and buried in impenetrable darkness."—pp. 88—94.

The particulars to which we have already referred, will afford a general notion of the way in which Mr. Thomson has treated his subject: we had marked an instance or two of vague or indiscreet statement, but as they are not of any material importance, we shall pass them by. It can hardly be necessary, after our previous remarks, for us to add our general recommendation of this useful volume.

**Literaria Rediviva; or, The Book Worm.**

*The General History of the Christian Church, from her Birth to her final Triumphant State in Heaven, chiefly deduced from the Apocalypse of St. John the Apostle. By Sig. Pastorini.—Printed in the year 1771.*

WE have constantly kept back from the discussion of what is usually termed Catholic Emancipation, and we have been influenced in our determination of neutrality, by several considerations. In the first place it is a question respecting which dissenters are, we believe, very much divided in sentiment, and we could not therefore feel ourselves justified in stating our own individual opinions as those of the whole body. Then it is a point on which there seem to be great difficulties; if it is to be taken as an affair of policy, it lies open, of course, to all the statements and counter-statements which subjects of that class usually provoke: if on the contrary it is to be determined on the great principles of religious liberty, it may be settled without a moment's hesitation. If any thing could induce us to break through a resolution of silence which we have adopted, as much from inclination as from prudential motives, it would be the bad temper and the bad faith which have been manifested on both sides. We have, for instance, been recently reading a bulky pamphlet, entitled "Letters to William Wilberforce, Esq. on the Roman Catholic Claims," by *Amicus Protestans*; and if we could have been amused by prejudice and self-complacency, galloping along in a furious tempest of high-sounding but unmeaning words, most assuredly we should have had a rich feast. And on the other side we have been continually an-

nnoyed by evasions and misrepresentations, and by that peculiar disposition to use the mask and cloke which continually betrays itself among Catholic writers. On the whole of the case, however, we are satisfied that our feelings and our duty coincide; and that, leaving those views of the question which are mingled with foreign and political considerations, it is for us to confine ourselves to the theological section of this great argument.

The title-page of the volume before us informs the reader that these pithy lucubrations on the Apocalypse were excogitated by a Signor Pastorini. The fame of this illustrious personage never having reached our ears, we were unable to determine whether he were cleric or laic, Jesuit or Dominican, gentle or plebeian; but from this state of dubitation we were released by *Amicus Protestans*, and by a certain printed circular, of which, before we proceed any further, it may be expedient to give a short account. It is called an "Abstract of Letters from Ireland, in Answer to Queries respecting the Causes of Disturbance in that Country, from December, 1821, to April, 1822," and it was, we believe, drawn up for the purpose of limited circulation, particularly among members of the British Parliament, pending the discussion of the Catholic question in the present session. Under these circumstances we have no intention of making any comment on the "Abstract" itself, it expresses the opinions of the writers of the original letters, and its value must, of course, entirely depend on their impartiality and means of information. From this authority we learn that Signor Pastorini was a mere *nom de guerre*

for "Dr. Charles Walmesley, a Benedictine Monk, Roman Catholic Bishop, titular Dean of Wells, and Vicar Apostolic of the Western District in England." "This work," it is added, "(first printed in 1771, without name of place or printer,) has been translated into the Latin, French, Italian, and German languages." We are further told, that this book is in highest estimation among the secretaries of Rome; and that its explanations of prophecy, some of which fix the downfall of Protestantism to the year 1825, are at this time exciting a strong sensation among the Romanists, especially among the lower orders of the Irish population.

The reputation of this curious volume can only be accounted for on the ground of sectarian partiality: there is a vagueness, a palpable and intentional evasiveness, running through the whole of the commentary, which is to us quite irreconcilable with integrity of motive. If the modes of explanation adopted by Walmesley be tolerated, we will undertake to extract from Isaiah a prediction of the divine mission of Mohammed, and from the Apocalypse a clear attestation to the inspiration of Richard Brothers. A large portion of his book has nothing whatever to do with his real object, and seems to us only calculated to throw dust in the eyes of his readers. Bossuet and Calmet (with only the former of whom we profess ourselves acquainted in the present case) have commented on the Apocalypse, and have taken the more specious method of limiting its predictions to the earlier periods of the Christian era, explaining of pagan Rome all the passages which by Protestants are applied to Rome papal. It was reserved for Walmesley to venture a bolder flight, and to find, in this grand prophetic anathema against the corruptions of the Christian Church, an

intimation of the Lutheran heresy, and a denunciation of tremendous inflictions upon its followers. He represents Christ as dividing "the history of his Church into seven periods, in each of which he describes three different sorts of transactions, under the respective seal, trumpet, and vial." The book sealed with seven seals is, according to this interpreter, the history of the Church, and the opening of each seal the disclosure of a certain portion of that history. The trumpet which sounds at each opening announces disastrous events, such as persecutions and heretical insurrections. The vials imply the vengeance with which Christ visits the enemies of his people. In all this there is nothing very original; but the application of it is certainly well worth our attention. The first period of the history of the Church includes somewhat more than three hundred years, and was "the age of christian perfection." The second, which lasted about a century, may be termed "the age of heresy," in which Arianism threatened to crush the defenders of orthodoxy. The third, which begins about 406, and takes in nearly 220 years, "is remarkable for the judgments of God upon ancient Rome and the Western Empire." The fourth seal discloses the rise of Islam, and Death on the pale horse is Mohammed and his successors; the fourth trumpet, with its terrible effects, typifies the "fatal heresy and schism of the Greeks; the fourth vial is ingeniously explained by the employment of cannon and gunpowder against Constantinople, and by the consequent fall of that city: this age includes the history of the Church from A. D. 620 to 1520. But the explanation of the fifth seal is the grand effort of our half-inspired interpreter. He assigns it to the Reformation, and with an impudence that really excites our admiration, copily informs

his readers, that the *souls under the altar, slain for the word of God*, represent the Catholic martyrs who perished in the Lutheran and Calvinistic persecutions! The reprisals of the Protestants are spoken of as unprovoked massacre; and while the most faithless reservations and exaggerations are used in reference to their conduct, and to the different instances in which Papists fell by the sword of war, or by the hand of the executioner, not a whisper of condemnation is breathed against the horrible revelry in human suffering which seems, in former times at least, to have formed a distinguishing feature of the Catholic creed. Is it that these excesses are *still* approved by Rome and her children? Is it *indeed* true that in this specific respect the character of Popery is unchanged? We will not press this question; but it must be acknowledged that so marked a silence on this point is ominous. The fifth trumpet denotes the rise and progress of the Reformation; the star falling from heaven is Luther, and the locusts are Carlostadius, Zuinglius, Oecolampadius, Melancthon, Bucer, Calvin, Henry VIII. *cum multis aliis*. The King, *the angel of the bottomless pit*, is the devil, who is, of course, "the king of the Reformation." The vial connected with this period is the vengeance of God on the enemies of Popery; and respecting this awful visitation we have the following significant hint.

"The vial being poured upon the throne of the beast, it flows down from thence over his whole kingdom, the realm of the reformation. For, his kingdom became dark, and they gnawed their tongues for pain. But with respect to the nature of this punishment, we shall be entirely silent, and leave it to be disclosed by the event. We shall only remark that, to judge from the expression of the text, the scourge seems to be severe, and we are extremely sorry it will be so ill received: *And they blasphemed the God of heaven, because of their pains and wounds (or sores), and did not penance for their works.*" —p. 268.

We understand this well, and we will supply what this worthy Vicar Apostolic has modestly omitted. "The scourge will be severe"—yes! we may well believe it, if this scourge be wielded by the same effective executioners who massacred the Albigenses, revelled in the high festival of St. Bartholomew, *dragoned* the Cevennois, plied the racks of the Inquisition, and lighted up the fires of Smithfield. But we trust in God that this event of things will not be permitted to overtake his genuine church; that she who is the mother of abominations and heresies will not be suffered to renew her drunkenness with the blood of the saints; and that the spirit of faith and love will pervade the earth and destroy every usurpation of the rights of conscience. By the clumsy artifice of doubling the assigned period of 150 years, Dr. Walmsley fixes this consummation so devoutly to be wished by all true sons of Rome, to the year 1825. A single extract connected with this part of the subject, will suffice to shew the spirit of this maligner of religious truth, and to display the miserable falsehoods to which papists have recourse in their wretched warfare against the advocates of Gospel doctrine.

"The world was very sensible, that Christ had established his church, fifteen hundred years before the existence of the reformation, and that he had communicated his Spirit to her, by which he had solemnly promised she should be guided through all ages: *I will ask the Father, said Christ, and he will give you another Paraclete, that he may abide with you for ever, the Spirit of truth. . . . And he will teach you, all things.* (John xiv. 16, 17—26.) The reforming teachers came therefore fifteen hundred years too late, and as they presumed to publish a doctrine contrary to what was taught in the church, its novelty became its own condemnation. Nevertheless they were resolved to make it pass upon mankind for Divine truth. But to effect this, they should have ascertained it by the intervention of miraculous works, in the

same manner as the apostles had originally established Christianity. 'Let them prove,' said Tertullian, speaking of the hereticks of his own time, 'Let them prove themselves to be new apostles.' . . . 'let them produce their miracles.' (*l. de præscrip. c. 30.*) But the Reformers never were able to procure such a divine sanction.

"To supply this defect, and to acquire credit to their new systems, what measures did they take? They employed an artifice, (we are sorry to say it,) suggested undoubtedly by that *angel of the bottomless pit* who was their governor and guide, namely, to indulge human nature, by gratifying the passions, by allowing such freedom and latitude in the practice of virtue, as religion had never admitted. They banished at once all those mortifications, which distinguished the Christian religion, and were ordained by its Author as the principal exercises to merit eternal life; such as fasting, abstinence, confession of sins, penance, &c. They pretended that all these practices were of no signification, that they were even intolerable encroachments on Christian liberty, and that faith alone sufficed for salvation. By these means they let loose the human passions, they enfranchised man from all constraint, and in fine they boasted of having smoothed the way to heaven. But, *thy silver is turned into dross: thy wine is mingled with water.* (*Isaiah i. 22.*) For, our Saviour had said: *If any man will come after me, let him deny himself, and take up his cross, and follow me.* (*Matt. xvi. 24.*) But, instead of the thorny way of self-denial and the cross, they opened a path strewn with roses. What wonder then, if so many took them for their guides, and espoused their maxims? Our Saviour again tells us, *that narrow is the gate, and strait is the way, that leadeth to life: and few there are that find it.* (*Matt. vii. 14.*) On the contrary, the new-gosplers inform us, that the way to heaven is broad and easy; and they offer to conduct us through it with little or no difficulty, because, say they, our Saviour took upon himself the load of hardships, that should have been our portion, and has sustained them in our stead. But, *woe to them that sew cushions under every elbow: and make pillows for the heads of persons of every age to catch souls.* (*Ezek. xiii. 18.*) Thus a survey of the doctrine and practical maxims of the Reformers points out clearly to us the judgment we ought to pass upon their character, according to the criterion Christ has given us: *A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. . . . Wherefore by their fruits you shall know them.* (*Matt. vii. 18—20.*)—pp. 518—520.

These are the *refuges of lies* to which our antagonists are driven for shelter; these are the calumnies which are put on record as a warning to the wavering that they stand aloof from the glozing speech, and the tongue speaking falsehood in hypocrisy. The Sixth Seal seems to have given prodigious trouble to the worthy Bénédictine; he makes a strange jumble with the Jews and Greeks, Mahometans and Russians; who Antichrist is to be we do not very clearly comprehend, but the two witnesses are to be Henoch and Elias who are to re-appear on earth, and by their preaching to turn the Jews into papists. The army of the "great Antichristian hero," whoever he may be, will be a most terrific assemblage, since it will comprise a mass of no less than two hundred millions of "men and devils in human shape." The number of the Beast is attached to the word MAOMETIS in the Greek numeration.

|   |       |     |
|---|-------|-----|
| M | ..... | 40  |
| A | ..... | 1   |
| O | ..... | 70  |
| M | ..... | 40  |
| E | ..... | 5   |
| T | ..... | 300 |
| I | ..... | 10  |
| Σ | ..... | 200 |

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666

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But we have gone quite far enough in unravelling this miserable tissue of folly and in fatuation, and we shall take our leave of it with the intimation that the Seventh and last Seal denotes the age of eternity, and that in his final reference to the state of heavenly blessedness, this orthodox interpreter of the Apocalypse mentions no other qualification for its enjoyment than the performance of good works.

ANALYTICAL AND CRITICAL NOTICES OF  
NEW PUBLICATIONS.

*Memoirs of the late Rev. Thomas Gordon, of Youghal, Ireland. With Extracts from his Diary, and some of his most interesting Letters. 1s. 6d. London: Nisbet, 1820.*

WE take some blame to ourselves for unintentional neglect of this interesting little publication. It belongs to that truly valuable class of memorials, which includes the biography of humble, zealous, and devoted servants of the living God, and unfolds a series of labours, undistinguished, it may be, by the manifestations of dazzling, but unprofitable genius, or of fastidious scholarship, but marked by the precious signals of the divine favour, attended by the blessings of those who were *ready to perish*, and recorded on monuments, which shall eternally survive the crumbling elevations of human vanity.

Mr. Gordon seems to have been a sensible, pious, and useful labourer in the work of souls. He was born in London, December 19, 1781, of religious parents, and at the age of 15, became seriously impressed with the importance of divine things. He commenced his career of usefulness, by engaging as teacher in a newly formed Sunday school, since known by the name of the "Fitzroy Sabbath and Free Day School." In 1805, by the liberal assistance of a "gentleman in Scotland," he was enabled to enter as a student in the Academy at Gosport, and we cannot give a more impressive transcript of his feelings, than by quoting the extracts from his Diary connected with this event.

"Through the abundant goodness of God I am spared to the present moment; and his sovereign hand, that over-rules all events, has brought me to this place. Here would I raise my Ebenezer, and desire from my heart to bless him, who has thus conducted me. God in Christ is the portion of my soul: he is the supreme object of my love. There is none in heaven, or on earth, I desire in comparison of him; and because I cannot enjoy him so fully as I desire, nor serve him without sin, I long for that glorious hour when I shall be completely satisfied, awaking up in his likeness. I

pant after conformity to him. I would accept it as a token for good that God has brought me hither; that I am freed from the concerns of the world, from the bustle and noise of London; that I here enjoy leisure for reading, meditation; and prayer, and have opportunity for improving my talents for his service. Oh that my time, my all, may be spent to the glory of my redeeming God! What am I, that I should be employed in the service of such a Master? Will he indeed accept of my service? Oh matchless grace and love! that he should save me so unworthy, and now employ me in his vineyard.

"June 17.—I dread the time when I shall have to speak for God before the people, lest that the fear of man should possess my soul, and pride should keep me from placing that dependance on the all-sufficient help and influence of the sacred Spirit, which I know I shall need. O, to be ever sensible of my own weakness, and to look up with humble confidence to Him who has promised, "As thy day is, thy strength shall be."—"All my hope is in God; from him cometh my help."

"July 13.—Last Sabbath spake to the people at 8—g for the first time; the subject, "Whereas I was blind, now I see;" found my mind composed and comfortable. O that this, the first fruit, or small beginning of my labours in the Lord's vineyard, may be followed with great service and abundant usefulness! It has often been my desire that I may be a burning and shining light: this leads me to cry for grace to keep me humble, little in my own eyes, sensible of my weakness, and strong only in the Lord. May the love of Christ be the spring of all my actions, his glory the end, and the concerns of perishing sinners near my heart. I find pleasure, and I hope profit, in my studies, my mind expanding and gaining strength: have reason to mourn over the weakness of my memory; but while I earnestly pray for every gift and grace that may be useful to others, and comfortable to myself, I bless God for what he has given me. and if I have but one or two talents, I would seek to improve them; and if my Lord see it proper, he will give me more. I wish to lie in his hands, as clay in the hands of the potter. Found my soul refreshed this morning at a throne of grace, and experienced that it was good to be in his house."—pp. 13, 14.

In June 1808, he landed in Ireland,

under the auspices of the Hibernian Society, and entered on his work at Youghal, where he was ordained to the pastoral charge in July 1810. In May 1812, he married. On the 28th of February, 1818, this holy and useful minister was summoned to his everlasting rest.

*Consolation to Parents amid the Loss of Children. In two Discourses, delivered in Cliff Lane Chapel, Whiteby, August 1821. By the Rev. Robert Moffat. 8vo. Whiteby: Rodgers, 1821.*

THE occasion of these discourses is stated in the following remarkable narrative.

*The Influence of Protestant Missionary Establishments, in developing the Physical and Moral Condition of Man, and Elucidating the Dark Regions of the Globe, briefly delineated. With a Coloured Map, Exhibiting the Progress of Christianity, and the Professed Religions of Mankind. By Thomas Myers. A.M. Quarto, price 3s. London, 1822.*

MISSIONARY Societies are now assuming an importance, which, had it been predicted twenty years back, would have been contemptuously disbelieved. A spirit of anxiety for the present and eternal felicity of those who sit in darkness, has been excited in England, and its beneficial effects, under the divine blessing, have been felt in the remotest regions of the earth. Incidentally to their regular labours, the circumstances in which the Missionaries have been placed, have enabled them to collect a considerable quantity of valuable information, which is scattered through such a mass of Reports, Appendixes, Chronicles, Summaries, and Correspondences, that it becomes perfectly exhausting to explore the endless labyrinth, and a very fair portion of praise would be the due of the individual; who should give a brief, but comprehensive recapitulation of the leading points. Mr. Myers has done so much of this as consists in describing the principal features of Missionary exertion, and enumerating the stations occupied by the various Societies. A coloured map of the world is added, in which, by means of distinct tints, a representation is given of the relative extent of the different religions of mankind. The red dots which mark the Missionary settlements are, however, carelessly managed, they should have corresponded in number and position to the places they were intended to denote.

"On Monday last, (23d July, 1821,) about 9 A.M. Mr. William, son of Mr. Boyes of Whiteby, aged 17, going to Newcastle in one of the traders to join his ship there, five youths, his companions, went with the vessel into the roads to see him off, taking a small boat to bring them back. After parting, they stepped into the boat; but getting under the vessel's quarter, Mr. Boyes stepped in to clear her, when she immediately upset; by which Mr. Boyes, with Henry, (aged 13) son of Mr. George Willis, and John, (aged 15) son of Mr. Brown, Collector of Excise, were drowned.—The other three were saved by clinging to the boat.—In the evening several cobbles went off into the roads to grapple for the bodies; and about six P.M. they were all found, and conveyed home to their disconsolate parents for interment.—I regret that I should have to add, that one of the survivors, Mr. James Muir, is since dead.—

"There are some circumstances in the case of Mr. John Brown, for which, upon ordinary principles of calculation, it may perhaps be difficult to account; and which, by his sorrowing mother, I am particularly requested to mention.—They are as follow.—In the first place; the day immediately preceding, which was Sabbath, having been sultry, he, his father and mother, and two of his sisters, set out together to take a walk on the pier in the cool of the evening; when having got to the end of it, he suddenly disappeared, and was at last seen making his way rapidly homeward—they returned some time after, and upon entering the house, heard him up in his own room singing the following lines—

"A Saviour, let creation sing,  
A Saviour, let all heavens ring—  
He's God with us, we feel him ours:  
His fulness in our souls he pours—  
'Tis almost done—'Tis almost o'er—  
We're joining them who're gone before;  
We then shall meet to part no more.  
We're," &c.

"To these lines, were added other passages of a similar nature, which in the course of the evening, he was overheard singing by himself.—Again, next morning, the morning of the fatal day, and just after his father had set out on his collecting tour, here called a round, he

repaired to the office, and there upon a leaf of a small paper book which he was wont to carry in his pocket, wrote,—“John Hallpress Brown died this day before the present round!”—After having written these remarkable words, he had attempted to obliterate them, by crossing them two or three times with his pen, after which he had applied his finger to do it more effectually, and last of all, had torn out the leaf altogether, leaving it, however, still loose in the book.—I myself saw the book, which was taken from his pocket after he was drawn out of the water, together with the writing, and which after all was perfectly legible—to these remarkable facts is to be added a third, namely, the unaccountable horror with which his mind was seized, after having got on board the vessel, expressed as it was, in strong wishes to get ashore before she left the harbour; and which nothing but the charge of cowardice, reiterated by his companions, could have prevented!—All these things might be accidental, but still in the connexion they are striking, and will never be forgotten by those whom he has left to sorrow behind—but every reader must judge for himself.”—pp. 1—4.

The sermons themselves are written with ability, though we might have preferred somewhat more of simplicity in occasional passages which, to our tastes, display a little too much effort. Mr. Moffat illustrates Revelation xxi. 4. by proving—1. That “the death, the sorrow, the crying, and the pain, which in that better world shall be no more, were introduced into this by sin.”—2. “That the evils enumerated in the text, are for ever done away only by Christ, the second Adam.”—3. That those evils “are for ever done away, only to those who believe in Christ, and study to do his commandments, purifying themselves, even as he is pure.”—4. “That the operation of these evils, in respect of time, of manner, and of every other circumstance, is under the control of heaven.”—5. “That the evils enumerated in the text, are not, properly speaking, evils, but real blessings to the people of God.”—6. “The evils particularized in the text, shall for ever redound to the glory of God.”

*Thomas Johnson's reasons for Dissenting from the Church of England.*—pp. 18. Holdsworth. 2d. or 11s. per 100.

This little tract adverts to most of

the common points in dispute, between Churchmen and Dissenters. It is decided and conclusive, yet states the objections to an Established Church in away that can hardly give offence. We discern in it, though written in a plain and familiar manner, the hand of one well skilled in the controversy, and we cannot but recommend its circulation. Publications of this kind are highly serviceable to the cause, if they do nothing more than convince people that there is something to be said for it, and thus counteract that vague and general impression against Dissenters, which is, perhaps, more injurious to them than any clearly defined sentiment: would that the comparatively wealthy among us gave extensive circulation to tracts of this nature! When, when shall we awake as a body, and bestir ourselves in the avowal and maintenance of our principles! Some, indeed, are of opinion that Dissenters are sufficiently alive, as it is, to the importance of these principles: but this is by no means the case; a fatal, and we will add, a criminal lethargy characterizes their behaviour in reference to this subject. Rarely are their principles publicly adverted to, and their young people left in ignorance concerning them, remain open to the full influence of worldly respectability in favour of the Establishment, and too often betray that they are not proof against its power. But Thomas Johnson would fortify them: he would at least induce them to pause before they approached the boundaries of conformity, or gave, in any measure, their countenance to a system, which seeks to unite the discordant materials of a temporal and a spiritual kingdom, and introduces the influence of the world into the bosom of the church. If our principles will not bear the light, if they are not true and scriptural, let them be neglected; let us evince a pusillanimity whenever they are brought into question; but if they are indeed the principles which the New Testament lays down, which received the sanction of Christ and his apostles, which were distinctly recognised in the first and purest days of Christianity, and in defence of which some of the best and ho-



best men of this country laid down their lives; then, let no considerations of a timid policy, or of a cautious, worldly prudence prevail upon us to keep them in the back ground. We know, that in making these remarks, we shall expose ourselves to the charge of bigotry, but we know, at the same time, that we do not deserve it. We will hold the unity of the spirit, in the bond of peace, with all who love the Lord Jesus; but we have not yet learnt to trim between truth and error, or to sacrifice the convictions of our own minds at the shrine of a spurious candour.

*Polyhymnia; or, Select Airs, by celebrated Foreign Composers, adapted to English Words, written expressly for this Work by James Montgomery. The Music arranged by C. T. Hasse. 6s. London.*

WE notice this publication for two or three reasons. First, it is the work, in its literary department, at least, of a man whose name is a guarantee for its moral and poetical excellence. Secondly, the music is, as we are assured by those who are more skilled in such matters than we profess to be, exceedingly good. And, thirdly, these two circumstances put together, have induced us to mention a work not altogether in our usual track, since it may be acceptable to some who feel at a loss, in their musical practice, for lessons which shall ally rich melody with unexceptionable poetry. We have cited, in our poetical department, two of these lyrical compositions; they are pervaded by a fine tone of moral feeling.

*Steadfastness in the Lord the Joy of the Christian Pastor. A Sermon, preached before the Middlesex and Hertford Union of Ministers & Churches, on Wednesday, Sept. 5, 1821, at the Rev. W. Williams's Chapel, Edmonton. By the Rev. W. Thomas, of Enfield.—London: Burton and Smith. 1821.*

THIS is a judicious and interesting sermon; and it fully justifies the double request which induced Mr. Thomas to consign it to the press. From 1 Thessalonians iii. 8, 9, he enquires, "1st, What are we to understand by steadfastness in the Lord?—2dly, Whence does it arise that this steadfastness is the Christian Pastor's joy?"—To the first question it is answered, "1. A warm attachment to evangelical truth—2. A regular attendance on divine ordinances—3. A holy deportment in every walk of life—4. A bold and fearless maintenance of our Christian profession; and—5. All this kept up with unabated vigour and constancy."

To the second question Mr. Thomas replies, 1st, That the Christian Pastor's joy arises "from beholding the fruit of his own labours."—2. That it is "essentially connected with a supreme concern for the honour of Christ, and the advancement of his kingdom."—3. That it springs "from a conviction that under such circumstances he is secure of an interest in his people's prayers." And—4. It is kindled by "the anticipations of a blessed and glorious immortality."

## VARIETIES, LITERARY, SCIENTIFIC, &c.

We have received repeated hints, that the renewal of our long-neglected "Varieties," would be generally acceptable. We have never lost sight of this department; and we fully intend to insert occasionally a few columns of interesting *miscellanea* under that head.

The Scriptures will receive some illustration from the following extract from Belzoni's Travels in Egypt, on the value of a *well*, or even a *cup* of water. He describes, in the most forcible manner,

the deplorable miseries to which the traveller is exposed in passing over the arid sands of the Arabian wilds.

"Many perish victims of the most horrible thirst. It is then that the value of a cup of water is really felt. He that has a *senzabia* of it is the richest of all. In such a case, there is distinction: if the master has none, the servant will not give it to him; for very few are the instances where a man will voluntarily lose his life to save that of another, particularly in a caravan in the desert, where

people are strangers to each other. What a situation for a man, though a rich one, perhaps the owner of all the caravans ! He is dying for a cup of water—no one gives it to him—he offers all he possesses—no one hears him—they are all dying—though by walking a few hours farther they might be saved: the camels are lying down, and cannot be made to rise—no one has strength to walk—only he that has a glass of that precious liquor lives to walk a mile farther, and perhaps dies too. In short, to be thirsty in a desert, without water, exposed to the burning sun, without shelter, and no hopes of finding either, is the most terrible situation that a man can be placed in; and, I believe, one of the greatest sufferings that a human being can sustain: the eyes grow inflamed; the tongue and lips swell; a hollow sound is heard in the ears, which brings on deafness; and the brains appear to grow thick and inflamed: all these feelings arise from the want of a little water. If, unfortunately, any one falls sick on the road, there is no alternative; he must endure the fatigue of travelling on a camel, which is troublesome even to healthy people, or he must be left behind on the sand, without any assistance, and remain so, till a slow death come to relieve him. No one remains with him, not even his old and faithful servant, as all are in danger of perishing of thirst if they do not reach the next well in such a time."

*Druidical Stone Circles.*—In a "Sketch of a Tour in the Highlands of Scotland," p. 72, in commemoration of Druidical Stone Circles, we find, that "*stones* is, in the language of the old Highlanders, a common designation at this day for the church, or place of worship."

*Memory.*—"Of all that belongs to man, you cannot find a greater wonder than memory. What a treasury of all things! what a record, what a journal of all! As if provident Nature, because she would have man circumspect, had provided him an account-book to carry always with him; yet it neither burthens nor takes up room. To myself it is insensible; I feel no weight it presses with. To others it is invisible; for when I carry all with me, they can see nothing that I have. Is it not a miracle, that a man, from a grain of sand to the full and glorious sun, should lay up the world in his brain; and may, at his pleasure, bring out what part he lists, yet never empty the place that contained it, nor crowd it, though he should add more? If putrefactive man can, undiscerned and unburthened, bear so much about him; if so little a point as the least tertius of the brain, the cerebellum, can hold in itself the notions of such an immeasurable extent of things,

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we may rationally allow omniscience to the great Creator of this and all things else. For, doubtless, we know what we do remember; and, indeed, what we remember not, we do not know."—*Felt-ham's Resolves.*

*Word of the Lord.*—"The title '*Word of the Lord*,' is not to be considered, in the modern acceptation of the term, as a mere sound, a vibration of the air, and nothing more, but as that living medium between the mind of *Jehovah* and the intellect of man, without which there could be no communion between the two natures. As there could be no reciprocity of ideas between man and man without the intervention of known and significant words, so Christ, being the thought or mind of the Godhead substantially expressed, is the common connection and point of unity between the corporeal and spiritual, the visible and invisible worlds."—*Horæ Solitariae.*

*Uniformity.*—"God's Book is the Christian's act of uniformity, and every one who is truly a Christian is a conformist in grace. Here is a uniformity, in which all real Christians are united: and if they are united here, in the name of religion and common sense, what is the profit or use of all other unions or disunions?"

*Origin of Church Patronage.*—"In the year 542, a council, held at Orleans, ordered, that if any person desired to have a parish church erected on his estate, he should first be obliged to endow it, and to find an incumbent. Hence the origin of patronages."

*Origin of Wakes.*—"Gregory the First, reflecting that they had been wont to sacrifice to demons, and in their sacrifices to indulge themselves in feasts, he directs that they might be allowed, on the day of the church's dedication, or on the martyrdom of saints, to make booths for themselves in the neighbourhood of the churches, and enjoy themselves in temperate banquets."

*Cherubims.*—"God placed at the east of the garden, cherubims, to keep the way of the tree of life. The cherubims were, of all other, the most sacred piece of furniture in the tabernacle and temple, and were emblems of something very sacred. They were designed as a sensible representation of that exhibition of the divine glory which Ezekiel saw in vision, and which he knew to be the cherubims. In them, or between them, was the throne of God, the throne of grace, the symbolical representation of his dwelling with men—a sensible representation of the whole frame of the constitution of grace. There was indeed no small danger, that man, once seduced, might fall into the

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like error, and imagine some virtue in the material tree of life; very properly, therefore, he was expelled the garden, and directed to the true tree of life in the paradise of God."

*Letter of Queen Elizabeth to the Bishop of Ely.*—Proud Prelate, I understand you are backward in complying with our agreement; but I would have you know that I, who made you what you are, can unmake you; and if you do not forthwith fulfil your engagement, by God, I will immediately unfrock you.

Your's, as you demean yourself,

ELIZABETH.

*From the same to Henry IV. of France, on his becoming a Catholic.*—Alas! what deep sorrow, what vehement grief, what sighs have I felt at my heart, for the things which Morlante hath told me of? Alas! is the world come to this pass? Was it possible that any worldly matter should make you quit the fear of God? Can we expect any happy issue of such a fact? Or could you think, that he who hath hitherto with his own right hand upholden and preserved you, would now forsake you? It is a very dangerous thing to do evil that good may come of it. Yet, I hope, a sober spirit will put you into a better mind. In the mean time, I will not omit to make it a principal part of my prayers, the recommending you to God, beseeching him, that the hands of Esau may not lose you the blessing of Jacob. Whereas, you do religiously and solemnly offer me your friendship; I know, to my great cost, I have well deserved it; neither should I repent that, had you not changed your Father. Verily, from henceforth I cannot be your sister by the Father; for the truth is, I shall ever more dearly love and honour mine own Father, than a false and counterfeit one: which God knoweth very well, who, I beseech him, bring you back again to a better mind.

Your Sister, if it be after the old manner; as for the new, I have nothing to do with it.

ELIZABETH.

(Camden.)

*Letter of Oliver Cromwell to the Rev. John Cotton, dated October 2, 1652.*

Worthy Sir, and my Christian Friend, —I received your's a few days since. It was welcome to me, because signed by you, whom I love and honour in the Lord: but more to see some of the same grounds of our actings stirring in you, that have in us to quiet us to our work, and support us therein, which hath had great difficulty in our engagement in Scotland, by reason we have had to do with some, who were I verily think godly; but, through weakness, and the subtilty of Satan, involved in interests against the Lord and his people. With what tenderness we have proceeded with such, and that in sincerity, our papers,

which I suppose you have seen, will in part manifest, and give you some comfortable assurance of. The Lord hath marvelously appeared even against them; and now again, when all the power was devolved into the Scottish King, and malignant party, they invading England, the Lord rained upon them such snares, as the enclosed will show; only the narrative is short in this, that of their whole army, when the narrative was framed, not five of their whole army returned. Surely, Sir, the Lord is greatly to be feared as praised. We need your prayers in this as much as ever; how shall we behave ourselves after such mercies? What is the Lord a doing? What prophecies are now fulfilling? Who is a God like ours? To know his will, to do his will, are both of him.

I took this liberty from business to salute thus in a word: truly I am ready to serve you, and the rest of our brethren, and the churches with you. I am a poor weak creature, and not worthy of the name of a worm; yet accepted to serve the Lord and his people. Indeed, my dear friend, between you and me, you know not me: my weaknesses, my inordinate passions, my unskilfulness, and every way unfitness to my work; yet the Lord, who will have mercy on whom he will, does as you see. Pray for me. Salute all Christian friends though unknown.

I rest your affectionate friend to serve you,

O. CROMWELL.

(Brooks's Puritans.)

*Anecdote of Mr. Denham, an American Merchant.*—The following trait of this good man's character is given by Dr. Franklin:—"He had formerly been in business at Bristol, had failed in debt to a number of people, compounded and went to America: there, by a close application to business as a merchant, he acquired a plentiful fortune in a few years. Returning to England in the ship with me, he invited his old creditors to an entertainment, at which he thanked them for the easy composition they had favoured him with; and, when they expected nothing but the treat, every man, at the first remove, found under his plate an order on a banker for the full amount of the unpaid remainder, with interest."—(Franklin's Memoirs.)

*Boerhaave.*—He never regarded calumny nor detraction, (and Boerhaave himself had enemies,) nor ever thought it necessary to confute them. "They are," he was accustomed to say, "mere sparks, which, if you refrain from blowing, will go out of themselves. The most effectual remedy against scandal, is to live it down by perseverance in a course of well-doing; and by praying to God, that he would cure the distempered minds of those who traduce and injure you."

## RELIGIOUS INTELLIGENCE.

## MISCELLANEOUS.

*Homerton Academy.*—The Annual Meetings connected with this Institution, were holden on the 25th, 26th, and 27th days of June.

The patrons and subscribers met on Tuesday evening, at the King's Head Tavern, in the Poultry, Joseph Stonard, Esq. the Treasurer, in the chair; when a report of the proceedings of the last year was presented, and the usual business of the Institution was transacted. On Wednesday morning a considerable number of Ministers, who were educated in this Seminary, breakfasted together at the King's Head Tavern, after which they proceeded to the Rev. Joseph Berry's Meeting-house, in New Broad Street, where the Rev. J. B. Innes, of Camberwell, delivered an appropriate sermon, on the Difficulties and Supports peculiar to the Office of the Christian Ministry; and on the evening of the same day, two of the senior Students, Messrs. Jacobson and Morell, delivered orations, the first, on "the Evils of Spurious Charity," and the second, on "the Causes of Prejudice against Religion."

On Thursday morning a most numerous and respectable company of ministers and other friends to the Institution assembled at the Academy at Homerton, to witness the public examination of the students, and to assist in laying the first stone of a new house for the use of the Academy. The usual examination was conducted by the Rev. Wm. Ward, of Stowmarket, and the Rev. J. B. Innes, of Camberwell; this examination was productive of great satisfaction to the friends who witnessed it, as it gave ample testimony to the improvement of the students, and a most encouraging prospect of their becoming duly qualified to discharge with honour and usefulness, the sacred office to which they have devoted themselves.

The company present next proceeded to the site of the new building, where they were met by a large, though select and most gratifying assemblage of ladies and other persons, in whose presence the first stone of a new Academy-house was laid, by the venerable Treasurer, Joseph Stonard, Esq. assisted by Wm. Hale, Esq. the Deputy Treasurer, Ebenezer Maitland, Esq. the Treasurer to the Congregational Fund Board; Samuel Robinson, Esq. the Architect; and Mr. Lee, the Builder. Mr. Stonard addressed the

company in a short speech, expressive of his benevolent wishes for the present and perpetual prosperity of this valuable Institution. A few verses of an appropriate hymn from Dr. Doddridge were then given out by the Rev. Wm. Walford, the resident tutor, and sung by the whole company; the Rev. Dr. Winter next delivered an address peculiarly suitable to the occasion, standing by the stone just laid; and the Rev. Dr. Smith, the theological tutor, closed the ceremony by a very animated and appropriate prayer.

After the business of the day was terminated, about sixty gentlemen partook of a cold collation in the Hall of the Academy; and enjoyed a delightful conviviality in the expression of the most liberal, benevolent, and pious sentiments.

The numerous friends of the Institution will be gratified to learn, that at least half the sum which is requisite to complete the important undertaking of the erection of the new Academy, is collected; and that the building, which has commenced under auspices so propitious, is engaged to be completely finished for the reception of the family, by Michaelmas 1823. In looking forward to this period, the Committee to whose care the erection of the building is entrusted, earnestly hope, that through the zealous exertions of the benevolent and enlightened friends of the Institution, they shall be enabled to open it free from every pecuniary incumbrance, and to leave it the unburdened property of the Society, as a noble monument of the disinterested piety and zeal of the non-conformists of the present age, and an efficient instrument in the hands of the great Head of the Church; to whom they humbly devote it, for promoting the best interests of mankind, and contributing to the extension of that kingdom, which is destined in the latter days to fill and bless the earth.

*Hoxton Academy.*—On Tuesday, July 2, 1822, the Annual Examination of the Students of Hoxton Academy was held before several ministers and friends of the Institution.

Dr. Maanel was in the chair for the Classical and Oriental department; and the Rev. Mr. M'Farlane in the chair for the Belles Lettres, Philosophical and Theological department.

The Students of the first year read

portions of Cicero's Orations in Latin, and Æsop's Fables, from the *Collectanea Minora*, in Greek. They were also examined in subjects connected with the *Belles Lettres*. The students of the second year read in Latin some of the Odes of Horace, and in Greek a part of Lucian's Dialogues. They were also examined on various subjects connected with Intellectual Philosophy, and on the third book of Euclid's Elements. The whole of this class had prepared Essays on different branches of the Philosophy of the Mind, some of which were read.

The students of the third year were examined in Tacitus and Demosthenes. Several of them read Essays on the most important topics of Biblical Criticism. In Hebrew, they were examined in the Prophecies of Isaiah; and in Divinity, they gave a full account of the Lectures they had attended on the Doctrine of Original Sin.

The students of the fourth year read part of Sophocles' *Œdipus Coloneus*, and the Chaldee in the book of Daniel. They also underwent an examination on the Lectures which had been delivered on the Doctrine of the Divine Influence. Both in this and the third class, the students answered various questions proposed to them by the Examiners on the subjects of their Lectures and Essays.

We, whose names are subscribed, have much satisfaction in giving our full attestation to the attainments of the respective classes in the various branches of literature above stated. A laudable spirit of emulation seems to prevail among the young men, and though different degrees of talent and proficiency were apparent in the several classes, yet they all acquitted themselves in a manner which reflected credit on themselves and on their respected tutors. We are happy to express our very favourable opinion of the students who have finished their academical course, and are about to enter upon important stations in the church of Christ. On the whole we are much gratified with the present prosperous state of the Institution.

WM. MANUEL, D. D. Chairman.

J. M'FARLANE, Chairman.

JOSEPH BROOKSBANK.

BENJ. CRACKNELL, D. D.

WALTER SCOTT.

THOMAS CLOUTT, M. A.

JOSEPH S. BROOKSBANK.

JOHN ELY.

On Tuesday evening, a Sermon was preached before the ministers of the Hoxton Association, at the chapel adjoining the Academy, by the Rev. Joseph Turnbull, B. A. on the subject of Christian Fellowship.

On Wednesday evening, three of the students delivered short discourses at

Hoxton Chapel: Mr. Dawson, on Compassion for the Souls of Men; Mr. Tippetts, on the Practical Tendency of the Doctrine of the Atonement; and Mr. Sibree, on the Day of Pentecost.

On Thursday evening, the General Meeting of the Subscribers to the Institution was held at the City of London Tavern, Thomas Wilson, Esq. in the chair. The Meeting was addressed by Dr. Cracknell and the Rev. Messrs. Thornton, Yockney, Scott, Dewhirst, Jenla, Cooper, and John Clayton, jun. From the Report it appears, that during the past year, seven of the students have entered on stations of usefulness; four of whom have been instrumental in raising new congregations. Mr. J. Roberts is settled at Melton Mowbray; Mr. William Gear, at Market Harborough; Mr. J. Pain, at Horncastle, Lincolnshire; Mr. William Evans, at Wymondham, Norfolk; Mr. John Wooldridge, at Northumberland Street, Bristol; Mr. John Anderson, at Market Raisin, Lincolnshire; and Mr. T. Macconnell, at Romford.

*Essex Anniversaries at Colchester.*—The interesting services of this week were commenced by the private meeting of the associated ministers, at the house of the Rev. J. Savill, on Monday afternoon, July 8th, when the Association passed a resolution expressive of their deep regret for the death of their venerated brethren, the Rev. Messrs. R. Stevenson and S. Newton, and requested the Rev. J. Morison to undertake the office of Secretary, vacated by the lamented death of the former gentleman, to which he acceded. The evening was spent in a lengthened conversation on ministerial duties, which was found to be very instructive by all present. On Tuesday morning at seven o'clock, the ministers met for private prayer in the vestry of Mr. Savill's meeting-house, and on Wednesday morning, at the same hour, a public prayer-meeting was held, which was numerously attended.

At 11 o'clock, on Tuesday, the Annual Meeting of the Essex Congregational Union for the spread of the Gospel in the County was held, when the Rev. J. Blackburn, of Finchingfield, commenced the service by reading and prayer, and the Rev. T. Morell, tutor of Wymondley Academy, preached an excellent sermon from Joshua xiii. 1. After the sermon, Joseph Patisson, Esq. of Maldon, took the chair, and a very interesting report was read by Rev. R. Frost, of Dunmow, in which many pleasing instances of success were narrated, and new spheres of usefulness pointed out, on which the Committee cannot fully enter, on account of the limited means they

possess to prosecute the important object of this Home Mission. Various resolutions, expressive of the opinions of this meeting, were proposed and seconded by the following gentlemen: the Rev. Messrs. J. Bass, C. Berry, J. Herrick, J. Blackburn, W. B. Crathern, Kemp, S. Morell, Churchill, jun. and J. H. Hopkins. The Rev. John Jennings concluded the service with prayer.

On Tuesday evening, the Rev. Algeron Wells, of Coggeshall, preached a most appropriate sermon before the associated ministers and a numerous auditory, from Heb. xii. 23. "And ye are come—to the spirits of just men made perfect." Messrs. Sevier, of Ridgewell, and Burls, of Maldon, as the junior members of the Association, engaged in prayer.

On Wednesday, July 10th, the Essex Auxiliary Missionary Society held its Annual Meeting at Colchester, in the meeting-house of the Rev. J. Savill. The Rev. J. Hunt, of Chelmsford, opened the service by reading and prayer. The Rev. J. A. James then preached a most impressive sermon from Isaiah xlv. 23. The public business of the Society then commenced: W. H. Pattison, Esq. of Witham, being called to the chair, the several resolutions were moved, and advocated by the Rev. Thomas Morell, J. Thornton, R. Frost, J. B. Pearce, A. Wells, J. Savill, J. Blackburn, and J. Carter, and S. Daniels and Joseph Pattison, Esqrs. The meeting was also highly gratified by an address from the Rev. Mr. Harvard, late Missionary to Ceylon, from the Wesleyan Society. The meeting was numerous and highly respectable, an excellent spirit prevailed throughout, and the collection amounted to upwards of £54. Every thing indicated, that in Essex a spirit of zeal and liberality on behalf of Missions is rapidly extending.

On Thursday, July 11th, two Missionaries were ordained at Bocking, in the meeting of the Rev. Thos. Craig. This delightful service it was intended to perform in the meeting of the Rev. John Carter, of Braintree, from whose church one of the Missionaries, the Rev. Mr. Crow, was sent out; but that spacious place of worship was crowded at an early hour, and numbers were still pressing in; so that it became necessary to adjourn to the still larger House of God in Bocking. This determination was no sooner announced than the whole multitude flocked, with eager haste, to Mr. Craig's meeting, which was almost instantaneously filled. The Rev. J. Savill commenced the service by reading and prayer. The Rev. T. Morell, of Wymondley, then preached a most appropriate sermon from Luke x. 2. The Rev. Mr. Craig then asked the usual questions, which received most delightful

and affecting answers—first, from Rev. Mr. Crow, of the Rev. J. Carter's church, and afterwards from Rev. Mr. Massie, of the Rev. Dr. Wardlaw's church of Glasgow. The immense audience was most deeply affected by this very impressive part of the service. The ordination prayer was then offered up by the Rev. W. Chaplin, accompanied by imposition of hands; after which, our devoted young brethren received a solemn charge from the Rev. J. A. James, founded on Paul's affecting words in Acts xx. 24;—an address, which neither the Missionaries, to whom it was immediately directed, nor indeed any who heard it, will soon forget. The service then closed by the Rev. J. Thornton offering up fervent prayer for a blessing on the whole. Our young brethren, whose scene of future labour will be in the East, gave every proof of being fully prepared for their arduous work. They will go out, followed by the affectionate solicitude, highly raised hopes, and fervent prayers of multitudes. All who were present at their ordination will search every Chronicle for the names of Crow and Massie; and may no tidings ever reach us but of their devoted and successful labours, throughout the whole course of their lives, which we pray God may be long, and honourable, and useful. A collection at the close of the service produced upwards of £50.

*Hertfordshire Central Sunday School Union.*—On Whitmonday, May 27, was formed at the Old Independent Chapel, Ware, the Hertfordshire Central Sunday School Union: on this interesting occasion, about 500 children were present, who were addressed in an appropriate sermon by the Rev. T. Pinchback, of Hoddesdon. After divine worship, a public meeting was held in the same place to form the Union, when the audience was addressed in short, but energetic speeches by the Rev. Messrs. North, Pavitt, Maslin, Edwards, and Alcott. The services were thronged, and excited a degree of interest quite unusual in these parts.

*Suffolk Association.*—On the 23d, 24th, and 25th of April, 1822, was held at Sudbury, the 5th Anniversary of the Suffolk Association of Dissenting Ministers and Churches. Mr. Blackburn, of Finchingfield, presented the zeal of the Israelites, in the erection of the Tabernacle, as an example to Christians, in disseminating the gospel, from Exodus, xxxvi. 5, 6, 7. Mr. Ward, of Stowmarket, in recommending village-preaching, exhibited the conduct of the Apostles, in teaching and preaching publicly, and from house to house, from Acts, v. 42. Mr. Sloper, of Beccles,

explained the symbolical description of an angel flying in the midst of heaven, with the everlasting Gospel, from Rev. xiv. 6, 7; and Mr. Lowell, of Bristol, enforced the necessity of prayer, that more labourers might be sent into the harvest, from Luke, x. 2. Stms to the following amount were forwarded to the Treasurers of the several Societies, patronised by the Association.

|                                                | £   | s. | d. |
|------------------------------------------------|-----|----|----|
| To the London Missionary Society . . . . .     | 320 | 9  | 16 |
| To the Hibernian Society . . . . .             | 77  | 1  | 6  |
| To the Irish Evangelical Society . . . . .     | 45  | 12 | 6½ |
| To the Moravian Society for Missions . . . . . | 52  | 18 | 8½ |
| To the Baptist Translations . . . . .          | 9   | 8  | 9  |
| To the Jews Society . . . . .                  | 12  | 0  | 0  |

JOHN HAYTER Cbx, Secretary to the Association, and to the Suffolk Society in aid of Missions.

In the course of the last and of the present month, we have received from our correspondents in Scotland, a number of interesting reports and communications relating to the different institutions for the advancement of the great cause. We were prevented by press of matter from inserting any of them in our July Number, and we must now confine ourselves to a brief and general notice.

We have noticed in our Review, the sermon preached by the Rev. W. Orme, in behalf of the Congregational Union. This most useful Society appropriates its funds to the assistance of ministers and churches, and to the encouragement of an occasional but effective itinerancy in destitute districts. It will be recollected by our readers that, during the last year, Dr. Wardlaw and other gentlemen visited England, and we are happy to find that they obtained, in the whole, upwards of £1000. The report is extremely interesting.

We have also been furnished with the Fifth Report of "The Sabbath School Union for Scotland," embracing a considerable variety of important information, and giving as the sum total of the schools and children under its patronage, 916 schools—55,864 scholars.

The Thirteenth Annual Report of the Managers of the Nile Street and George Street Chapels' Sabbath School Society, Glasgow, details a series of active and successful exertions in that excellent work.

The Glasgow "Society for promoting Christianity among the Jews," extracts its statements from the Report of the London Association.

"A short narrative of the Glasgow Missionary Society," states the fact that

two Missionaries are on their way to Southern Africa.

The "Youth's Auxiliary Missionary Society," in the same place, has raised in the seven years of its existence, £1336. 17s. 3d.

The Edinburgh Religious Tract Society is in active operation.

A "Seaman's Friend Society" was formed in Glasgow, 15th May, 1822; the Lord Provost in the chair.

The Tenth Annual Report of the Committee of Management of the Theological Academy at Glasgow, under the care of Mr. Ewing and Dr. Wardlaw, gives a cheering account of that excellent institution. Sixteen students are resident, and enjoying, in addition to the instructions of their highly qualified tutors, the advantages of the University Lectures. "In the Academy itself, the customary exercises have been regularly attended to, of hearing the lectures of the tutors, speaking from portions of Scripture, preparing and submitting to observation skeletons of sermons, learning Hebrew under the senior tutor, reading the Scriptures in the original languages, and in the Septuagint and Vulgate Versions, as well as during summer, portions of the Greek and Latin Classics. And whilst thus engaged in the Academy, all have been pursuing the different departments of literary and philosophical study, at the University, or, in a preparatory way, under private teachers. At present, three have entered the Natural, and three the Moral Philosophy class; two the Logic and Senior Greek; and five the Greek and Latin, in different stages of progress. Several are at the same time engaged with Mathematics and Elocution."

We are gratified in being able to state, that an itinerancy has been established in the Isle of Man under the patronage of a "Congregational Itinerant Society." Its first meeting was held in Athol Street Chapel, Douglas, Isle of Man, on the 27th May, 1822.

Juvenile Praying Societies.—It is pleasant to understand from Scotland, that, in several places, young people associate together for the purpose of prayer, praise, and christian conference; this is the case, both in the Lowlands and Highlands. Several of these are boys, who have been at Sabbath evening schools.

The Synod of Glasgow and Ayr met at Glasgow on the 16th of April; Mr. Burns, of Kilsyth, Moderator.

An overture was laid before the Synod relative to the Honourable G. Canning's Bill to enable Catholic Peers to sit in the House of Lords, and hoping that the Synod would petition against it.

The Rev. John Muir, of St. James's parish, Glasgow, brought forward the

motion; it was opposed by Dr. M'Farlane, supported by Mr. Lapslie, Mr. Burns, Paisley, Dr. Begg, Mr. Fleming, of Neilston, Mr. M'Arthur, Dr. Hodgson, and Dr. M'Lean, and agreed to without a division.

The only other matter was a petition from the parish of Neilston, for more church accommodation. The subject was ably argued by Mr. Fleming, of Neilston, and the want of church room clearly established.

*Sermons to Seamen at Glasgow.*—On Sabbath, the 17th of March, public worship was held on board the American brig *Morning Star*, at the Broomielaw of Glasgow, at half-past seven o'clock in the morning, and at five o'clock in the evening. On Sabbath the 24th, worship was held at the same place and hours; and since that vessel left the harbour, these exercises have been continued in the Riding School, York Street, a large building adjoining the Quay. It is hoped some more permanent place of worship will be fitted up soon, and the friends of the measure look with confidence to the well known liberality of the Glasgow public for funds to enable them to fit up a floating chapel at that port. The number of seamen are supposed to be from 300 to 500, many of them strangers.

In Ireland a number of meetings, varying in their importance, have recently taken place. The Anniversary of the *Irish Sunday School Society*, as far as we can collect from a very meagre report, seems to have been extremely interesting; Lord Roden was in the chair, and many distinguished individuals came forward to express their cordial approbation of the objects of the Institution. "The number of schools which the Society has assisted, amounts to 1558, containing 156,255 scholars, being an increase, during the past year, of 205 schools and 20,655 scholars. The income of the Society during the past year has been £3193. 6s. 6d.—£360. was contributed by Associations in England, and £298. from Scotland. A bequest of £840. was left to the Society by Sir Gilbert King, and another of £200. by Mrs. O'Donnell. The Society has also received a liberal donation of 10,000 Testaments from the British and Foreign Bible Society. They have issued during the same period, 1022 Bibles, 17,574 Testaments, 47,842 Spelling-books, a number of Alphabets, &c.—During the year, the total expenditure has been £2,947. 17s. 7d."

This Meeting was held April 17th, at the Lecture Room of the Dublin Institution.

The *Irish Religious Book and Tract Society* held its Annual Meeting in Dublin, on the 15th of April, and was most numerously attended. The Right Hon. Viscount Lorton presided. The Report of the proceedings of the Society, during the past year, was read by the Rev. Hen. Moore, from which we learn, that the sales of the Depository, in that period, amounted to £3,298 books, and 388,949 tracts; and that 26,897 tracts had been issued gratuitously to galls, hospitals, &c. making a total of 365,846: that the receipts of the Society have amounted to £3,943. and its expenditure to £3,807. 19s. 3d. A considerable number of tracts have been published.

The Annual Meeting of the *Hibernian Bible Society* was held at the Rotunda, Dublin, on Thursday the 18th of April; the Archbishop of Tuam in the chair; and was very numerously and respectably attended. His Grace opened the business, and the Report was read by the Rev. Mr. Carile, and stated, as usual, the progress of the Society, which exceeded the precedent of all former years. Avoiding fractions, the receipts were £5679. being £1745. more than the preceding year! and the expenditure £5573. The issues were 8701 Bibles, and 11,964 Testaments. Since the formation of the Society; the amount of both has been 295,695.

The *Hibernian Church Missionary Society* held its Anniversary on the 19th of April; the Archbishop of Tuam in the chair. The receipts of the last year were £2579.

#### DEATHS OF MINISTERS.

*The Rev. James Bakewell Wildbore.*—The death of this aged and venerable servant of Jesus Christ took place at the house of his son, the Rev. Timothy Wildbore, at Penryn, Cornwall, on the 14th of March, 1822, in his 80th year; having been more than half a century a laborious and an eminently useful minister of the Gospel. Thirty-six years of that period were spent with the Independent church at Falmouth; and thirty in the relation of pastor, which he held with high respect, usefulness; and comfort, till the first Sabbath in April, 1817, when through declining health and the infirmities of age, he resigned his charge.

June 22d, 1822, died, after a severe and protracted illness, in the 74th year of his age, the Rev. John Green, for many years the humble and respected pastor of the church and congregation meeting at the Independent Chapel, St. Mary's Gate, Nottingham.



## WORKS PREPARING FOR THE PRESS.

The Remains of the late Alex. Leith Ross, A. M. of Aberdeen, with a Memoir of his Life, in one volume.

The Life and Times of Daniel Defoe, with an Account of his Writings, and Anecdotes of several of his Contemporaries. By W. Wilson.

The Rev. James Joyce will soon publish, in an octavo volume, a Treatise on Love to God, considered as the perfection of Christian Morals.

A Journal of a Voyage to Greenland, in 1821, by Capt. Manby, in 1 vol. 4to.

Mr. P. W. Watson, of Hull, is collecting materials for a Dendrologia Britannica; (Trees and Shrubs that will live in the open air of Britain,) to be published in 8vo. with coloured plates.

Travels into the Arkansas Territory, with Observations on the Manners of the Aborigines; with a Map and other Engravings. By T. Nuttall.

Mr. G. Mantell is preparing a Description of the Strata and Organic Remains of Tilgate Forest, &c.

A Sermon, preached before the Northern Baptist Education Society at Bradford. By Rev. B. Godwin.

Sermons on important points of Faith and Duty. By Rev. R. P. Buddicom, M. A. in 2 vols. 12mo.

## WORKS RECENTLY PUBLISHED.

The Necessity of Divine Influence for the further extension of the Gospel at Home and Abroad; a Sermon preached before the Ministers and Churches of the Hampshire Association, April 26, 1822, and published at their request. By John Bristow, Wilton.

The Works of the Right Hon. Sir Charles Hanbury Williams, K. B. from Originals in possession of his Grandson, the Right Hon. the Earl of Essex; with Notes, by Horace Walpole, Earl of Orford. In three vols. £1. 11s. 6d.

Twenty Remedies against the Fear of Death. By the Rev. J. Wilkinson, of Saffron Walden. New edition. 18mo. 6d.

The Practical Works of Rev. R. Baxter, edited by T. Cloutt, A.M. 8vo. vols. 2, 3, 4. 12s. each.

Lectures on some important Doctrines of the Gospel. By T. Raffles, LL.D. 12mo. 7s.

A Speech delivered before the General Assembly of the Church of Scotland, explanatory of the measures which have been successfully pursued in St. John's Parish, Glasgow, for the extinction of compulsory Pauperism. By T. Chalmers, D.D. 2s. 6d.

A Second Edition of the Life of the Rev. Thos. Scott, by the Rev. J. Scott. 8vo. 14s.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from Rev. Messrs. J. Blackburne—Thornton—Davies—Ryley.

Also from A. Allan—Amicus Rusticus—Mrs. Scott—Philodemus—J. Burn—H.S.—J.E.R.

We have to apologize for two or three important errors in our last Number, which from the temporary absence of a gentleman who obliges us by the inspection of our proofs, were suffered to remain.

Page 362, *For* Trial read Uriel.

366, col. 2, *for* disappears read disappear.

379, col. 1, *for* the native urns of departed mind, read the votive urns, &c.

392, in our notice of the distresses in Ireland, *for* our correspondent, read one correspondent.

It is the great object of our publication to maintain the principles enforced by Amos, but we feel a little hesitation about inserting the direct recommendation of his letter. Ministers will, in such cases, be the best judges, and we are not inclined to interfere.

W. W. of Manchester shall either have a decisive answer next month, or a private communication in the mean time.

It is with much regret that we decline inserting the communication of Philodemus. He might have seen by our qualifying note that we adopted his first with reluctance; and he will be aware of the inexpediency of opening our pages to interminable discussion, especially on a question of considerable delicacy. We come to this determination unwillingly, for his paper is ably written; and if he will occasionally favour us with an essay on more general subjects, we have no doubt that we shall find him a valuable correspondent.

We do not see the 'numerous faults' of the paper of Amicus B. It is brief and *rem*—two rare and excellent qualities. The preceding paragraph will explain the reason of its non-insertion.

We hope to procure for our friend J. T. the intelligence of which he stands in need. We have applied, we hope successfully, to more than one excellent source.

*Miles* in our next.

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OR  
**CONGREGATIONAL MAGAZINE.**

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[Vol. V.]

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A SERMON TO YOUNG PERSONS.

As we have no biographical article ready for this month's Magazine, we have been induced to supply its place by the following quaint but rich production of the old school. The singularly neat MS. which bears all the marks of being genuine, has been attributed on traditionary information to Dr. Bates; but this supposition is disproved by the date affixed in the original handwriting. We have every reason to believe that it was written by one of the Puritanical divines.

A NEW-YEAR'S GIFT FOR YOUNG PERSONS, ON JAN. 1, 1703.

"A word fitly spoken is like apples of gold, in pictures of silver."—Prov. xxv. 11.

THERE is not a day or an hour, not a week or a month, much less a year that passes over our heads, but what does most loudly call for our deepest gratitude and thankfulness, and most strictly challenge us to be seriously engaged with God and heaven.

Who is it that we ought to devote and dedicate ourselves unto, but that God in whom we live and move, that God from whom we had our beings, and by whom they are preserved unto this very day? And therefore is it that I have given you all an invitation to meet me here, that I might have your hearts joined with mine, in a most sincere engagement with God, about the affairs of an eternal state and world. Called you are this day to deal seriously with your own hearts, as you are in the presence of that God that knows them all. Called you are to conclude the last, and to begin the en-

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suing year with God; to acknowledge him in all your ways, to admire him in all your concerns; to acknowledge him in praising for the mercies of the one, and praying for the mercies of the other; to acknowledge him in lamenting the sins of the last year, and in watching against them for the year to come. That I may, by the blessing of heaven, be instrumental in assisting and directing you herein, I must, according to my promise, present you all, and particularly you that are young, with a new-year's gift; and such an one, indeed, it is, as may, I hope, be of eternal advantage, if duely improved. A gift, indeed, it is not for your bodies, but for your souls; not to please your fancies, but to gain your hearts; not for time, but for eternity; not for this world, but for the world to come.

Do you inquire of me whence I had it? you will soon find 'tis taken out of that rare treasure of wisdom and knowledge, the Proverbs of Solomon; a choice jewel, indeed, it is, pick'd out of that spiritual cabinet of grace and experience, invented, found out for us, communicated to us by the wisest of men.

Do you again inquire of me what it is? in general you have it presented to you in the words of my text. A word fitly spoken, a word in season; or apples of gold set in pictures of silver; which was a thing very usual among the gentry in those days; viz. to have golden apples wrought in silver net-work, which appearing very grateful to the fancy, very

entertaining to the eye, and one of the rarest curiosities of the age, the wise man thought he could not compare so valuable a gift, as a word in season, so fitly to any thing else as this. Thus then you see in general your new-year's gift; 'tis apples of gold set in pictures of silver.

Do you further inquire of me, how many of these golden apples, how many silver pictures you are to have?

How many, alas, how many? O, that you were but ready to receive as many as I am able to give, even as many as I could find scattered up and down in the whole word of God. But designing this day more particularly to deal with al the young ones here, I must accordingly endeavour to observe such a method, to address myself in such a manner, as may best suit the temper of those I am speaking to. Young persons I know are for things short and sweet; few, and very good; their minds don't love to dwell long upon a thing, and their fickle memories won't retain much at a time. Because, therefore, I will not overload your heads, or give you more than you can conveniently carry away, I shall confine myself at present to allow but five of a sort.

Five apples of gold, and five pictures of silver.

And because I would deliver myself as clearly and distinctly as possible, I shall,

I. Consider the five apples of gold; and,

II. Consider the five pictures of silver, distinctly and by themselves.

III. Consider them all conjunctly, as set in one another.

IV. I shall close all in a most serious applicatory manner, concerning your kind acceptance, and due improvement of what I shall present you withal.

I. To consider the apples of gold, which I shall present you

withal, distinctly and by themselves; which, I think I may say, in general are so curious and entertaining, so pleasant and profitable, as may be of no small benefit and advantage if duely improved. Was the eating of the forbidden fruit the cause of so much misery to the sons of men? and may I not hope the eating of this commanded fruit, the receiving of these golden apples, may be the occasion of as much happiness to many, if not all your souls? Was the former of these an occasion of infecting the whole race of mankind with such a dangerous disease; and shall I not hope the latter may be some way instrumental, by the blessing of God, in pointing out a sovereign remedy? And, O, that I could but find you all as ready to receive the one, as our first parents were to eat the other. As ready to embrace that which you will find commanded and recommended by God, as they were to taste of that which was so positively forbidden by him. In order to this, I shall proceed more particularly to consider, what these apples are, and what the excellencies of them.

1. The first apple of gold I shall present you withal, is an early remembrance of God your Creatour; a looking towards God and heaven betimes in the days of your youth. O, how pleasant and delightful is this! what a blessed, what an heavenly sight is it to see young persons, eminent for religion, looking like old experienced Christians; serving God in their tender years; beginning as it were their very lives with God, and no sooner entering into the world, but earnestly engaging the blessing of heaven in all that they undertake or do. This is what I am sure never a soul had cause to repent of, what many ancient Christians now upon earth, as well as many eminent saints in heaven, have abundant cause to be thankful for

'Tis what some, I am sure, (O that I could say many) parents at this day have cause to rejoyce at; what God himself is wonderfully delighted in, and well pleased with; what he does, with the greatest earnestness, recommend to all young persons, as a matter of the greatest concern and moment to them. Eccles. xii. 1.—“Remember thy Creatour in the days of thy youth,” &c. Whatever thou doest, be sure forget not thy God; whatever thou thinkest upon, whatever thou mayst impress upon thy mind, whatever thou layest up in thy memory, thou that art young, let me beg of thee as for thy soul, to remember God above all. And for thy encouragement, consider the promise annexed to it. Prov. viii. 17.—“They that seek me early (says God) shall find me.” You that are young, do but call upon my name, seek my face early and betimes, and you shall assuredly find me—me to be your God, me your merciful and gracious God, me to bestow my grace upon you here, and bring you to my glory hereafter.

2. The second apple of gold I shall present you withal, is a serious spirit, a mind truly serious, and in earnest with reference to God and your souls. This must needs be very wellcome to a truly serious heart, and very seasonable to one that is vain and frothy. Sure I am, I need go no farther than my own experience for an evidence to the truth of this. I must confess, I know of no advice more proper, no new-year's gift more useful and advantageous than such a golden apple as this. Young persons I know are too apt to be vain and trifling; too prone to embrace and entertain a frothy jesting spirit, and 'tis, indeed, rare to see them truly serious, and in earnest in the affairs of God and heaven. And hence is it, that they mind God no more, and serve him no better than they do. I myself am young,

and you that I am more especially speaking to, are young. Oh! that there were but a serious spirit living and reigning in all our hearts. O my soul! what meanest thou, O my vain and frothy soul! Is not God serious in calling upon thee, serious in entreating and waiting upon thee, and wilt not thou be serious? Was not Christ serious in dying for thee? Is he not now serious in pleading with God for thee? And wilt not thou be serious? Is not the blessed spirit serious in striving with thee? Are not ministers serious in preaching unto thee? And wilt not thou be serious? Are not death and judgment, heaven and hell, serious things? Is not eternity itself a serious thing, and wilt not thou be serious? Begone thou careless, trifling soul, begone thou vain and jesting spirit. Come, O my God; come with thy grace, come with thy spirit to make me serious, thy spirit to keep me serious, then and not til then shall I be so.

3. The third apple of gold I shall present you withal, is a humble heart—an heart entirely set against any thing of pride, truly vile and unworthy, humble and lowly in its own eyes. This is a very rare jewel indeed for all, but more especially those that are young. O, that I could but see you all adorned with a locket of such jewels about the neck! Who, alas! who can paint out to us the glorious excellencies? Who can describe unto the full, the pleasant taste, the sweet and curious relish of such a golden apple as this? 'Tis this that makes men so much like saints, so much like angels and glorified spirits above, so much like Jesus here upon earth, whose constant practice and doctrine was humility, humility of heart. 'Tis this that puts such a difference between a child of God, and a child of the devil here; a life of heaven and a life of hell hereafter. 'Tis this that is so pleasing unto

God, such a sweet smelling savour in the nostrils of the Almighty: 'tis this that is such a credit to religion, and adorns the doctrine of godliness which we profess. This that is so profitable and advantageous to ourselves, and gives such undoubted evidence of our being exalted, and crowned with a crown of life and happiness. Matt. xxiii. 12. "He that humbleth himself shall be exalted;" viz. in the love and favour of God here, and with saints and angels hereafter. James iv. 6.—"He giveth grace unto the humble; yea, abundant measure of grace in this world, and abundant degrees of glory in the world to come. O, my God, is humility of heart so pleasing unto thee, then wil I take encouragement to plead with thee, and send up the serious breathings of my soul, crying out day and night, "ever more give me of thy heart humbling grace."

4. The fourth apple of gold I shall present you withal, is an heavenly mind—a mind truly set for, daily conversing with God and heaven. O, that I could but see such a mind as this in every young person here. How should I rejoice, how readily should I send up my echoes of praise unto my God above. How pleasant a sight would it be to my soul, to see young ones running after heaven, and heavenly things. No sooner come into this world, but begun to be weaned from it. Wholly out of love with it, having an holy prejudice and antipathy against all the vanities of it. Having their thoughts entirely set upon heaven. Their minds, their hearts, their souls, their all conversing with heaven. Their delight in heaven, their desires after heaven, their longing, thirsting, panting, breathing for God in heaven. "Having their conversation in heaven." Phil. iii. 20. Their constant stated communion and correspondence with heaven,

and all the glorified spirits there. O, my God, I am young indeed, but lately come into this world, having seen but little of it, but yet eno', alas! eno' to be sick of it, eno' to make me desire a better than I am now in. Come, O my blessed Father, come with thy soul raising grace: come, O my dul and drowsy soul: come, O my dead and carnal heart, awake, rouse up thyself from these clogs of earth and clay; take a walk now and then in the new Jerusalem above; take a view of all that immortal life and glory there; lay up thy treasure in heaven; secure thine interest in it, thy right and title to it; dayly and delightfully converse with it, dayly and diligently prepare for it.

5. The fifth and last apple of gold I shall present you withal, is a praying soul—a soul seriously and earnestly breathing after God. If I were to speak from my own experience, in concurrence with the word of God, and testimony of his Spirit, I must be obliged to give a very high character of such a golden apple as this, for in plain terms, I must say I know it to be good, I think I may say I have had a taste of it, and never found any grace of the Spirit have a more comfortable relish than this. As for them that know what it is, they wil, I am sure, necessarily agree with me, that it must needs be very pleasant and delightful in all, particularly the younger sort. That it is a very soul-comforting, a very heart-rejoycing sight, to see young persons often going to the throne of grace, bending their tender knees to the footstool of mercy, retiring by themselves, pouring out their very souls in prayer, and crying out, "Grace, grace, mercy, mercy, free grace and mercy, to find them praying allways with all prayer and supplication in the spirit." Ephes. vi. 18. Embracing every opportunity they can get for prayer:

to hear them set up that holy resolution with the blessed Psalmist, Psalm lv. 17.—“Evening and morning, and at noon, will I cry aloud;” to see them beginning and ending every day, every week, every year, every particular affair of their life with prayer; taking a turn every morning and evening toward heaven’s gate, entering into the closet of their hearts, shutting the door of their souls, keeping out all the vanities of the world, “Praying to their Father in secret.” Matt. vi. 6. With sincerity and seriousness, with humility and meekness, with boldness and constancy, with importunity and earnestness, storming heaven by their prayers, resolving with holy Jacob, not to let God go, til they have got a blessing.

1. The first picture of silver which I shall present you withal, is the picture of God, of all his glorious attributes and divine perfections. This, I confess, is what cannot be drawn to the life, even by angels and saints above, much less by such a pen as mine, therefore all that you are to expect, must be only some dark glimmerings, some faint resemblances of such a glorious image, and no more; but yet, I hope, so much as is necessary to answer the ends I bring it for. Lift up your eyes then, don’t you see at the very first glance all those heart-ravishing attributes of the Almighty God. O! how amazing and astonishing! how beautiful and comely! how pleasant and delightful some are they! how do they shine and glitter! how do they dazzle the eyes of my mind to behold them, or look towards them! Oh! the incomprehensible wisdom which I see, that is able to direct me in all my ways. O! the infinite and unlimited power which I behold, that is able to protect me in all my concerns. O! the inimitable holiness which I perceive, that is able to sanctify

my heart. O! the God-becoming justice which I discern, that is able to pardon all my sins for the sake of Christ, that satisfied for them. Oh! the amazing, the soul-ravishing goodness which I see, that is sufficient for my thirsty needy soul. Oh! the comforting, the heart-reviving truth that I perceive, which will fulfill all the promises of grace to me. Oh! how can I forbear admiring and adoring. Stop, O my soul, how shall I contain myself? the sight, alas! the glorious sight is too great, too glorious for one that is but dwelling in houses of clay as I am. Feed upon it, O ye glorified spirits above; methinks it is too noble for me.

2. The second picture of silver which I shall present you withal, is the picture of religion—the picture of the work and service—the ways of God and heaven. This is a silver picture indeed, very fine and curious, if we must take the judgment of the wisest men, while guided and directed by the Spirit of God. Prov. iii. 17.—“All the ways of wisdom are ways of pleasantness, and all her paths are paths of peace.” And it is what all of us shall readily find, if we do but take a full view of this which now lies before us. Lift up your eyes then, and your hearts too, you that are young, and diligently attend to what I am now about to present you withal.

In this picture of religion, look, don’t you see God the author of it—God the object of it—and God the ultimate end of it? O! blessed author—blessed object—blessed end indeed! Look a little further, don’t you see all the commands of heaven written down there, which are so pleasant and profitable? Look, don’t you see his blessed yoke which is so easy, his heavenly burthen so light and comfortable? Matt. xi. 30. Look, don’t you see his blessed work, which is so honourable? Psalm

cx. 3. His glorious service which is perfect freedom, and all the glorious promises of the gospel annexed thereunto?

Lift up thine eyes, look a little further inward, dost thou not see the blessed school of Christ, and all the heavenly lessons taught there? Look, dost not thou see who is thy Master, Christ himself; who thy fellow scholars, all the saints and children of God, some whereof have already taken their degrees, and are now gone to heaven, while the rest are all hast'ning thither? What, O man, what are thy thoughts, what is the judgment of thy soul, concerning such a picture as this? I will not give a character of it myself, I leave it to thy own conscience to determine; judge for thyself, whether it be not a picture worth thy taking notice of, thy serious meditations upon, and diligent improvements in.

3. The third picture of silver which I shall present you withal, is the picture of ourselves, and our own unworthiness—the picture of all the parts, powers, and faculties of our bodies and souls. This, I confess, considered in itself, is far from bearing the name of a silver picture. Yet at the same time, a clear sight and sense of this may be of as much use and advantage, in the end, as any other picture whatsoever. Look then here, and you will see eno' to be amazed and confounded at it. Look, don't you see at first view, a whole body of sin and death? Romans vii. 24. A corrupt depraved nature that is made up of enmity, averseness against God, and all that is good? Attend, don't you see all the faculties of your souls clothed with sin and iniquity? Look, don't you perceive at the first entrance, a dark reprobate mind, a wicked sinful soul? Rom. i. 28. Carry your eyes a little further inward, don't you see in the middle, a proud, hard, and

treacherous heart, as the spring and center of all, from whence all the rest proceeds? Matt. xv. 19. Look on the one hand, don't you see a stubborn obstinate will? look on the other hand, don't you see a blind stupified conscience, seared as with an hot-iron? 1 Tim. iv. 2. Look strait before you, don't you see a mighty swarm of lusts and corruptions, an innumerable army of wicked thoughts, wicked words, wicked actions, wicked passions, wicked desires and imaginations? O! doleful, O! black and dismal picture indeed! But, O happy, happy, thrice happy they, that have a clear sight of it, an humble sorrow for it, and a serious desire to fly out of themselves, and seek after the Great Physician, for such a dangerous, such a desperate disease.

4. The fourth picture of silver which I shall present you withal, is the picture of heaven—the picture of all that upper world of eternal life and glory. And here I cannot but readily joyn in with the Apostle, and apply those words in 1 Cor. ii. 9. to our present case here. "Eye hath not seen, nor ear heard, nor hath it entred into the heart of man to conceive what are the things which God hath prepared above, for them that love him here." We are but on this side the veil, and therefore must expect to see but in part, and know but in part. And yet, though we see but in part, yet, O how much do we see! what a blessed prospect! what a glorious, what an heavenly sight, have we before our eyes! Look, don't you see the glorious palace, the heavenly Canaan, the new Jerusalem, the splendid court of the King of heaven? Look a little further, don't you see the Great God himself, the mighty King of kings crowned with a crown of life and immortality, seated on his throne of glory there? Look, don't you see the blessed Jesus and Son of God, the blessed

Spirit and Holy Ghost, the blessed martyrs, and fathers of the church? O! what an heavenly choir! what an infinite multitude! what a mighty army do I see by these my eyes of faith! Look, don't you see them all seated on the blessed throne round about their Father's glory? Oh! blessed sweet company indeed! Look, don't you see what they are employed about; mind a little longer, don't you see them sending up their united voices of praise, crying out, "Hallelujah! Hallelujah! to Him that sits upon the throne?" Look, don't you see how long all this is to last; what a mighty continuance it has, even to eternity! Look in forward, as far as you wil, you see 'tis infinite, and never will be able to discover an end! O! what do I here on earth! Pardon me, Lord, for I am even impatient til I get to this blessed place.

5. The fifth picture of silver which I shall present you withal, is the picture of the throne of grace. Now, Sirs, prepare yourselves, summon all the powers and faculties of your souls together, for I am now about to give you a view of that which exceeds all that you have seen before. Were all the former objects never so delightful and entertaining, here is that which is more curious and ravishing than all. O! blessed picture indeed!

Lift up your eyes, don't you see the gates of the city of refuge? Look a little farther inward, don't you see the mercies seat, and the Great God placed there? Behold his arms, wide open to receive and embrace undone souls! Hark! don't you hear; look, don't you see that blessed voice coming out of his mouth, saying, as Matt. xi. 28. "Come unto me all ye that labour and are heavy laden, and I wil give you rest." Turn about your eyes, don't you see the blessed Jesus at the right hand of God, pleading for poor sinners? Look, don't you

see the innumerable hosts of angels round about the throne, waiting for their command to go forth and minister unto them that are the heirs of salvation? Heb. v. 24. O, blessed and glorious, O, delightful and heavenly prospect! O, crowning picture indeed, which points out the way whereby we may come to the sure possession and enjoyment of all that we have seen before. Do you begin to long for all the other pictures? do you wish to have them your own? get but this one, and you have all. Did you before see the picture of God and his attributes? look here, and you will find how you may obtain it, and make it your own.

Did you see the picture of religion, with all the parts and excellencies thereof? Look here, and you wil find how you may come to the full enjoyment of them. Did you see before the picture of yourselves, and your sins? Look here, you wil find how to be delivered from them, and set at liberty. Did you see, but now, the picture of heaven, and so many glorious entertainments, so much blessed company there? Look here, and you wil see the God of mercy, with his finger, pointing out the way to obtain it. Oh! blessed, blessed, charming picture indeed! What shall I call it, a picture of silver, nay, but a picture of gold. Shall I call it a picture of gold? nay, but a picture of jewels and diamonds. What shall I call it? Alas! I know not—a picture of diamonds! nay, but a picture of things richer than I can comprehend. O, my God, though I cannot comprehend it to the full, yet, blessed be thy name, I know enough to admire it—enough to delight myself in it—and enough to pant and breathe after it.

Thus have I now given a short account of the materials of the present which I have made unto you, viz. five apples of gold, and five pictures of silver. I have consi-



dered them all distinctly and by themselves, that I might give you all the more clear and distinct account of the nature, excellency, and usefulness of them. That which remains in the next place is to give you, according to my promise, a short account of them as considered conjunctly, and curiously wrought one within another, which will indeed be the finishing work of my new-year's gift that I have prepared for you: viz. apples of gold set in pictures of silver.

III. To consider the five apples as set in the five pictures of silver. And now, Sirs, now prepare your hearts for the receiving such a glorious, such a ravishing, such an entertaining object, as you will find this to be. For if these golden apples, these silver pictures, are so glorious when considered apart, and by themselves, what they will be if joyned together, when they shall unanimously tend to advance each other's beauty and splendour. But to proceed more particularly:

1. The first apple of gold which I did present you withal, was an early remembrance of God your Creatour; and the first picture of silver, was the picture of God and his attributes: now let us but set these together, and see what a blessed sight they make. An early remembrance of God set in the picture of God and his attributes, i. e. a young person remembering God, thinking upon God, and at the same time forming suitable thoughts and apprehensions of him, and of all his glorious attributes; and so not barely remembering him as God, but as such a God, such an Almighty, such an incomprehensible God; as infinite in himself, infinite in all his divine perfections, infinite in his wisdom and power; infinite in his holiness and justice, infinite in his goodness and truth. Oh! how pleasant must it needs be to behold such a sight as this:

viz. a young tender heart seriously affected with and solidly meditating upon God and the glorious perfections of heaven; making that to be the true ground of remembering his God; not acting from a meer fancy or sudden fit of zeal and affection and no more, but from his fixed deliberate judgment and reasonings, being able to say, therefore do I remember God, therefore do I think upon God, because I see that in him which is worthy to be thought upon, that which is worthy to be remembered, and infinitely worthy to be admired and adored.

2. The second apple of gold which I did present you withal, was a serious spirit, and the second picture of silver was the picture of religion; now let us put these together, and see how pleasant and delightful they look. A serious spirit set in the picture of religion, i. e. a young person, serious in matters of religion, not serious out of a sudden fancy or melancholy humour, but really serious upon solid grounds and reasonings, because the nature of the thing requires it; serious, because the God the Father, God the Son, and God the Holy Ghost are serious; and all other things belonging to religion are truly serious things, and not a meer jest or trifle, as too many vain and frothy spirits would have them to be.

3. The third apple of gold which I did present you withal, was an humble heart; and the third picture of silver was the picture of ourselves and of our sins. Now let us work these together in one another, and see how joyfull a sight they will make. A young humble heart, set in the picture of self, i. e. a soul truly humbled under a sense of its own ease and condition; humbled because it sees its own vileness and unworthiness, its own corrupt depraved nature, its hard heart, blind mind, filthy soul,

scared conscience, vain wicked thoughts, multitudes of lusts and corruptions; all which are certainly eno' to make and keep one humble. Oh! what a rare sight is it to find young persons begin betimes to see all this, and to be so duely affected with it as to walk humbly with God under a sense of it.

4. The fourth apple of gold which I did present you withal, was an heavenly mind; and the fourth picture of silver was a picture of heaven. Now let us put these together, and see how they will look. An heavenly mind set in the picture of heaven: i. e. a mind truly heavenly under a solid fixed sense of the nature and happiness of heaven. 'Tis not set upon heaven, from a meer common undigested notion of heaven, which even all rational creatures have more or less; but his mind is therefore in heaven, because of that glance it has got of it from the word of God. His mind is in heaven, because he sees by an eye of faith his God there; because he sees his Saviour and Sanctifier there. His mind is in heaven, because he sees what a glorious place it is, what blessed company they have, what blessed work they are engaged in, and to what a blessed eternity it will continue. Oh! happy, happy, heart-ravishing sight indeed, to see young persons arrived to such an heavenly frame, grounded upon such solid reasons as these.

5. The fifth and last apple of gold which I did present you withal, was a praying soul; and the fifth picture of silver was the picture of the throne of grace. Now if we do but joyn these likewise together, we shall soon find what a ravishing sight they make. A praying soul set in the picture of the throne of grace, i. e. a young soul praying to God with his heart, his mind, his thoughts, his desires,

his all fixed upon the throne of grace. He no sooner falls down upon his knees but his soul immediately takes flight, and hastens to the city of refuge; he no sooner begins to pray, but he eyes the mercies-seat, he thinks upon the armes of love, he pleads the merits of his crucified Saviour, and therefore does he pray. O, who can forbear being ravished with such a sight as this? To see a young Christian pleading and wrestling in such a manner, and with such a quick eye of faith, whereby he is able to see clearly all the priviledges of the throne of grace.

And thus have I now endeavoured to set all these golden apples and silver pictures together: and so have, according to my first design, presented you with apples of gold, set or wrought in pictures of silver, or silver net-work, whatever you please to call it. Here you have them, such as they are, carefully knit together, and woven with one another. Oh! happy, happy, blessed heavenly sight indeed! O blessed new-year's gift! O glorious presents! Oh, how are they stuck with diamonds, beset with jewels and perles, glittering with spangles of gold! O, who can paint out a true picture of them! Who can be able to describe them to life, and give a resemblance of all the excellencies of them! Were all the apples of gold and pictures of silver so excellent, when considered apart and by themselves, what are they now when put together? Were they all so transcendently excellent, when put together and set in order by each other, what wil they be if they were all entirely united into one—all the golden apples into one golden apple—all the silver pictures into one picture; and both these knit and woven one with another. Stop, O my soul! for thou hast soared as high as 'tis possible for thee to go; the sub-

ject is too deep for thee to understand, too great for thee to comprehend.

And thus have I finished my new-year's gift, and having made you such a present, may I have leave to ask you how you like it, and what you will do with it? You have already heard what it is, and I will leave it to yourselves to judge of the usefulness and excellency of it. Do but use it, try it, taste and see how you like it. What think you of all the golden apples I have given you? Are they not very pleasant and delightful? I have indeed presented you but with a few, yet they are the choicest I could meet withal in the whole word of God. Sirs, what are your thoughts of them? What think you of the worth and excellency of them? What are your thoughts of an early remembrance of God — a looking after your Creatour betimes? What think you of a serious spirit? What of an humble heart? What of an heavenly mind? And what of a praying soul? Again, what think you of all the silver pictures which I have now presented you withal? What of the picture of God and all his attributes, which shows us his amazing glory and splendor? What of the picture of religion, which gives us a taste of the many excellencies and advantages thereof? What of the picture of ourselves, which shows us the danger we are in, and the necessity we are under of a cure? What of the picture of heaven, which shows you the cure? And above all, what of the picture of the throne of grace, that shows you how to obtain the cure you are in such need of?

Again, what think you of all the golden apples and silver pictures joyned together? What are your thoughts of an early remembrance of God, set in the picture of God? What of a serious spirit,

set in the picture of religion? What of an humble heart, set in the picture of our selves? What of an heavenly mind, set in the picture of heaven? What of a praying soul, set in the picture of the throne of grace? And to put but one question more to you, What are your thoughts of all these put together, made up in one new-year's gift, which I now freely and heartily present you withal? Judge, Sirs, for your selves, I appeal to your own consciences; I know, I am sure, if you are not blind, you cannot but like it and be well pleased with it. 'Tis not, I confess, usual for persons to commend what they give, but I hope you will pardon me when I tell you, I do not commend myself, but the treasure whence I had it, which I am sure contains nothing that is mean or indifferent. I have been very busy for your sakes, searching into that spirituall cabinet of heaven, the treasure of God's word and my own experience, that I might pick up the best and choicest jewels to present to you, my dearest friends. I will not make any apology for the meanness of the thing, for I think there is no need. Without a compliment, Sirs, 'tis the best I could meet withal, and if I had one a thousand times better, for your sakes I would not grudge it you. 'Tis true, it is but plain and homely dressed, but yet the design is great and noble; and I can very well satisfy myself with this, that the present itself is in its own nature so rich and costly that it needs not to be set off by any thing that I can do. I am very well satisfied of the excellency of it; I know it is good, and I am sure it will be for your good if duely improved. I give you nothing but what I know to be good, what I have known to be for my good and for the good of many others, who are either now shining in grace here,

or in glory above. I give you the very best advice that ever I found to myself, and that has been a means of doing me the most good. I give you nothing, but what my God has given me, what I for ever desire to acknowledge and adore.

To conclude therefore—this then is the present I have made unto you, which now lyes before you—you that are young to begin as it were your very life withal; you that are elder to begin this year withal, and your life too afresh, if you have not already begun it for God. Judge you whether it be not a true word in season, a very proper gift to begin the year withal. Can you begin it better than with an early remembrance of God set in the picture of God? Better than with a serious spirit set in the picture of religion? Better than with an humble heart under a sense of our sins? Better than with an heavenly mind set in the picture of heaven? Or, better than with a praying soul set entirely upon the throne of grace? But because I would not willingly leave you til I have in some measure prevailed with you, I shall add one word more by way of

#### IV. Application.

And now having given you as short and plain account as I could of my New-year's Gift, I would beg leave to address myself unto you in a more close and applicatory manner; you I say, you in particular that are young—and I beg you may be intent and serious while I am now engaging with you—you that are young, that are but just rising up in the world, I must tell you (for I know it by experience) your condition is much more dangerous than that of many others. The devil is more busy with you, corruptions are more strong and prevalent in you, and the world does more easily get its advantage over you than many others. Now, Sirs, what an heart-

cutting thought must it needs be unto me, to consider the danger of your case, when I see what a mighty dependance the cause of God and the interest of religion has upon you, you that are the rising generation, to succeed in the place of your fathers. I cannot but here rank myself with you, as I am one not very unequal in age, one that helps make up a part of the rising generation as well as yourselves. We have all need, I am sure, to stir up our selves, to be diligent and serious, for the very life of religion does in a great measure (under God) depend upon us—upon me as a minister, and upon you as private persons. Our fathers are gone off the stage apace, and those that remain cannot live long. It has often been a very melancholy thought to me, to consider how few of our antient ministers are left—how many are gone from an unworthy world—and, consequently, how much work there is already cut out for all the succeeding generation that are in the same station with my self. And should it not be the same with you, to think how many brave old experienced Christians are gone from hence, having took their flight to a better world, and, as it were, recommended all the concerns of religion to the care of such as now remain, and are growing up among us. The more of the old ones there are gone, the more lies upon our hands, and so much the more work have we to do. 'Tis but a little while and all will be removed from us, and then the whole cause of God will lie upon us, and must undoubtedly, in all humane probability, sink and die, if we are not made instrumental in the hands of God, for the maintaining and supporting of it.

O then, Sirs, that you would but give me leave to expostulate a little with you; O that you would but patiently attend unto me, while

I am come to exhort and entreat—come to be earnest and importunate with you about the affairs of your souls.

Come, indeed, I am with a word of advice, which I think cannot be altogether unseasonable.—Come to treat you with apples of gold set in pictures of silver.—Come to present you with an ear-ring of gold, with an ornament of fine gold,—come I am this day to be a suitor to all your souls—O that I could but compliment you into an holy life! O that I had but the tongue of the learned, whereby I might know how to speak a word in season.—Isa. l. 9. O that I had but the language of angels, the eloquence of seraphims and cherubims there, to ravish your hearts! O that I had but the charming rhetoric of heaven to allure your souls! Certainly I would not spare. O that I could but prevail with your hearts, gain upon your affections this day. Give me leave, therefore, to argue with you from the justice and equity of the thing I am pleading for; I'll make my appeal unto your very selves, whether I am now unreasonable in my request or not.

I have now you see made a present of a new-year's gift, and I would only be so free as to tel you

that I expect you should present me with another, and if you will but give me leave to be my own chuser, I'll tel you what it is that will be most pleasing to me, and most profitable unto you, and that is your kind acceptance and serious improvement of what I have given you. What can I desire less, or what can you give me that is less than this? And wil you be so unkind and disingenuous unto me, and, much more, so severe and hard-hearted to yourselves as to deny me this? Should any of you make a present unto me, I should not, I think, be so rude, so ungrateful, so void of common civility and breeding, as to reject it with scorn and contempt. And I would have so favourable opinion of you here, as to think I shall not have any reason to complain of such treatment as this from you.

To sum all that I have said, I would only tel you, that as I have carefully laid before you a present this day, so that you may all live in the diligent improvement of it, has been, and shall be, the constant prayer of one that is most seriously concerned for the welfare of precious souls in general, and much more of young ones in particular.

Dec. 30, 1703.

## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

### DUELLING.

THE most unaccountable anomaly of the social system in modern times, is to be found in that irrational perversion of sentiment by which passion and prejudice are constituted the approved judges of personal wrong, and which refers the award that should lie only in the scales of justice and conscience, to the arbitrement of the bullet or the sword. We know the ground on which this unhallowed custom is maintained; we have been the

impatient auditors of the wretched sophistry by which this shedding of "brother's blood" is not merely palliated but applauded, as the test of honour and the corrector of offences which the law cannot reach; as that "balance of power," by which the system of society is kept in harmony, and the weak secured against the encroachments and brutal violence of the strong. We have been told,—and we have turned with disgust from the thinly veiled apology for blood—of that

"chastity of honour which feels a stain like a wound;" of that fine sensitiveness of spirit which, in avoidance of disgrace, would "encounter darkness as a bride." Unluckily for this specious *verbiage*, it has no substratum of truth to support it. The advocates of this system have raised a showy superstructure, but it is "built on stubble;" we have only to touch the foundation and it lapses into ruin.

The very principle of the custom is false, and the mode of its enforcement is essentially unjust. It is affirmed or assumed that affronted honour can only be redeemed by the jeopardy of life, and that, if life be lost, it matters not whether the loser be the injured or the injurious party. It is taken for granted that a charge of falsehood or dishonesty is to be met, not by the investigation of its reality, but by an appeal to the sword; and in the prosecution of that appeal, the civilian and the soldier, the man of tranquil habits and the practised bravo who splits his bullet on the edge of a knife, are placed on a level. If its consequences were less tragical, this ridiculous assemblage of contradictions might move our mirth, but when it is put forward as an indispensable law of social intercourse, that private persons are to be the avengers of their own wrongs, that an often imaginary injury is to be resented to a mortal issue, and that the right to life, which even the great political body claims only under the strictest limitations, is separately possessed by every individual of that incorporation,—we are roused to a stronger feeling of indignation against the miserable infatuation that would thus sacrifice the peace and happiness of men to a depraved and mischievous definition of honourable character.

We have been led to the painful consideration of this subject by the

perusal of what may be considered as the authorized publication of the recent trial of Mr. Stuart for the murder of Sir Alexander Boswell. The evidence has been taken with the utmost care, the speeches of Counsel are understood to have been revised by themselves, and the way in which it has, altogether, been got up, entitles this Report to our utmost confidence in its accuracy; but in this important document we have looked in vain for that combination of Bar and Bench in condemnation of duelling which we had anticipated. Instead of this we find something very like an express juridical sanction of the practice; the Court seemed to be changed from a Tribunal of Law, to a Council of Honour; and, excepting an attempt, quite in opposition to the usual modes of legal discrimination, yet confirmed by the tenor of the charge of the Lord Chief Justice Clerk, to negative the imputation of malice, the whole course of the trial may be said to be nearly an unbroken chain of elaborate apology. The favourable charge did, indeed, turn mainly upon the want of proof as to malicious intention, and so far as it may be supposed to have influenced the verdict of the Jury, the latter may be said to have been founded on the failure of the indictment in this particular; but it is quite clear that the general impression on the minds of the whole court was that the encounter was inevitable, and that Mr. Stuart was so situated in respect of his antagonist as to have incurred reproach and infamy had he not challenged him to the bloody field. We are far from intending by these observations to make the case of Mr. Stuart appear in an unfavourable light; it was one of deep provocation; he had been insulted in the most gross and vulgar manner, and in the world's code of honour,

submission and degradation would have been convertible terms. But we feel it right to put on record our firm and earnest protest against the principles on which he acted, and against the plausible and dangerous sanction which the course and the event of his trial have given them. Not merely as followers of Christ, but as men and citizens, as husbands and parents and friends, we reprobate this atrocious custom, and feel deep sorrow that any circumstances whatever should be permitted to veil its wickedness and its folly.

Mr. Cockburn, in his eloquent speech in behalf of the defendant, permitted himself to assert that when the imputation of *cowardice* is "borne quietly, the character of a British gentleman is gone," and Mr. Jeffrey, among other palliatory comments, spoke of duelling "as a corrective to greater immoralities, and a preventive of greater crimes," referring at the same time to assassination as invariably prevalent where single combat has been rigorously prohibited. Alas! for that state of society in which foul-mouthed ribaldry is considered as disgracing not "him who gives," but "him who takes"—in which the character of a gentleman is identified with a constant readiness to violate the laws of nature and the commands of God—and in which a ferocious and vindictive spirit is an indispensable requisite for a respectable standing among our fellow men. Nor can we allow any greater force to the argument of Mr. Jeffrey. It is a mere assumption, unsupported by the slightest proof, and undeserving of a serious refutation. It would be easy to give instances on a large scale of nations where duelling and assassination have been alike unknown, and of others where they have both been practised. The absence of the latter atrocity is to be ascribed to the presence of

purser and more influential systems of religion or law, and in no way to the existence of a regular code of private vindication, however fairly and fearlessly administered.

Single combat is said to be necessary as a proof of personal courage; we apprehend that it is rather to be deemed an evidence of the want of a higher and more genuine species of intrepidity. Many a coward goes trembling to the field, agitated by a dastardly fear of death, but urged forward by a still more despicable apprehension of the contempt of a misdeeming world. We remember a case in which a reckless and unprincipled duellist, who had come off victorious from repeated encounters, was at last found guilty by a jury: no sooner was the verdict pronounced than, with a shriek which thrilled every breast with horror, he fell senseless on the ground!

The only legitimate principle on which an individual can be justified in perilling life is *pro aris et focis*, or, in other words, for the defence of Law—Divine and Social. This, as it appears to us, supplies at once the only ground on which the lawfulness of war can be maintained, and the distinct rule by which it is limited; and we could cite illustrious examples of its successful and blameless application. But the desperate practice of which we are now writing, supersedes all law, and resolves it into passionate and vindictive impulse, restricted only by certain conventions as vague and unsettled as the authority whence they emanate. This authority is Opinion, the great Diana of the world's worship; the oppressive despotism under which the world's votaries are content to crouch; the "false Florimel" which the knights-errant of the world are eagerly pursuing. Yet on this most unsubstantial of foundations,

do the advocates of duelling ultimately rest its defence or its palliation. Honour—the honour at least of which we are now speaking—is nothing more than the estimation in which certain portions of a man's character are held by public opinion. And what are those parts of character thus brought into notice?—Does honour imply purity of heart—meekness and lowliness of mind—love to God and man?—Nothing of these, and least of all, the last. Nor does it really demand the absence of those vices, of which the imputation requires such bloody retribution. There are many who pass current as men of high and enviable qualities, who have no other plea for their standing in society than their readiness to fight any one who may question their title to it. Let it not be forgotten that this same public opinion which in one country calls for an open and unimpeachable hazarding of life in defence of honour, in another stimulates the insulted individual to revenge his affront by arsenic or the knife.

Mr. Jeffrey cited the opinion of Dr. Johnson that duelling considered as “private war” was justifiable on the same principles as war between nations. We are, assuredly, no advocates for war in any form, but it is impossible not to perceive that this is a mere sophism resting on the similarity of terms where the facts are wholly unlike. War between nations arises from the non-existence of any supreme controlling power enforcing the rigid and peaceable observance of international law; but in the case of war between individuals, it is not only in violation of law, but in the face of a competent authority strong enough to enforce its provisions and to exact its penalties. If there were an Amphictyonic court in Europe, supported by an armed force

to constrain the acquiescence of belligerent monarchs in its award, the *ultima ratio regum* would lose even the slender plea that it now puts forward; there would be an appeal to law superseding the appeal to arms. But in civilized society there are courts where aggressors may be impleaded: the aggrieved may demand redress with the fair certainty of obtaining it in all cases of real injury, and no others can claim a moment's thought. Hence then appears the entire distinction between public and private war; the former, if justifiable, can only be so from the absence of any other mode of procuring redress for specific encroachment or infliction, but in the latter instance there are tribunals of justice for the protection and vindication of the injured citizen, and this is enough to destroy all similarity between the cases, and all pretext for violating the peace of society by licensing private feuds.

But if, on grounds of reason and expediency, we are justified in consigning this absurd system to contempt; and if, as a violation of morality and law, we are called on to express our unqualified abhorrence of its flagitiousness; language fails us when we endeavour to describe the feelings with which, as Christians, we regard this desperate outrage on the word and the presence of God. In deliberate defiance of the injunction of nature and of heaven to *do no murder*, does man, for a breath of imaginary insult, present himself to the murderous arm of his fellow, and raise his own vindictive hand against his brother's life. Eternity is suspended on the event of an hasty word; the most frivolous wrangle may destroy body and soul; a look may send an immortal being to his final audit,—the murdered murderer finds himself in a moment beneath the eye



of God, and becomes the hopeless prey of the undying worm and the fire that never shall be quenched.

When the late deeply regretted John Scott,\* with the knowledge and better feelings inculcated by pious parents and a religious education, suffered himself to be betrayed, by false sentiments of honour and courage, into that transaction which took from society an ornament, from his friends a most pleasant and valuable connection, and from his family their beloved protector, what must have been his sensations as he lay, during the few days mercifully given him for recollection and repentance, on his dying bed. Though a man of kindest and most humane dispositions, and though warned against the world's fatal deceptions by early instruction in the ways of wisdom, he had entered the field of blood on his own challenge, and he had fallen, in the very act of seeking the destruction of a fellow creature whom, under different circumstances, he would have risked his life to save. The remembrance of his happy childhood, his simple prayers—but we will not pursue this track, we will leave it to our readers to imagine the workings of his spirit in that hour of agony, when a lacerated body and a restless conscience combined to inflict tortures in comparison with which the rack had been a bed of ease.

If there be, among our younger readers, any who are indulging what is commonly termed a high spirit; who in despite of a religious education and the privileges of a pious parentage, are cherishing the mean aspirations of an irritable and ambitious imagination; who are spurning at the tranquil blessings of home, and parting to mingle with the noise and tumult

of the world; who are prone to despise the true dignity of man, the lowly and humble mind, as the criterion of a degraded character—let such be admonished by the fate of John Scott, and cling to Him whose Gospel is the everlasting bond of peace and goodwill among mankind.

*Aug. 12th.*

#### ON THE GOVERNMENT OF THE TONGUE.

REASON and speech are the gifts which distinguish man from the inferior creatures with which we are surrounded, and on the due improvement and right use of these gifts in a great measure depend both our happiness and usefulness. Volumes have been written on the government of the tongue, and yet neither ancient sages nor modern moralists have exhausted the subject. Nor, indeed, is there solid ground to conclude that much positive good has been effected by the pointed sententious maxims, or the lengthened discourses, of those who have directed their attention to this interesting topic. It is not my design in the present paper to enter upon any copious or comprehensive discussion. The men of the world, who have all their passions roused, all their pleasures and pains produced, by the things of this life, will continue to speak, as well as act, according to the principles and motives by which they are habitually influenced. It would be as foolish to expect, by any means and efforts whatsoever, to draw a sober, chaste, and holy conversation from carnal and vicious men, as to suppose it possible to procure a clear and sin-brious stream from a putrescent pool, the receptacle of every thing noxious and offensive. Multitudes there are, in almost all places, who daily pour out torrents of gross

\* Personally known to the writer of these remarks.

impurity, profaneness, falsehood, and calumny, without restraint, and without a blush. But even persons professing a serious regard to Christianity, who would deem it disreputable to hold intercourse with those whose mouths are full of cursing and bitterness, do not appear to be sufficiently sensible of the obligations under which they are laid to guard and regulate their words. *If any man among you seem to be religious, and brideth not his tongue, this man's religion is vain.* It were to be wished, that the passage of Scripture just recited might have its full weight upon those professors who are so notoriously chargeable with loquacity, frivolity, censoriousness, or flattery. I mention these as only a few of the countless evils which arise from inattention to that discipline which Christianity enjoins in reference to this subject.

A due government of the tongue would cure the loquacity so prevalent in some professors of religion. It is said that in China excessive talkativeness in a woman is by law considered a sufficient ground of divorce. This law is certainly somewhat severe; and yet, after enduring the inconvenience to which we are subject from people, whose heads, to use the quaint but apt similitude of an old divine, are like a bell, in which there is nothing but tongue and emptiness, we are tempted to wish that some statute could be enacted to punish such offenders, of both sexes. But we shall probably hear the eager cry, 'What! shall we bind ourselves down to monkish taciturnity?' By no means; men of information and christian experience are culpable if they are not communicative. A great poet has said,

"Be niggards of advice on no pretence,  
"For the worst avarice is that of sense."  
And if the miser is blameworthy,  
who locks up that wealth in iron

coffers which ought to circulate and enrich his neighbours, the intelligent man who shuts himself up in obstinate and sullen reserve merits at least equal reproof; for knowledge is of far more value than money. But instances of such reserve are rare, compared with the opposite extreme. "Going from house to house," says Bishop Taylor, "tattlers and busy bodies, which are the rust of idleness, as idleness is the rust of time, are reprov'd by the Apostle." *Verbosus* makes great pretensions to religion; and if it consisted in much talking, those pretensions could not be fairly called in question. He neither reads nor thinks, but runs from place to place, to collect the petty passing incidents of the day, and to disperse them, with his own additions and copious comments, through the town. The art of compressing *multum in parvo* has been highly commended; but *Verbosus*, so far from making any attempt to abridge his thrice-told tales, seems anxious to amplify them with every circumstance and appendage, however incongruous, which can be seized and hooked in for the purpose. When others are speaking in company, he appears less to be listening to what they say, than watching and waiting for the first pause which may afford him an opportunity of giving his opinion; and sometimes his impatience breaks through the rules of politeness and decorum, by direct and rude interruptions. *Verbosus* cannot be safely trusted with any matter of consequence; for such is his love of talking, that as it would be impossible for him one hour to keep silence, so it would be next to impossible for him to keep a secret.

A reasonable, not to say a rigid government of the tongue, would cut off much frivolity which now prevails among professors of religion. It is certainly possible,

and not less desirable, to blend suavity with piety; and a Christian may infuse into his conversation an agreeable and chastened pleasantry, without incurring either blame or danger; yet the rule of the Apostle should never be forgotten, *Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.* Cheerfulness enlivens, levity dissipates the mind; cheerfulness gives discourse a brisk and sprightly flow, levity dashes it into feculence and froth. *Volatilis*, though a minister of the gospel, in the hours of relaxation and social intercourse affects to play the wit and the humourist. He has a fund of anecdotes, jests, and repartees, which are able to make "even thick-lipped musing melancholy to gather up her face into a smile, before she is aware." He delights to pourtray eccentric characters, to describe the peculiarities, mistakes, misapprehensions, and blunders, of sects or individuals; and when conversation has taken a sober and rational turn, he is too apt to throw in some ludicrous incident or expression, which entirely changes the subject. *Volatilis* is often praised as a very pleasant companion by those who have witnessed his power of keeping the table in a constant roar. But do his flights of fancy, facetious stories, and humorous conceits, befit the sacred character he sustains? Who does not see in all this a glaring inconsistency, which cannot fail to injure and degrade religion? Surely *Volatilis* would do well to bridle his imagination, and spare his wit in company, if he means to serve the great cause in which he is engaged.

A candid and cautious government of the tongue would prevent that censoriousness to which many professors of religion are given. "Judge not that ye be not judged." "Speak evil of no man." The sa-

cred writers are wont to put a negative upon those things which are not absolutely unlawful in themselves, but which, through frequent abuse, are made the causes and occasions of much evil. It is so in this instance. What is corrupt in principle, or criminal in conduct, ought to be marked with our disapprobation; and if this is not sometimes done, by a tacit acquiescence we become partakers of other men's sins. While, however, it is a duty, and may prove useful, to condemn those words and actions which have clearly a pernicious tendency, a pushing forwardness to do this is too apt to generate a cynical and acrimonious spirit, the very reverse of the christian temper. *Crito* has a large acquaintance, and yet there is scarcely one who does not often feel, and always fear, the pungency of his censures. His eye is keen and quick to discover faults, and his tongue is as prompt to publish and aggravate them; yet so much envy and ill nature every where prevails, that he never wants persons who lend a willing ear, and a hearty sanction, to his animadversions. *Crito* runs eagerly to hear every new preacher, and then in decisive language, and with a dictatorial air and manner, passes his judgment upon him. If any one is spoken of in high terms, he is sure to turn the attention of the company to some defect, blemish, or impropriety, intentionally brought forward to lower the individual thus commended. It is but a trite remark to say, that men are prone to extremes; and in nothing is the justice of this remark more verified than in the use made of that little, yet important member, the tongue. While one is chargeable with detraction, another glides into flattery. *Blandina* expresses great dislike to cavillers, to captious critics, and all the wholesale and petty dealers in slander. She de-

lights to look on the fair side, to give a favourable estimate of characters, and not only to throw in some grains of allowance, but also a pretty large sprinkling of incense. Practised in eulogy, she has sometimes painted in such attractive colours, the talents, actions, virtues, and manners of certain persons of her acquaintance, that strangers have been led to expect a combination of pre-eminent excellencies, where they could find only common-place qualities. Blandina, though professing to hate adulation, often carries her compliments so far, that the modest begin to blush, and men of rigid honesty and plain dealing to frown.

Now, is it not possible to be firm and faithful, meek and gentle in spirit, sincere and impartial, kind and candid in speech, without mixing and ministering, in the cup of fellowship, either the gall and bitterness of censure, or the luscious ingredients of flattery? Who is not disgusted with the crudities and acrimonies of Crito? Who is not sickened and surfeited with the honied sweetness of Blandina? It may be necessary both to condemn and to commend; but while the one should be without harshness, the other should be free from adulation.

Convinced as I am, and as every thoughtful observer of mankind must be, that an attention to those rules which sound evangelical moralists have laid down for the government of the tongue, would prove more useful than all the warm discussions which agitate our countrymen about modes of national polity, I have yet at present only touched upon this interesting theme with the utmost brevity. It will afford me great pleasure to see, in the pages of the London Christian Instructor, something on the subject which shall more fully develope and illustrate, as well as recommend

and enforce it. If any thing could be said or done to check the everlasting talker, to chastise and to sober the frivolous trifler, to soften the rough asperity of the dogged cynic, or to act as a corrective upon the wheedling flatterer, the beneficial results could not fail amply to recompense the well-meant and arduous effort.

August 6, 1822. AMICUS B.

#### THE MARRIAGE ACT.

THERE can be no question as to the sacredness of the marriage-union; it is fenced and guarded by religion and by awful sanctions; and its bond, though it may be broken, can never be loosed. God hath joined the married pair, and nothing, but its fatal violation, can annul the contract.

But although in this view, and in respect of those whom it connects, wedlock is invested with all the sanctity of a religious tie, yet in its dependence on law and magistracy, it demands to be considered only as a matter of civil regulation and protection. It is a right of nature, to which the savage and the civilized man, the orthodox and the heretic, have an equal claim; and hence, were there no other ground of argument, may be triumphantly refuted the sophistry of those who have involved it in all the subtleties and all the mystery of a sacramental rite. Hence too appears the folly of those who have blended with sounder views of legislation on this subject, the prejudices of the canon-law; and this last error, mixed up with relics of feudalism, and enforced by proud and selfish feelings, has multiplied provisions and exclusions, until, as is always the case in complicated legislation, the penalty defeated its own intention.

In the marriage-code of England, as it stood previously to

July 22, 1822, (it is foreign from our present purpose to go farther back, or to enter into the comparison of the Scotch, English, and Continental systems) there was much that was wise as well as much that was injurious. In the limitation of complete divorce, to the last and most criminal violation of the matrimonial bond, it is entitled to the highest approbation; but the tedious processes and the ruinous expences through which the injured party was, and indeed, still is, compelled to pass before he can be loosed a *vinculo matrimonii*, are indefensibly and flagrantly unjust. But the most intolerable evil, and that which pressed for an immediate remedy, lay in the facilities which were afforded for the dissolution of marriage in cases where either of the contracting parties had been under age at the time of the union. The express object of 26 Geo. II. c. 33, was the better preventing of *Clandestine Marriages*; and this Act was supposed to be rendered necessary by the ease with which designing and unprincipled individuals were enabled to ensnare the young and unsuspecting. In order to accomplish this prevention, the marriage of minors without consent was rendered nearly impracticable; and almost all cases of wedlock destitute of such sanction were declared null and void, to all intents and purposes whatsoever. The severe provisions of this Act afforded, as might have been anticipated, innumerable openings for evasion, and the great evils and injustice which are acknowledged to have arisen from such provisions, rendered it absolutely necessary to abrogate so mischievous a measure, and to substitute a more effectual and less oppressive system. The result of this necessity now lies before us in the Act, 3 Geo. IV. c. 75; and we are anxious to call the attention of our readers, as Englishmen

and as Dissenters, to its injurious and oppressive character.

But we must previously refer for an instant, to an absurdity in its construction, which appears too obvious to be intentional, though at the same time the oversight is almost too gross for mere negligence. The new Act provides for the repeal of the former on the 22d July, 1822, while it defers the commencement of its own operations until the 1st day of the following September. We are quite at a loss to comprehend the motive of this intercalary period of lawlessness; its expediency may be quite clear to senatorial capacities, but to ours it seems a most unaccountable and anomalous proceeding. If from July 22, to September 1, there be no necessity for the existence of any statute on this subject;—if, during that term, the nation may be safely consigned to a species of civil outlawry, and abandoned to the capricious guidance of the ecclesiastical law, we are quite unable to imagine any reason for the curtailment of the time to so brief a limit; if to remain thus for six weeks be wise on any sound and tenable ground, the same principles would apply to a perpetual suspension. We know that this abeyance of the statute has already been productive of extreme inconvenience.

Without passing *serialim* through the divisions of the Act, and without giving any opinion concerning the retrospective enactment, or noticing the whole of the objectionable matter which applies to Dissenters only in common with their fellow-citizens; we shall pass at once to the eighth clause, which provides for the ascertainment of the age of the parties, and mainly hinges on the production of the baptismal register, or a substitute for its preferable testimony. We object, indeed, strongly to that section which en-

acts that both the man and woman *shall respectively make oath*; hitherto the female has been allowed to remain passive in these transactions; she has been permitted to shrink into the retirements of her delicacy, until the moment when required to pledge her faith before legal witnesses. But now she is dragged forward to irksome publicity, made subject to oaths and unjust penalties, and entangled in complicated procedures from which she has been hitherto courteously and wisely exempted. We object, moreover, to the multiplication of oaths and witnesses and personal appearances, as tending to make intricate and difficult that which cannot be too much simplified, independently of its increasing that which we regard as one of the worst evils of our present legislative system, the necessity for swearing one's way through all the fences interposed by statutory law. Without, however, dwelling on these points, important as they may be deemed, we invite attention to the following provision:—

“ If both or either of the parties shall be alleged to be of the age of twenty-one years, such licence shall not be granted until there shall be produced, to the person from whom such licence shall be required, an extract or extracts from the register of the baptism of such parties or party so alleged to be of the age of twenty-one years, if such register shall be in England, and can be found; and each of such extracts shall be proved upon oath, by some other person or persons, to be a true extract from such register, and to relate to the baptism of the party to whom the same shall be alleged to relate, or according to the belief of the person making such oath; but if such register shall not be in England, or cannot be found, then such licence shall not be granted, unless such fact shall be proved upon oath to the satisfaction of the person from whom such licence shall be sought, and unless some person or persons, having knowledge of the party or parties so alleged to be of the full age of twenty-one years, shall make oath of the fact that such party or parties is or are of that age to the knowledge or belief of such person or persons so making oath as aforesaid, sta-

ting the grounds of such knowledge or belief; and in all cases, except cases of special licences to be granted by the Archbishop of Canterbury and his officers, according to the proviso for that purpose in the said Act of the twenty-sixth year of King George the Second, oath shall also be made, by each of the parties for whose Marriage a licence shall be sought, of the residence of such parties for the space of four weeks immediately before the granting of such licence, according to the said Act of twenty-sixth year of King George the Second.”

This clause strikes us as being fraught with peculiar vexations and hardships to the Dissenters at large. Independently of the little annoyances of making the correctness of the “ extract” to depend on some witness who is to be sufficiently acquainted with the individual and the extract to swear that they fit one another, and of compelling distinct evidence on oath to all the circumstances relating to the application, this provision goes the length of making the marriages of a large class of Dissenters to depend on the proof of a negative by oath, and, ultimately, on arbitrary, and even on hostile *Will*. Beside the numerous body of Baptists, there are many congregations of Independents whose baptismal registers have been either lost, or kept in the most slovenly manner imaginable. All this must be stated and sworn to; and not this only, but proved *to the satisfaction of the person from whom the licence shall be sought*;—to the satisfaction, perhaps, of some person who shall chuse never to be satisfied. In many instances this important personage is a country surrogate; and that ecclesiastical officer is frequently a clergyman: now suppose the case that this delegate is at variance with his dissenting parishioners, and, as not rarely happens, that he is on the *qui vive* for opportunities of teasing them; what a delightful opportunity would it offer of gratifying his enmity and his love of power,

when a luckless couple presented themselves before him to prove the non existence of a baptismal register. They state their case, the ecclesiastic is dissatisfied; they tender their witness, the judge is still dissatisfied; and this vague and unmeaning word *satisfaction* has given him an unquestionable authority to throw all manner of hindrances in their way. But without recurring to suppositions, however borne out by analogical facts, we point to this clause as glaringly injurious, and as opening a way for multiplied vexations. A register may have existed and disappeared, and it may be most difficult to bring forward a witness who can depose to both its existence and disappearance in such a way as to satisfy a licenser. Or it may actually exist, and yet be inaccessible—what substitute will be admissible in that event?

But there is another clause of such unparalleled harshness that we dare not trust ourselves to give it its due qualification. After enacting that the usual penalties incurred by perjury shall apply to those who forswear themselves under the provision of this statute, it proceeds,

"And if the person convicted of such offence shall be one of the persons who shall have contracted marriage by means of such licence, such person shall forfeit and lose to the King's Majesty all estate, right, title, interest, benefit, profit, and advantage, which such person may derive from or be entitled to by virtue of such marriage, and such forfeiture shall and may be disposed of in such manner as to his Majesty shall seem fit; any grant of forfeitures or other matter or thing to the contrary notwithstanding."

This is, by confounding guilt with innocence, to violate the first principles of legislation; it is to visit the crime of the husband on the wife, of the parent on the children: it is to take away property over which the lawgiver has no just controul, and to inflict punishment without the sanction

of either right or expediency. By this law if a penniless individual marry another possessed of large estates, and in the previous steps commit perjury unknown to that other, the innocent is mulcted in the whole of property, while the offender returns only to primitive poverty. The forfeiture of possessions has hitherto been applied only to extreme violations of law, but here we have it wantonly dragged in, where, in countless instances, it must involve guiltless families in ruin, and send misery through successive generations of their descendants.

We have but touched on these points, since it will be sufficient to have called the attention of our readers to the mischievous character and tendency of this act. It is, we believe, fully admitted by all parties that it requires alteration and amendment; but it is hardly necessary for us to remind our dissenting brethren, that unless they are on the alert, their interests and comforts will be in *danger of the council*.\*

#### THE MORAL PALM-TREE.

THOUGHTS ON PSALM xcii. 12.

"The righteous shall flourish as a palm-tree."

MANY are the allusions, the illustrations, and the figures of speech, used in the Bible to convey spiritual ideas and sacred things to the mind. That before us is singular in beauty, and well adapted to its designed purpose.

The palm-tree is of singular excellence, and may be called the tree of wonders. Perhaps it is the most useful and profitable of all the trees of the blooming orchard, or the wide extended forest.

1. The palm-tree takes no repose, it bears fruit every month! Thus righteous men, through the

\* We recommend all whom it may concern to read the Act for themselves—it costs only sixpence.

efficacy of divine grace, they bring forth much fruit. They devise liberal things daily.

2. Palm-trees vary in their species, there being different sorts, eight at least. Thus believers vary in degree one from another; some are more and some are less beautiful; some more and others less fruitful; some more and others less healthy and strong. — See Rom. xiv. 1, 2.

3. The nut *barca*, which this tree bears, is, in its juice and quality, refreshing, wholesome, and very useful in fevers. Thus the righteous are very useful; by their prayers, their counsels, and their conduct, they not unfrequently abate the fever of sin—a worse fever never raged.

4. If the roots of the palm-tree happen to touch the sea, or any brackish water, the fruit which it then bears is very much *improved*. Thus in regard to the true believer, the righteous man, let him be planted in the neighbourhood of adversity, let his roots be steeped in the waters of affliction, it will be found on a just comparison that the fruit he may then bear is far superior in quality, and sometimes more abundant in quantity than in the days of his higher prosperity. The branch in the vine which bears some fruit, “he purgeth that it may bring forth more fruit.” So said *Jesus*.

5. Of the *leaves* of the palm-tree, the natives of India form umbrellas to screen them from the scorching rays of the sun, or defend them from impending torrents of rain. The righteous, under God, oft screen the wicked from impending torrents of flaming wrath. — Perhaps Lot, righteous Lot, was, for a length of time, an umbrella to Sodom and Gomorrah; and Noah, for 120 years, an umbrella to the world.

6. Palm-trees flourish best on low grounds. On hills they seldom come to maturity — scarce

ever to perfection. In this particular the comparison is striking. The righteous generally thrive best in a low station, in the soil of humility. The Christian who has flourished as a palm in a low situation in the world, has been found to lose much of his beauty and excellence when elevated to rank in life and to a high station in the world. If you rise, “be not high-minded, but fear.”

7. Palm-trees are exposed to injury by means of cattle, which rend the tender bark, and it is found necessary to *fence* them in. Now the Lord has surrounded the righteous with walls of salvation, and underneath are the everlasting arms. Satan confessed the security of Job, and said to God, “Hast thou not made a fence round about him?”

It is credibly reported that the palm-tree alone is sufficient to build, to rig, and even to freight a ship with bread, wine, water, oil, vinegar, sugar, and other commodities! Thus the righteous are rich in divine graces, and in good works. They reprove, rebuke, and exhort; they help the poor and pray for the rich. They sympathize with the afflicted, and comfort the mourners. They feed the hungry—refresh the weary—and help all mankind.

The palm-tree is sometimes injured by a certain species of black worms, which are said to eat their way into the very heart of the tree. Thus the righteous are frequently injured by unhallowed passions, and by temptations that are ever aiming at the heart. Some of the finest palms have suffered material injury by these black worms, these strong temptations.

There is in the palm-tree a part of distinguished excellence, called *palmito*; it is the innermost eye of the tree, far exceeding in quality the richest milk; it is exquisitely delicious to the taste. Thus in a



righteous man there is a quality, a certain principle which gives excellence to all he is and all he has; that principle is sincerity, "godly sincerity." Yes, his words and actions bear the stamp of integrity. His matter of rejoicing, in sufferings and under false accusations, is the testimony of his conscience. For he labours to maintain a conscience void of designed and wilful offence, both before God and man. Insincerity is a mark, a proof of hypocrisy; it is an evidence of unrighteousness. If there were no current coin there would be no counterfeits, no hypocrites.

The finer boughs, and even leaves of the palm-tree, when made up with a wick, serve the purpose of a torch, to give light around. Thus righteous persons are said to be lights in the world. By their conversation and example they give illumination to them who walk in darkness, and are pursuing the by-paths of error and sin.

Some palm-trees are said to produce leaves called *ollias*. These leaves are of such a texture as to serve the purpose of paper and books. With a style of pointed iron the natives can impress fair characters, and write swiftly and legibly, without using ink of any kind. What a singular provision, when our manufactured paper was unknown! Now, observe, the righteous are formed, by grace, to such a texture, as to receive the fairest and finest impressions, under the ministry of divine truth. 2 Cor. iii. 3.

That the fruit and foliage of the palms may not be injured by rending storms, nature hath provided some of the strongest bandages, a sort of canvas which holds them firm. Thus the righteous are united and bound together, by the ties of love, a spiritual and divine affection which is stronger than death. This protected the pro-

phets and apostles; this preserved the martyrs, the persecuted Waldenses, the reformers, the 2000 ejected ministers, and the numerous French refugees. The righteous man, however poor, or persecuted, or despised, ranks with the excellent of the earth, as the palm with the first and finest of trees. This is the man to be respected. The majesty of his principles, and the purity of his actions, render him like the stately cedar on Mount Lebanon: a tree of righteousness, the Lord's own planting.

The palm is said to rise high, to fifty, sixty, and even to a hundred feet. It seems to present its fruit towards heaven, and make an offering to God. Thus the righteous mount upwards; they rise in their affections, desires, and aims, towards God and heaven.

The palm is regarded as an emblem of *constancy*, being always green. Constancy is one property of the righteous: they hold on their way, and do not draw back to perdition.

The palm is the emblem of *fruitfulness*, as it bears fruit every month. Now Jesus Christ said to his disciples, "I have ordained you that ye should go and bring forth fruit, and that your fruit should remain."

The palm is an emblem of *patience*. Oppressive weights may be hung on its branches without hindering its growth, or preventing its thriving. Thus the Christian often thrives most under oppression, and in circumstances of trial.

The palm is an emblem of *victory*; and in it, as such, we may read the future glory of the righteous. This world's conquerors bore it in their ovations, amid the acclamations of the multitude; but the soldiers of the cross shall bear it in the triumphs of eternity, amid the songs of the redeemed.

## FROM MONTGOMERY'S SONGS OF ZION.

## PSALM LXXII.

HAIL to the Lord's anointed !  
 Great David's greater Son ;  
 Hail, in the time appointed,  
 His reign on earth begun !  
 He comes to break oppression,  
 To let the captive free ;  
 To take away transgression,  
 And rule in equity.

He comes, with succour speedy,  
 To those who suffer wrong ;  
 To help the poor and needy,  
 And bid the weak be strong ;  
 To give them songs for sighing,  
 Their darkness turn to light,  
 Whose souls, condemn'd and dying,  
 Were precious in his sight.

By such shall He be feared,  
 While sun and moon endure ;  
 Beloved, obey'd, revered ;  
 For He shall judge the poor,  
 Through changing generations,  
 With justice, mercy, truth,  
 While stars maintain their stations,  
 Or moons renew their youth.

He shall come down, like showers  
 Upon the fruitful earth,  
 And love, joy, hope, like flowers,  
 Spring in his path to birth .  
 Before Him, on the mountains,  
 Shall Peace the herald go ;  
 And righteousness in fountains  
 From hill to valley flow.

Arabia's desert-ranger,  
 To Him shall bow the knee ;  
 The Ethiopian stranger  
 His glory come to see ;  
 With offerings of devotion,  
 Ships from the isles shall meet,  
 To pour the wealth of ocean  
 In tribute at his feet.

Kings shall fall down before Him,  
 And gold and incense bring ;  
 All nations shall adore him,  
 His praise all people sing ;  
 For He shall have dominion  
 O'er river, sea, and shore,  
 Far as the eagle's pinion,  
 Or dove's light wing can soar.

For Him shall prayer unceasing,  
 And daily vows, ascend ;  
 His kingdom still increasing,  
 A kingdom without end .  
 The mountain-dews shall nourish  
 A seed in weakness sown,  
 Whose fruit shall spread and flourish,  
 And shake like Lebanon.

O'er every foe victorious,  
 He on his throne shall rest,  
 From age to age more glorious,  
 All-blessing and all-blest :

CONG. MAG. No. 57.

The tide of time shall never  
 His covenant remove ;  
 His name shall stand for ever ;  
 That name to us is—Love.

## PSALM CXXXIV.

BLESS ye the Lord with solemn rite,  
 In hymns extol his name,  
 Ye who, within his house by night,  
 Watch round the altar's flame.

Lift up your hands amid the place,  
 Where burns the sacred sign,  
 And pray, that thus Jehovah's face  
 O'er all the earth may shine.

From Zion, from his holy hill,  
 The Lord our Maker send  
 The perfect knowledge of his will,  
 Salvation without end.

## PSALM CXLVIII.

HERALDS of creation cry,—  
 Praise the Lord, the Lord most high ;  
 Heaven and earth, obey the call,  
 Praise the Lord, the Lord of all.

For He spake, and forth from night  
 Sprang the universe to light ;  
 He commanded,—Nature heard,  
 And stood fast upon his word.

Praise Him, all ye hosts above,  
 Spirits perfected in love ;  
 Sun and moon your voices raise,  
 Sing, ye stars, your Maker's praise.

Earth, from all thy depths below,  
 Ocean's hallelujahs flow ;  
 Lightning, vapour, wind, and storm,  
 Hail and snow, his will perform.

Vales and mountains, burst in song ;  
 Rivers, roll with praise along ;  
 Clap your hands, ye trees, and hail  
 God, who comes in every gale.

Birds, on wings of rapture, soar,  
 Warble at his temple-door ;  
 Joyful sounds, from herds and flocks,  
 Echo back, ye caves and rocks.

Kings, your Sovereign serve with awe ;  
 Judges, own his righteous law ;  
 Princes, worship him with fear ;  
 Bow the knee, all people here.

Let his truth by babes be told,  
 And his wonders by the old ;  
 Youths and maidens, in your prime,  
 Learn the lays of heaven betime.

High above all height his throne,  
 Excellent his name alone ;  
 Him let all his works confess ;  
 Him let every being bless.

3 P

## REVIEW OF BOOKS.

*Christian Fellowship, or the Church Member's Guide; to which is added, a Pastoral Charge, delivered to the Rev. Thomas James, at the time of his Ordination in City Chapel, London. By J. A. James. 12mo. price 5s.—London: Westley, 1822.*

WE always attend to Mr. James, whether in the pulpit or in print, with peculiar pleasure. We do not, indeed, always entirely agree with him in matters of taste, but as a preacher we think him eminently gifted with what has always appeared to us the highest quality of eloquence—force; and as a writer, with a happy combination of energy and feeling. Without deviating in the smallest degree towards either cant or coldness, the Scylla and Charybdis of injudicious adventurers in religious composition, he maintains a most impressive style of evangelical address, blending the soundest practical admonition with a rich strain of gospel instruction. We could not, of course, but be highly gratified at finding a subject of so much importance as that of Church Fellowship, taken up by one so competent to the task; nor have our anticipations been disappointed by the perusal of the very interesting work before us.

At first sight, as nothing can really be more simple than the construction of a Christian church, so nothing can appear less difficult than the adjustment of the claims and duties of the different officers and members, from the pastor to the catechumen; and nothing, in fact, would be easier, could we confine ourselves to the plain dictates of the word of God; but unhappily human wisdom and human passions intrude themselves into

a business in which they have no concern whatever, and that which is in reality the plainest of all questions—How has Christ constituted his church?—becomes the most complicated. Volumes of all sizes, from the folio to the Elzevir, have been written; ink and temper have been miserably wasted; and the affair still remains unsettled: sects and parties go on multiplying, and the unity of the church seems in danger of becoming a jest and by-word.

Such publications as that now under review, must, we should hope, contribute somewhat towards the diffusion of a better feeling. Without arrogance, and with very little of the *ex cathedra* style of expression, Mr. James maintains a firm and decided tone both of monition and rebuke, which cannot fail to produce a salutary effect, while his affectionate expostulations will tend to reclaim the erring, and to confirm the well disposed. A vein of sound reasoning pervades the whole, and, in general, we have had to admire the discretion with which he touches on certain points in his subject that require considerable delicacy as well as decision in their treatment.

The work consists of nine chapters—On the Nature of a Christian Church—On the Nature and Design of Church Fellowship—The Privileges of Membership—The General Duties of Church Members in their Individual Capacity—On the Duties of Church Members to their Pastors—Duties of Church Members towards each other—The Duties of Church Members to the Members of other Christian Societies—The Duties of Church Members in their peculiar Character and Station.

The ninth chapter contains a number of important comments on miscellaneous subjects. Amid so much valuable matter, we find a difficulty in choosing illustrative specimens, and on looking over our marked passages, we find them so numerous that we might dispense with any other article in our reviewing department, were we to insert them all. We shall first extract the spirited compendium of reasons for dissent.

"What might be termed the *general* principles of dissent are, the all sufficiency and exclusive authority of the Scriptures as a rule of faith and practice in matters of religion;—the consequent denial of the right of legislatures and ecclesiastical conventions to impose any rites, ceremonies, observances, or interpretations of the word of God, upon our belief or practice;—the unlimited and inalienable right of every man to expound the word of God for himself, and to worship his Maker in that place and manner which he deems to be most accordant with the directions of the Bible;—the utter impropriety of any alliance or incorporation of the church of Christ with the governments or the kingdoms of this world;—the duty of every Christian to oppose the authority which would attempt to fetter his conscience with obligations to religious observances not enjoined by Christ. These are general principles of dissent which lead a non-conformist to separate from all national establishments of religion whatever.

"But there are also *particular* reasons relating to the church of England. She teaches in her prayer-book and canons, many things which we do not believe; as for example, that baptism is regeneration; that her bishops have the power of conferring the Holy Ghost in the ordination of ministers and the confirmation of the young;—that her priests have power to absolve sins;—that all who die go to heaven, whatever was their previous character. She practices liturgical forms of worship which we deem less edifying than extempore prayer; while her liturgy, though in many respects so sublime, scriptural, and devotional, abounds with vain repetitions. She multiplies offices in her communion beyond all scripture precedent, 'till she has quite secularized her nature and appearance. By her system of patronage she has taken from the people their just right to elect their own pastors, and deprived herself of the means of preserving a faithful and holy ministry; and she has corrupted the communion of the saints by the indis-

minate admission of persons of all characters to the Lord's table."—pp. 11, 12.

"Away with that morbid insensibility which exclaims 'It is of no consequence whether a man be a dissenter or a churchman, provided he be a Christian.' Such a spirit is a conspiracy against the throne of truth, and is the first step towards a complete abandonment of the importance of right sentiments. Admitting that error is to be measured by a graduated scale, who will undertake to fix upon the point where harmless mistakes end and mischievous ones begin. Every thing relating to religion is of consequence. In the temple of truth not only the foundation is to be valued and defended, but every point and every pinnacle."—p. 13.

In the fourth chapter we have found much valuable instruction on the personal character of church members, and on the too frequent deficiency among them of religious knowledge. Mr. J. rebukes most emphatically the infirmity which would merge knowledge in experience, and urgently recommends that Christians should

"Set apart time not only for reading but *studying* the Scriptures; let them read theological books which explain and prove the doctrines of the Gospel; let them commit to memory the admirable definitions of these doctrines contained in the Assembly's Shorter Catechism; let them attend upon the preaching of the word with a view not only to be comforted, but to be instructed. The exclusive object for which some persons hear sermons is to obtain a little comfort. They sit waiting and watching for some sweet and savoury assurance, some well known hacknied consolatory topic, some lively appeal to the experience, and until this comes, they think lightly of every thing else; the minister may have given the clearest elucidation of some dark and doubtful passage, the most profound discussion of some sublime doctrine, the most masterly defence of some disputed truth, but to the mere comfort hunters, all this is nothing else than the husk or the shell, which is to be cracked and thrown away for the kernel of a little Christian experience. From such sermons they go home, with hungry and cheerless appetites, complaining that they have found it a lost opportunity."—p. 31.

The following chapter, on the claims of pastors, contains highly important matter. There is much

justice, as well as much pungency, in the following exhortations.

"Church members should therefore be tremblingly alive to the importance of defending their minister's character. They should neither expect to see him perfect, nor hunt after his imperfections. When they cannot but see his imperfections, imperfections which after all may be consistent with not only real, but eminent piety, they should not take pleasure in either magnifying or looking at them; but make all reasonable excuse for them, and endeavour to lose sight of his infirmities in his virtues, as they do the spots of the sun amidst the blaze of radiance with which they are surrounded. Let them not be the subject of conversation even between yourselves, much less before your children, servants, and the world. If you talk of his faults in derision, who will speak of his excellencies with admiration? Don't look at him with suspicion, but repose an honourable confidence in his character. Do not make him an offender for a word, and refuse to him that charity and candour of judgment, which would be granted to every one else. Do not magnify indiscretions into immoralities, and exact from him that absolute perfection, which in your own case you find to be unattainable. Beware of whispers, inuendoes, significant nods, and that slanderous silence which is more defamatory than the broadest accusation."—pp. 55, 56.

"Especially guard against those creeping reptiles which infest our churches, and are perpetually insinuating that their ministers do not preach the Gospel, merely because they do not eternally repeat the same truths in the same words; because they do not allegorise and spiritualize all the facts of the Old Testament, until they have found as much Gospel in the horses of Pharaoh's chariot as they can in St. Paul's epistles; and because they have dared to enforce the moral law as the rule of a believer's conduct. This antinomian spirit has become the pest of many churches. It is the most mischievous and disgusting of all errors. If the heresies which abound in the spiritual world were to be represented by the noxious animals of the natural world, we could find some errors that would answer to the vulture, the tyger, and the serpent, but we could find nothing that would be an adequate emblem of antinomianism, except by a creation of our own we had united in some monstrous reptile, the venom of the wasp with the deformity of the spider and the slime of the snail."—pp. 56, 57.

We are restrained by our limits from inserting the spirited satire

on the meagre provision which many congregations feel themselves justified in making for the wants of their pastor. They are pithily described as loving him dearly with their lips, but hating him cordially with their pockets. "It is curious," says Mr. James, "to hear how some persons will entreat of God to bless their minister in his basket and his store, while alas! poor man, they have taken care that his basket should be empty, and his store nothingness itself." The chapter on reciprocal duties is truly excellent; the neglect of them well discriminated and forcibly reproved; and their strict observance eloquently impressed.

"Christians often lie on beds of sickness for weeks and months successively without seeing a fellow member cross the threshold of their chamber door. How often have I been shocked, when upon enquiring of the sufferer whether such and such an individual residing in their neighbourhood had been to visit them, it has been said in reply, 'Oh! no Sir. I have now been stretched on this bed for days and weeks. My pain and weakness have been so great, that I have scarcely been able to collect my thoughts for meditation and prayer. The sight of a dear Christian friend would indeed have relieved the dull monotony of this gloomy scene, and the voice of piety would have been as music to blunt my sense of pain, and lull my troubled heart to short repose; but such a sight and such a sound have been denied me. No friend has been near me, and it has aggravated sorrows already heavy, to be thus neglected and forgotten by a church, which I joined with the hope of finding amongst them the comfort of sympathy. But alas! alas! I find them too much occupied with the things seen and temporal, to think of a suffering brother, to whom wearisome nights and months of vanity are appointed.' How could I help exclaiming, 'O Christian love, bright image of the Saviour's heart, whither hast thou fled, that thou so rarely visitest the church on earth, to shed thine influence and manifest thy beauties there.' There have been ages of Christianity, so historians inform us, in which brotherly love prevailed amongst Christians to such a degree, that fearless of the infection diffused by the most malignant and contagious disorders, they have ventured to the bed side of their

brethren expiring in the last stages of the plague, to administer the consolations of a hope full of immortality. This was love; love stronger than death, and which many waters could not quench. It was no doubt imprudent, but it was heroic, and circulated far and wide the praises of that dear name which was the secret of the wonder."—pp. 65, 66.

Large as our extracts have been, and it is with difficulty that we have refrained from making them still larger, we must find room for one more.

"Unfortunately for the interests of our prayer meetings, the brethren who lead our devotions are so outrageously long and dull, that after enjoying the first half of their prayers, the congregation are anxiously waiting for the close of the other half. We are often prayed into a good frame, and then prayed out of it again by those who extend their supplications to the length of twenty or five and twenty minutes at a time. A prayer on these occasions should rarely exceed *ten minutes*. I do most earnestly recommend this to the consideration of those brethren who are in the habit of engaging in public prayer. Devotion ends when weariness begins. Brevity, fervour, and variety are the qualities which all should seek. It is also to be regretted, that the prayers are so much *alike in the arrangement of their parts*. Each individual seems to think it necessary, that he should pursue a regular routine. How much more edifying would it be, if one were to confine himself to one topic, and the next were to enlarge on what the preceding one had omitted. If a person feels his mind impressed and drawn out by any particular subject, let him confine himself to that subject, and not suppose that his supplications will be unacceptable either to God or man, because he has not brought in the sick, the church, the minister, the nation, the King, the world, &c. &c. How affecting and impressive would it be to hear a brother sometimes confine his whole intercession to his minister's usefulness; sometimes to the church; sometimes to the spread of the Gospel in the world. See a most admirable letter of Mr. Newton's on this subject in his *Omicron*."—pp. 49, 50.

We should not act up to the spirit of our critical avocation, if we dismissed Mr. James without something in the way of finding fault. We shall not, however, be tedious on this point; where there is so much that is truly admirable,

it is worse than hypercritical to note down every petty offence against correctness and discretion; some such failures we have detected, but they are hardly of importance enough for specific notice. There is one, and one only, that we shall permit ourselves to mention. In the fourth chapter we fear that the closing observations are calculated to give offence, as somewhat influenced by Mr. James's own peculiar views of politics. In matters of taxation, "false returns" are inexcusable, inasmuch as they are a direct violation of truth; but when he speaks of "the will of our Parliamentary representatives," he must be aware that he enters on debateable ground. The previous pages contain noble sentiments in noble language, on the subject of civil government; and if by "evading the payment of taxes," he only means "false returns," and the use of "contraband articles," no rightly judging Christian will refuse assent; but some of his observations seem to take a larger view, and to trespass on ground where no man is justified in authoritatively impugning the sentiments of another.

*Songs of Zion; being Imitations of Psalms. By James Montgomery.*  
12mo. pp. 153. London: Longman and Co. 1822.

THAT magnificent assemblage of Lyric compositions which forms the Hebrew Psalter, seems to defy every attempt at adequate metrical imitation. The most literal is, in many respects, the most successful translation; and the uncouth strains of Sternhold and Hopkins, not only put to shame the bald stanzas of Nicholas Brady and Nahum Tate, but may stand their ground against the more polished and dextrous mechanism of Merrick's versification. The abruptness, the loftiness, the inspired majesty of the bards of Zion, are

at such direct variance with the trim and balanced systems of modern metre, as to set at nought the feeble efforts of average rhymesters, and their fair transfusion into equivalent language seems to demand the intervention of some more kindred genius than has yet addressed himself to the task. If any man be intellectually equal to this noble work, it is Lord Byron; were his powerful and lofty mind disciplined and sublimed by high communion with the Divine Spirit; were his imagination, like that of Milton, "nigh spher'd in heaven," and his heart kindled by holy affections and emotions; he and he alone could give full expression to the poetry of the Old Testament. His Hebrew Melodies, though a careless, and on the whole an unsuccessful essay, contain passages of intense beauty and grandeur, deeply tinged with that wild and mysterious character which pervades the prophetic inspirations of the muse of Judea. The heart sinks at the contemplation of the dark and wayward moods of this potent spirit; for what can be more depressing to a rightly judging mind, than the sight of transcendent faculties, fitted for the noblest labours and the loftiest aspirations, finding a depraved delight in meanness and impurity. We quote from memory, as emphatically applicable to his Lordship, the striking lines in which the wretched Dermody pourtrayed his own moral and mental features.

He who the . . . Lay so well could form,  
Was Passion's slave, was Indiscretion's  
child.

Now earth-enamoured, grovelling with  
the worm;

Now seraph-plumed, the wonderful,  
the wild.

It is a relief to our feelings, that we are called upon by the present small, but interesting volume, to turn from this view of the subject, to the more gratifying, as well as more elevating, associations and

feelings which the name of Montgomery is sure to bring with it. From the pen of that pure, and in the only true meaning of the term, high-minded man, nothing has proceeded that can suffice the check of modesty, or alarm the most scrupulous piety. That genuine philanthropy which can spring from no other source than the renewed mind, glows in all his compositions; genius, controuled and enriched by a devotional spirit, breathes in the music of his "living lyre." His faults, for he has them, and no one knows it better than himself, are forgotten in the predominance of his excellences, and he stands the highest among the few popular poets of the day, whose productions are distinguished by the unequivocal recognition of Christian principle. This indeed is a very peculiar and delightful feature in Mr. Montgomery's writings; of whatever kind or class they may be, they are remarkable for an unaffected infusion of religious feeling, and even in the political summary of his newspaper, we have frequently been struck and edified by the unforced introduction of some manly and impressive appeal to evangelical authority.

When such a man as this presents himself before us as the *inditer of a good matter*, we lend a willing attention to one from whom we expect so much, and we have, in the present instance, been amply repaid. We have no wish to assign to these simple and beautiful "songs," a higher merit than that which they may fairly claim; but we shall use a restrained language of eulogy, when we give it as our opinion that they approach much nearer than has been hitherto effected, "to the ideal model of what devotional poems, in a modern tongue, grounded upon the subjects of ancient psalms, yet suited for Christian edification, ought to be." Their language is delightfully easy

and unaffected, their melody exquisite, their sentiment evangelical, and their decoration rich without violating simplicity of taste. We shall not insert any extracts in this place, as we have already given them a more convenient and appropriate arrangement in our poetical department. They will speak for themselves, and we are sure that they cannot fail to inspire a wish to possess the attractive little volume whence they have been taken.



*Proofs of Inspiration, or the Grounds of Distinction between the New Testament and the Apocryphal Volume, occasioned by the recent publication of the Apocryphal New Testament, by Hone. By the Rev. Thomas Rennell, B. D. F. R. S. Vicar of Kensington.—*  
London: Rivington, 1822.

No one who contrasts the dispositions of man in his fallen state, with the nature of that system of religion and morals known by the name of Christianity, can be surprised at the frequent and violent opposition the latter meets with in the world. So totally opposite is the purity of the Gospel to man's corruption and depravity, that if it had not been maintained and advanced by some more than human agency, we surely, in this distant age, could never have heard of it, unless as a subject of fabulous tradition or curious speculation. With principalities and powers, and spiritual wickedness in high places, the humble fishermen who held forth a system as intolerant to licentiousness as it was mortifying to pride, would have contended to no purpose, had they not been under the special guidance and direction of the King of kings and Lord of lords. In no age of the church have men been wanting who required some more than ordinary proofs of the divine origin and authority of a system so inimical

to their darling lusts; neither in any age have such proofs been withheld. A revelation from God has been altogether denied; all information has been rejected but that which the light of nature is supposed to afford; and every rule of duty neglected, a compliance with which does not appear to be productive of present advantage. But those who have carried to such lengths their unholy speculations, have been so often refuted in argument, and the evil tendency of their doctrines has been so clearly seen, that none but the most daring and presumptuous of mankind can be found to follow such dangerous leaders. Infidelity has assumed a less terrific aspect, and proposed an apparently safer way to criminal indulgence. Instead of denying the authenticity of the New Testament, and the truth of its narrations, thus flying in the face of every rule whereby we appreciate human testimony and judge of the value of history, the sceptic admits that the record concerning Christ is substantially true; that such a teacher did come into the world, and close a benevolent life by a cruel death: that his disciples, the apostles, wrote the history of his life and sufferings, as well as the epistles attributed to them; and that they were enabled to work miracles in confirmation of their doctrines. But that these writers were divinely inspired and directed by the spirit of God, is contemptuously denied. Their history may be correct, as far as human fallibility will allow; their opinions may be those of wise and judicious men; and, more than this, their injunctions, when they appear to be good, we shall do well to follow: but to imagine they were not, like other men, liable to err, is to entertain an idea altogether groundless.

Such are the opinions of many in the present day, opinions which



it would seem could never have existed at once in the same mind. For that the apostles were divinely commissioned to work miracles in confirmation of their doctrine, and yet were not secured from error, in declaring, and maintaining, and enforcing that doctrine, is manifestly absurd. If they were gifted with miraculous powers in order to command attention and secure belief in what they might say, it follows that their words must have been prompted by that Spirit who gave such extraordinary means of confirming them. Unless they were secured from the possibility of error, the miraculous power of God might have been made subservient to the establishment of falsehood, thus defeating his own purposes. It could never have been left to chance or to human wisdom to decide what the pen of the apostle should indite, when every word was indelibly stamped as true by the miraculous power deputed to the writer, and by the finger of God himself established beyond the possibility of doubt. If the apostles were permitted to assert what they pleased, and confirm it by supernatural means, then indeed God does "give his power to another."

It is in vain to assert, that miracles were wrought only on particular occasions, and that though they did give weight to the *words* of the apostles, yet their *writings* received no such confirmation;—for we must remember that the latter were, to absent Christians, only what the former were to those immediately around the speakers. All came with equal authority, as from men to whom the Almighty had given supernatural powers, and thus in an extraordinary manner signified his approbation of their proceedings. We do not find that mighty works were wrought on any particular occasions when more than ordinary confirmation might be re-

quired; they were performed as opportunity offered, and the remembrance of them was always fresh in the minds of the people.

Nor is it to be supposed that, in the books of the New Testament, there is any mixture of inspired and uninspired writing. If the apostles were gifted with the power of working miracles in order to confirm their testimony, we cannot imagine that in part of what they wrote or spoke, they were under the guidance of the spirit of God, and in part followed only the dictates of their own wisdom. We might then have had a mixture of truth and error—of the oracles of God and the fancies of men; and yet all coming as equally confirmed by the power of Him "who cannot lie." If miracles confirm any part of the apostle's doctrine, they must alike establish the whole; and to conceive that the Divine Being would entrust to fallible men powers which should secure, to whatever they asserted, the stamp of His authority, and yet leave to their own discretion what they should publish as thus coming from himself, is to attribute to him a total want even of the wisdom common among men.

Yet obviously as this idea is opposed to the voice of reason, and to the equally plain testimony of all writers who, from the age in which they lived, had the best means of ascertaining the fact, it is a notion entertained by many in the present day; and if we admit that there are some who conscientiously reject the inspiration of the Scriptures, we must also express our suspicion that intellectual pride, or licentious inclinations, weigh with not a few. To believe indiscriminately whether we comprehend them or not, all the assertions contained in the sacred volume, without being allowed to exercise the right we so generally claim, of comparing the probabili-

ties with the improbabilities of every fact, and examining with the most rigid scrutiny the arguments that may be suggested for and against every position, is certainly mortifying to the pride of human reason, and as unpalatable to a licentious taste, as that unaccommodating morality, which enjoins the acknowledgment of the divine authority of every scriptural precept.

That Mr. Hone's object in publishing the Apocryphal Scriptures with the received books of the sacred canon, was no other than to sink the latter in popular estimation, by putting them on a level with writings undeniably the unaided productions of fallible men, we presume cannot be questioned. If he be really ignorant of the distinction which has always existed between them, we recommend Mr. Rennell's book to his attentive perusal; he will there find the subject treated in a clear and compendious manner, and satisfactory evidence produced from the writings of Eusebius, Irenæus, and others who lived nearest to the apostolic times, that the books of the New Testament, as now received, were the only writings then considered to be the productions of the apostles.

We trust that an attempt so likely to succeed in deceiving the ignorant, (for them only it is likely to deceive,) has met with an early check, and we shall rejoice at the extensive circulation of the work before us. It is gratifying to perceive, that while "open enemies" and "insidious friends" are straining every nerve to undermine that religion which forms the strongest bulwark, and the best ornament of our country, the able and known defenders of Christianity are not sleeping at their posts; and that, notwithstanding all opposition, truth continues to triumph.

Mr. Rennell says,  
CONS. MAG. No. 57.

"The writings of the Apostles, and of the Apostles alone, were received as the word of God, and were separated from all others, by that most decisive species of authority, the authority of a general, an immediate, and an undisputed consent. This will appear the more satisfactory to our minds, if we take an example from the age in which we live. The letters of Junius, for instance, were published at intervals within a certain period. Since the publication of the last authentic letter, many under that signature have appeared, purporting to have been written by the same author. But this circumstance throws no obscurity over the matter, nor is the canon of Junius, if I may transfer the term from sacred to secular writing, involved thereby in any difficulty or doubt. If it should be hereafter inquired, at what time, or by what authority the authentic letters were separated from the spurious, the answer will be, that such a separation never took place; but that the canon of Junius was determined immediately after the date of the last letter. To us who live so near the time of publication, the line of distinction between the genuine and the spurious is so strongly marked, and the evidence of authenticity on the one side, and of forgery on the other, is so clear and convincing, that a formal rejection of the latter is unnecessary. The case has long since been determined by the tacit consent of the whole British nation, and no man in his senses would attempt to dispute it.

"Yet how much stronger is the case of the Scriptural canon. The author of Junius was known to none, he could not, therefore, of himself bear any testimony to the authenticity of his works; the authors of the New Testament were known to all, and were especially careful to mark, to authenticate, and to distinguish their writings. The author of Junius had no personal character, which could stamp his writings with any high or special authority: whatever proceeded from the Apostles of Christ, was immediately regarded as the offspring of an exclusive inspiration. For the canon of Junius we have no external evidence, but that of a single publisher: for the canon of Scripture we have the testimony of churches which were visited, Bishops who were appointed, and converts innumerable, who were instructed by the Apostles themselves. It was neither the duty nor the interest of any one, excepting the publisher, to preserve the volume of Junius from spurious additions: to guard the integrity of the sacred volume was the bounden duty of every Christian, who believed that its words were the words of eternal life.

"If, then, notwithstanding these and

other difficulties, which might be adduced, the canon of Junius is established beyond controversy or dispute, by the tacit consent of all who live in the age in which it is written: there can be no reason why the canon of Scripture, under circumstances infinitely stronger, should not have been determined in a manner precisely the same."—pp. 139—141.

We do not hesitate to recommend this work to general attention; and we hope that wherever the insidious poison which Hone would instil is felt, in Mr. Rennell's book there may be found the antidote. We would suggest, that in case of another edition, he should look again at page 8, and see whether there be not a *petitio principii* in his reasoning from St. Paul's words, "All Scripture is given by inspiration from God." The point in dispute is St. Paul's infallibility, but without assuming this, the argument drawn from analogy falls to the ground. However, the work is, on the whole, well calculated for usefulness, and will prove highly valuable to those who have not the means of more fully investigating the subject.

*Travels in South Africa, undertaken at the request of the London Missionary Society; being a Narrative of a Second Journey in the Interior of that Country. By the Rev. John Campbell. Maps and Coloured Plates. 2 vols. 8vo. London: Westley, 1822.*

MR. CAMPBELL has so many of the best natural qualifications of a traveller, that we much regret his deficiency in those artificial preparations, which the attention of a few months would have enabled him easily to acquire. We have felt this the more since the first volume of Mr. Burchell's elaborate and ostentatious publication fell into our hands. Mr. B. started with every advantage; he was a man of science, and dextrous in all those manipulations which enable

the scientific adventurer to procure and preserve the different specimens of animal, vegetable, and mineral production. His route was regularly settled by observation; and his map, though it displays none of those skilful combinations which abler men would have derived from inquiry and inference, is valuable from its accuracy and extent. And yet, notwithstanding all these advantages on Mr. Burchell's side, Mr. Campbell's is by far the more interesting book of the two:—what then would it have been, if to his shrewd simplicity of narration he had superadded the ornaments of systematic knowledge. It is, however, quite in vain to regret, in the present instance, what is now irreparable; and we shall, therefore, instead of censuring Mr. C. for what he has left undone, proceed briefly to state, with merited praise, what he has successfully performed.

On the 10th of December 1818, Dr. Philip and Mr. Campbell sailed from Liverpool, and on Feb. 26, 1819, reached the Cape of Good Hope. Very wisely, Mr. C. has said but little about Cape Town, and what may be termed the home part of the colony; and after stating that it was deemed expedient for Dr. Philip to remain at the Cape, he carries us over the intermediate and often described ground with such rapidity, that in the 64th page we find ourselves at Lattakoo. We shall, however, pause by the way, to cite a couple of extracts, which, if we do not much mistake, will show that Mr. Campbell can, when he pleases, describe with good effect.

"At six in the evening" (Jan. 28, 1820, at Hex River Kloof) "we proceeded up the Kloof, which is a long serpentine defile or narrow pass, between high and steep mountains. The scenery was extremely grand and interesting, being marked by stupendous cliffs, rugged rocks, and spiral, jagged mountains of great elevation. Their

bases were covered with mimosa trees, the flowers of which appeared like innumerable golden balls suspended from the branches. The Hex River, with rumbling noise, was heard forcing its way along the jungle; and what rendered the wild and singular scenery still more interesting at that time was, that the heavens were beautifully illuminated by the setting sun at one end of the pass, and the full moon in serene and cloudless majesty was seen rising at the other."—pp. 6, 7.

At a subsequent station on the banks of the Gamka River, he gives the following rich picture:—

"The beauty of innumerable mimosas in blossom was charming, and their fragrance delightful. The ground which was not occupied by these river-ornaments exhibited a surface strewn with broken slate; and the soil appeared to be a mixture of sand and clay, sending forth here and there small tufts of feathered grass, and low brown sickly bushes. Many lizards were running about in various directions. A wide-spreading mimosa, standing by itself a little way off, attracted my attention by the liveliness of its green foliage and the number of the flowers with which it was studded, and which glittered in the sun like so many newly-coined guineas. It consisted of seventeen long shoots proceeding from one ancient stump; the circumference of the ground which it shaded measured sixty-six steps; our cattle were feeding around, coveys of pheasants were flying over it, butterflies of great beauty were extracting their food from its honeyed treasures, and hards of various hues were enjoying its shade. Those persons only can appreciate such an assemblage of the most beautiful objects in nature, who have met with them as we have in the midst of a desert."—pp. 15, 16.

At Lattakoo, Mr. Campbell met with a friendly reception from Mateebe, and finding there Kossie, the King of Mashow, a city still farther to the northward, he availed himself of the opportunity to prepare the way for a future mission to his people. The missionary settlement at Lattakoo seems, as might have been expected, to have had as yet but little effect on the natives: some good has, notwithstanding, been produced; and if the great truths of the gospel have not found their

way to the hearts of these ignorant people, it is no small object gained to have given a check to their marauding expeditions; though even with respect to this particular, Mateebe's anxiety to procure muskets, was a suspicious circumstance. A curious conversation between this chief and Mr. C. is given at length, but is too long for insertion here. To the question, whether his people were happier or better in consequence of the preaching of the Missionaries, Mateebe replied—"All are pleased with the Word, but we cannot comprehend it; we are glad we have the means of knowing it; we can now sleep well." Munameets, an uncle of the chief, acknowledged and lamented the darkness and depravity of his heart, and expressed a hope that God would answer his prayer. After a visit to Old Lattakoo, Mr. Campbell and his party proceeded to Meribohwey, the chief town of the Tammaha tribe. Leebe, the King, who "appeared to be above sixty years of age, very black, with a white beard, and much wrinkled," seemed a man of energy and decision. He gave them, on the whole, a friendly reception, and expressed himself desirous that teachers should reside with his nation; "for the bones of the animals which they might throw away, the children would pound down and eat; and the skins of the animals they shot, the men could eat." When they reached Mashow, they found their old friend Kossie ready to give them a cordial greeting; though, "Not being circumcised, he could not assume the government, but his uncle Maquotoo (not the oracle of that name) ruled on his behalf till he should be circumcised. His younger uncle Mungallée, who is a handsome looking man, despised Kossie on account of his small stature and mild temper, and concluded that his mental powers were defective. He therefore aspired at the sovereignty himself; and, on the death of a rhinoceros, he privately took the breast of

that animal, which was tantamount to his declaring himself king. Kossie pretended not to observe it, but soon after, with the advice of some of the captains, he seized a number of calves, the property of Mungallee, which he carried off and lodged in his own cattle kraall, and placed himself at the door, daring Mungallee to take them away. Mungallee, finding upon inquiry that the friends of Kossie were more numerous and powerful than he had supposed, thought it prudent to overlook the capture of his calves. Ever since this occurrence the power of Kossie has not been disputed. He lately married a female named Sekantshai."—Vol. i, p. 180.

The want of provisions at this and at other places in Africa seems to be distressingly severe; not so much, we imagine, from the sterility of the soil or the scarcity of water, as from the idleness and improvidence of the natives. A few minutes labour almost "broke their arms," and they seem to have desired communication with the missionaries chiefly from the advantages of their musquets in hunting. They appear to be *in transitu* from the *hunter-state* to more settled and civilized habits, and retaining much of the wild and thoughtless character of the former, not to have yet become accustomed to the steady and persevering system necessary for the completeness and security of the latter. All kinds of flesh, in all stages of putrescence, they devour with an eager relish which takes no thought for the morrow; the provision which would afford a sufficiency for several days is by these greedy barbarians consumed at a meal. At length, in May 1820, Mr. Campbell reached Kurreechane, the capital of the Marootzees, a town probably containing sixteen thousand inhabitants, and situated about one hundred and seventy miles northerly from Mashow. The government at this time, in consequence of the minority of the regular chief, was in the hands of a Regent, Liqueing, who seems to have been a man of spirit and ability. The general aspect of

things in this place, presented a far greater appearance of comfort and neatness, than the travellers had hitherto witnessed; there was even an occasional display of taste in the ornamental colouring of the houses. Iron and copper are smelted, and the smiths work dextrously considering the inferiority of their tools. At this point it became a serious question whether it were prudent to proceed farther into the interior. Mr. Campbell had already, acting upon information occurring in the course of his journey, penetrated much deeper into the African continent than he had primarily intended, and events had hitherto fully justified the wisdom of his decision. Here, however, there seemed but little prospect of advantage in pushing onward. He had been strongly and repeatedly cautioned against trusting himself in the hands of Makkabba, the ferocious chief of the Wanketzens, a powerful tribe to the westward; northward and eastward he had no special inducement to extend his researches; his Hottentots began to exhibit symptoms of uneasiness, and, after much deliberation, he prudently determined on returning. After a *peetso*, or assembly of the chiefs for the purpose of deliberation, which was conducted with much ceremony, dancing, and speech-making, and the result of which was very satisfactory to Mr. Campbell, he left Kurreechane on the 12th of May.

Mr. Campbell's return was marked by many interesting incidents, but as it was principally over ground previously known, we shall not extend this article by further details. It remains only for us to express our opinion that the whole of this enterprize was conducted with wisdom and discretion. Wherever there was a fair opening for pressing forward, it was embraced, and the most was made of every opportunity to

prepare the natives for the reception of missionaries. Preaching conducted through the medium of interpreters must, of course, always be extremely imperfect; but no season seems to have been neglected, and every method of suggesting to these poor heathen the main truths of the Gospel was diligently employed. We rejoice that so much has been done; we bless God that he has been pleased to make an apparently plain path for the civilization and evangelizing of the Africans. The character of the missionary seems to be held in esteem by them, and though they may as yet be insensible to the importance of their errand, yet their minds seem to have imbibed no prejudice against the glad tidings of salvation. In God's own good time he will accomplish his own work; and till that time shall come, we are willing to wait in faith and patience.

We have omitted to mention the sketches of native biography interspersed by Mr. Campbell. Though necessarily imperfect, they are a well judged addition to the main narrative, and throw considerable light on the important subject of personal and national character.

*No Enthusiasm; a Tale of the present Times. In two Volumes 8vo. price 12s.—London. Westley. 1822.*

WE have before expressed our opinion respecting this class of publications, and we now repeat it; nothing has occurred to call from us any remission of our dislike to novels in general, and to religious novels in particular. Fiction, we cannot help thinking, is but an ill chosen vehicle for truth, and, least of all, is it a fair medium for saving truth. The world, however, seems to be of a different sentiment, and the patronage which it has given to works

of this kind, has called forth a tolerably numerous brood, of which, as far as our knowledge extends, the present is neither the best nor the worst. We have read it with some interest, and shall try to give our readers an outline of its contents.

'In the evening of a cold day, in March,' a stranger makes his appearance at 'the Red Lion Inn at Tewkesbury.' He is introduced to some gentlemen by whom he is invited to supper, and during a few days residence gets acquainted with some very amiable and pious people, attends a Bible Society Meeting, and—falls in love. All this, however, is but in the way of introduction, since the author is so unmindful of Count Antony Hamilton's recommendation—*commencez au commencement*—as to postpone his beginning until the fourth chapter, where we learn the previous history of Falkland, the person who enters so abruptly on the scene. His father, an amiable, but negligent, person, had placed unlimited dependence on a rascally steward, who had ultimately contrived to get possession of the whole of the family property when old Falkland died, leaving a widow, a son, the hero of the present tale, and two daughters, to struggle with the consequences of his imprudence. Young Falkland, a young man of excellent qualities and advantageous exterior, set off for London, for the purpose of consulting a relation of the family, 'a solicitor of great eminence, Mr. Sturdy by name,' concerning the state of affairs.

"Sturdy was a man about sixty years of age, with a broad impenetrable face, in which the mouth was not the least prominent feature; remarkably thick-set, and of a height which, if his bulk had not been correspondent to it, would have seemed almost gigantic. He was dressed in a suit of clothes, which had formerly perhaps been black, although its tarnished appearance, and patches of snuff and powder, made it difficult to

determine with certainty its original hue. He appeared to be much less studious, in his dress, of elegance than of ease, and the pernicious fashion of ligatures seemed to be totally excluded from the style of his habitments. He was surrounded by papers, or rather buried in them; and on Falkland's addressing him, presented a hand which perhaps had sometimes come in contact with soap and water, though certainly at some remote era of his life.

"Sit ye down, Cousin Falkland, sit ye down," said the lawyer, "I'm glad to see you in London.—Here, Marshall," [ringing a bell,] "let this note go to the City—and—Ah! I read your poor father's death in the paper—Eh?—Are those costs taxed in the Exchequer?—Oh! and mind Heywood don't forget to enter that record for trial—No, no, Mr. Falkland," continued he, observing that our hero made a motion to retire, when he found his friend so much engaged, "sit ye down, I'm not busy—only whenever I happen to be absent for a day—call at Silvester's too for that conveyance—I can't imagine the reason, but I always find that no business is ever half so pressing as a marriage settlement."

"All this and a great deal more was delivered in a slow and measured tone of voice, and seemed to be the mere effect of great press of business, and to have in it not a particle of ostentation."—Vol. i. pp. 89—91.

The result of his conversation with this original is a promise on the part of Sturdy to inspect his papers, and a half determination on his own to engage in the study of the law. He subsequently determines on this pursuit, and is introduced by the solicitor to a barrister of eminence. During the interval, attending divine service at an episcopal chapel, he hears an evangelical sermon, which though quite distasteful to his feelings, hangs unaccountably on his mind, and one 'uncouth phrase,' in particular, excites in him wonder and disgust.

"By the deeds of the law, shall no flesh be justified." "This is very singular," thought he; "if we are not justified by the deeds of the law, by what deeds are we justified? It is evident, however, the preacher, himself whatever he may say, thinks otherwise; else why should he be so careful to perform these deeds of the law himself, or—to adopt his own phraseology—in his own flesh."

With this he ended the discussion and retired to rest; not, however, before he had entered into sundry resolutions for amending his course of life in various particulars, in which it struck him as erroneous. "For," argued he, "if I condemn this poor man's doctrine, and depend on my own deeds, it is surely incumbent on me, to see that those deeds will bear the weight I impose on them. I must at all events be certain of the safety of my own foundation."—Vol. i. pp. 104, 105.

Unluckily for this self-satisfying determination of Falkland's, he suffers himself, on the very next day, at a dinner with Sturdy, to get woefully drunk. On this occasion he meets a young barrister, named Clementson, whose character is exceedingly well conceived, and is altogether the most interesting thing, by far, in the whole book. Clementson is, in theory, intimately acquainted with the things pertaining to salvation; he is a decided and dignified advocate, on all occasions, and in all companies, for evangelical religion; his life is without reproach, and his acknowledged character that of an amiable and highly-gifted man. But with all these inestimable advantages, his heart is unchanged, and he knows and feels his misery and danger. His eloquence in behalf of Christianity is that of the heart, not of the renewed mind; he is deeply convinced, and wisely, honourably, and benevolently urgent to win others to the same, or to a more cordial conviction; but with all this, while thus expostulating with others, and with a high hand carrying the profession of the Gospel into the highest ranks of society, to which his talents procured him ready access, he is the slave of an accusing conscience, and in danger of being a castaway. An associate such as this was of the highest value to Falkland; and by his means, aided by circumstances, the brightness and blessedness of gospel verity are gradually unfolded to the anxious inquirer. In

the meantime, the young man commences his legal studies under the direction of Mr. Ratcliffe, the barrister to whom he had been recommended by Sturdy, who introduces him to his agreeable and accomplished family, and Falkland loses but little time in falling in love with the youngest daughter.—But we are entangling ourselves too deeply in the mazes of the story, and must make shorter work with the affair than this sort of detail is leading us into. Falkland's suit against the unjust steward goes on prosperously, a part of the property is extricated, and proceedings are vigorously pressed forward for the recovery of the remainder. Nor do the salutary workings of his mind abate; having been much struck by a searching sermon which he had heard at the old place, he meets with Clementson, who

"Had never till this moment appeared to our hero in his true character. He entered at once into his distress. He recapitulated and enlarged upon the topics which had so much struck his friend in the sermon, and Falkland felt and expressed consolation at seeing the same views entertained by two men of such different habits, inclinations, and pursuits.

"The views must be the same," replied Clementson, "in all, since wherever they exist, they are the work of one and the self-same Spirit."

"O tell me," exclaimed Falkland, "where that Spirit is to be found!"

"In prayer, Falkland—in humble, fervent prayer to the God whose attribute it is that he heareth prayer, in the name of that Saviour who has died to render it effectual."

"Falkland's lips quivered, and he could just articulate, 'Lord, save me.'"

"Only add, my friend," replied Clementson, "what the Apostle added, 'I perish,' and I will pledge the word of God himself, you will receive the Apostle's relief." But I must not let you relapse into your former agitation. Come—let us take a walk, and calmly talk over the matter."

"So saying, he took his arm in the most affectionate manner, and led him for an hour into the Park. The day was still fine, and the sun retained considerable power. Falkland felt relieved by

the air, and was gradually able to listen to the kind and very judicious observations of his friend. Clementson did not attempt to enter into any lengthened or formal discussion of the subject, still less did he endeavour to detract a single particle from Falkland's sense of guilt. He rather sought, by various short arguments, and pointed texts of scripture, to establish that conviction, as the basis of his *hopes of pardon*. 'Remember,' said he, 'our Saviour's words, 'I came to seek and to save—who—them that were lost.' Our hero's mind was greatly comforted, and his friend returned with him to the hotel, where they dined in private. Falkland spoke little, but it was evident that his whole soul was filled by his reflections."—Vol. i. pp. 218—220.

Clementson, however, amid all this plenitude of knowledge, remained, in possession, poor, and while his friend outstripped him in the race of glory, an opportunity offering of entering into political life, he quitted the bar, and entered the House of Commons, in chase of the low ambitions of the present world. Falkland's newly-acquired principles compelled him to give up his attachment to Ratcliffe's daughter; and, liberated from all professional engagements, he set off on his journey to Shrewsbury, to attend the trial which was to determine his claim to the remainder of his patrimony. On his route, he entered, as before stated, the inn at Tewkesbury, and, in the course of his brief sojourn there, the fading image of Jane Ratcliffe is finally expelled from his imagination, by the greater loveliness and consistent piety of Eliza Eltham. When we have said that the hero of the tale recovers his property and marries, after some queer and not very probable misconceptions, the lady of his love, we shall have dispatched, very satisfactorily, this part of our story.

But we cannot thus dismiss Clementson. His political debut, under the auspices of the Duke of Cleveland, was brilliant, but momentary; a cold, the consequence of exposure after exertion in a hot



and tainted atmosphere, terminated in a consumption, and the fears which shook him on his dying couch are strikingly portrayed; we must make room for a few extracts from the death-bed scenes.

"Oh Falkland! In what a delusion have I wasted my life! The scales are now fallen from my eyes, and what absolute nothingness do I perceive all the objects to be, which I have so long made it my unceasing study to attain."

"I rejoice to hear you say this, my friend. It is the first step towards fixing your affections on pleasures of a more enduring substance."

"It is now too late," said the other: "How can I, with this feeble remnant of strength, redeem the errors of a whole life, passed in delusive hopes and prospects? What possible ground can I have to hope that after wasting my strength on bubbles I should now be impressed with realities?"

"None, certainly," answered Falkland, "if the measure of the Divine Being's goodness were proportionate to our deserts. But is there not a tincture of self-righteousness in that remark?"

"I hope not," replied Clementson earnestly, "for if I cherish that spirit, I am indeed past recovery. But, my friend, mine is not a common case. It is not the case of one who has spent his life in profligacy, and is arrested in the wane of it by the powerful convictions of the Spirit—I have long known, and in my heart valued, the doctrines of the gospel. I have known the necessity, and I think there have been times at which I have experienced the influence of the Spirit's aid. And I have set myself deliberately to resist his operations on my soul."—Vol. ii. pp. 275, 276.

"I have tampered with my convictions, till religion has become a business to me. I have approached her most sacred recesses with the light hand of presumption; and now that I would recall a sense of awe to my mind, familiarity has barred the admission of it. Oh! it is an awful thing to trifle with conviction!"

"It is indeed awful, Clementson; and far be it from me to lessen your sense of responsibility. But why do I seek to impress you with these deep convictions? Surely not to plunge you into despair? No, Clementson—what were we reading on Sunday?" "There is forgiveness with thee." "There is a fountain opened for all sorts of 'uncleanness.' Wash then, my friend, and be clean."—p. 279.

The close is thus described:—

"His eyes glared wildly, his pulse was almost gone, his breathing was hard,

and his whole frame bespoke perturbation and anxiety. Falkland thought he was dying, and rang the bell for assistance. Clementson raised himself in bed by a sudden effort, and wildly exclaimed, "Oh Falkland! it can't—it can't be true—I'm still deluded—Miserable, miserable wretch!"

"My dear Clementson, this is the suggestion of the enemy. Disregard it. Pray against it—struggle against it. God has been very good to you. He has given you to see your sins in their real colour, and he has pointed you to the propitiation for sin. Rest on him. Trust him. He asks no more. Oh pray against this device of Satan—this last sharp, but I trust feeble and ineffectual effort, of his rage and malice."

"Pray with me, Falkland."

Falkland knelt down by the bedside, and uttered a short but fervent prayer, suited to his friend's situation. Clementson joined mentally with the most intense devotion, and repeated AMEN at the close of it, with a depth of feeling in which his whole soul seemed to be poured out.

"He then lay quiet, and in a kind of doze, for about an hour. Falkland approached the bed, thinking he was asleep. He opened his eyes, but could scarcely articulate. "Well!" said our Hero—"all well?"

"Well indeed," he feebly exclaimed—"They are all gone—all—all—" He waved his hand to our Hero to raise him on his pillow. Falkland did so, and then, clasping his hands and making a last effort, he tried to repeat one of Newton's hymns, but his strength failed him. His lips became parched. Falkland applied a wet handkerchief to them, which revived him for a moment. "There is forgiveness with thee," repeated he faintly. "Oh! my friend—for forgiveness!"

"The last word was uttered with an emphasis almost more than human. He sank back—his eyes closed—and he expired in Falkland's arms."—pp. 280—280.

Impressive and essentially true as those passages are, we feel an uncomfortable sensation at recollecting that they are mixed up with fiction, with *lively* entanglements, and scenes of humour. But we have been thus copious in our analysis and extracts because we think the contrast between the firmness of Falkland and the indecision of Clementson excellently imagined; and because we fear that the character of the latter is, in these times of knowledge and profession, awfully common.

## Literaria Rediviva; or, The Book Worm.

### David's Teares.

WE are unable to give any account at present, either of the author, printer, or date of this little volume, since our copy has been robbed of its title page, by some of those unhallowed pilferers who have no mercy on the curiosity or the fastidiousness of future possessors. If we should learn more respecting it hereafter, we will take an opportunity of communicating the result of our inquiries, but we are, unfortunately, at this moment, without the means of reference, and can say nothing more of its form and substance, than that it is a small thick duodecimo, containing about 560 pages, rather coarsely, but not incorrectly, printed. The type and orthography would induce us to date it somewhere about the middle of the seventeenth century; and we infer from certain vague expressions in the address to the reader, that the writer lived about the time of the Commonwealth; the following passage contains a general intimation of his situation and sentiments, and he elsewhere speaks of the Star-chamber as of an existing tribunal.

"I have here undertaken a difficult taske, in writing upon these high parts of Scripture. I did put forth two of these *Psalmes* at the first, for an assay; as before I did the like in my *Sanctuary*. And finding some acceptance, I have now added a third: and intend to proceede in some of the rest. And wherein I finde no encouragement from others, I will remaine satisfied with mine owne contentments. For by entertayning my thoughts in these sweet retreats, how many tedious, and frivolous cogitations have I avoyded? How many indignities, and discontentments have I therein buried? Let others hungrily hunt after favour and wealth, the common drudgery of the world. let them spend their spirit and honesty in uncivill underminings. I desire and pray, that this heavenly harmony may alwayes ring in my eares; that I may close the last period of my life with one of these songs of *Sion*."

*Nunquid Zimri pas, &c*

CONG. MAG. No. 57.

This volume contains comments, or rather a series of meditations, on the 6th, 32d, and 130th *Psalmes*, and altogether conveys a rather advantageous impression of the author's talents and piety. Those, indeed, who would expect to find much of acute discrimination, profound and rich illustrations of Scripture and divinity, or pithy expositions of evangelical sentiment, may save themselves disappointment by neglecting a work which is by no means distinguished for any of these high qualities. Its theology is apparently sound, though of a somewhat superficial order; it can boast little of vigour or of sustained eloquence; there is in it nothing of luminous reasoning, nor is its composition of a very original cast in respect either to conception or expression. Amid all these negatives the reader is perhaps beginning to suspect, that there can remain but little room for positive and substantial good qualities; there are, however, some, as we shall probably be able to show. In the first place, there is much feeling, sometimes very forcibly expressed, pervading the book. Secondly, there is frequently a great deal of beauty, mixed with some quaintness, but with less alloy of coarseness and bad taste than we usually meet with in writers of this class and age. And, thirdly, the language and train of sentiment are mellowed and enriched by that precious rust of venerable antiquity, which would render a much worse book palatable to us. The passage which we now insert, contains a somewhat larger proportion of conceits than can be taken as a fair average of his style, though in other respects it illustrates our preceding estimate.

"Repentance is a baptisme of teares;  
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and the greater that our fall hath beene, the greater must be the torrent of our teares. It is naturall to men, that their lamentation be in some sort answerable to their losse. But my losse hath beene so great, that no teares are sufficient to lament them; I have lost the grace, and favour of God; I have lost his righteousness; I have lost both his feare, and his love, I have lost mine owne soul. Out wretch! What can I be sayd to have, when I have lost both God, and my selfe. How obdurate is my heart? how dull, how dead is my soule? how is my conscience canterized, and seared, if for so great losses I cannot weepe? The soul which is sensible of a needle's point, shall it not bleed at the strokes of lances, and swords? I can weepe for losses in my temporall estate, for losse of worldly kindred or friends I easily fall to immoderate weeping: and can I not open a veine of teares when I have lost the riches of heaven? When I have lost both God, and my selfe? Assuredly, teares are so precious a liquor, that we should not spend them for ordinary matters. But if not for other things, if not for God, yet am I bound to bestow teares for my selfe. If for nothing else I may weepe, yet it is lawfull to weepe for my selfe. For in all other matters teares are lost, in case they be not spent for our selues.

"Oh! that I could weepe an ocean of teares; to drowne my sorrow, to drowne my shame. Oh! that I could resolute my bowels into teares. So, so this is right. Sob, O my heart, until thou doest ake: shower downe more plenty of teares, O my eyes! set your selves on float in a full tide of teares. As uncleane vessels must be first scourd, and then washed: so my impure soyled soule, must be first well rubbed with griefe, then washed with teares; and so happily it will appeare beautifull, and faire. For teares are nothing worth, if they proceed from a softnesse, and tendernesse of nature, and not from a heart attached with griefe. They must be the sweat of the soule, labouring in sorrow: they must be the bloud of a wounded conscience: they must be drops from a heart, pierced with grief."—pp. 61—63.

The writer, however, sometimes goes beyond this, and shows that when he fairly tasked the powers of his mind, he was able to achieve a high ascent towards the noblest style of sentiment and expression. In his exercitations on the 4th verse of the 32d Psalm, he has an uncommonly spirited description of fear. After representing himself as in the depths of distress

and horror, "feares approaching, hopes abandoning, justice threatening, vengeance expecting; within, agony and anguish of soul; without, terrours, disconsolation, dread, and almost hellish darkness of despaire;"—he bursts into the following fine personification.

"Oh! what a cruel enimie is FEARE? Shee marcheth with innumerable troupes in her traine, ranged in order, armed at all poynts, and shaking their terrible instruments of death. Iustice carrieth the ensigne before her, despaire soundeth the loud alarme; disconsolation, trembling, distrust, with all the curses, and threats of the law, with all the examples of God's weighty wrath, present the first charge. She marshalleth all creatures in squadrons against us; all our friends she draweth to her part; our secret thoughts she mustereth on her side. She has a thousand treacherous intelligences within our owne bosome, which await but houre, and occasion to surprise us. Thus aduancing her selfe in the pride of her power, with a high, and horrible voyce she cried unto me.

"Come forth thou fugitive! Come thou dejected, thou reiected traitour! tell me; Wretch! Where now is thy assurance? who shall defend thee? whither wilt thou retire?" . . . . . —pp. 174, 175.

"The earth casteth thee up, heaven receiveth thee not; God is displeased with thee, and all creatures are bent to oppresse thee. Goe to then, abandon hope, and yeeld thy selfe captive to despayre. Thou hast no other remedy against thy feares, but to relinquish hope: Cease to hope, and feare will no longer torment thee; for whosoever hopeth for no good, he feareth no evill.

"These words she doubled with a terrible voyce, and all the hoste cryed aloud, DESPAIRE, AND DIE.

"Woe is me! I am undone. Alas wretch that I am! Which way shall I turne me? Whither shall I fle? What shall I doe? I am assailed with feares, by feares I am betrayed, my enemies are within, and without. Who shall deliver, who shall defend me? I am as a naked tree in a wide plain, beaten with many bitter stormes: I am as drie open ground parched with the burning beames of the sunne: I can finde none to protect me, none to comfort me, and my owne strength, and courage utterly faileth. Out alas! who so liveth in feare, he is daily condemned, daily under the executioners hand: no man is assured, whom an evill conscience holdeth in feare. O! who is able to endure these confusions?

Who can eyther resist, or rule the violence of these feares?

"Thus whilst I was ready to have yielded my selfe to the tyranny of despayre; loe, FAITH from heaven did suddenly cast a glorious beame of her beauty upon me; and, with a sober sweetnesse began in this sort, partly to reprove, and partly to instruct me.

"What? (sayd she) Art thou such a novice in my schoole? such a faint, and raw souldier in spirituall combat? Hast thou no more dexterity in handling thy weapons? Come, stand up, take courage; I will teach thee both thy fence and thy fight. Come, (I say) and looke thy terror in the face: It seemeth a serpent to devour thee, but be not dismayed, step boldly to it, and take it by the tayle, and it will forthwith turne to a rod of correction. What? Art thou so much afraid of feare? which is so highly commended? which is so straitly commanded to thee? God loveth feare; He accepteth, he preserrcth, he honourcth, he blesseth, he never forsaketh them that feare him. Feare is the beginning of rigiteousnesse, the first step to wisdom. It bringeth with it judgement, and rigiteousnesse. It expelleth sins: It is the bridle of sinnes; it is the sword that cutteth in sunder, not onely the sinewes, but the very hartstrings of sinne."—pp. 178—181.

The whole of this passage is well worth citation; the motives for despairing of God's mercy, assigned by FEAR, and the counter-acting reasons for trust and confidence, urged by FAITH, are enforced with great energy and feeling, but at a length, which has constrained us to abridgement, and only allows us further space for the close of the animating appeal of Faith.

"All the sins of the world are more easily consumed by the mercy of God, then is a drop of water in a hot fiery furnace; then a sparke of fire is extinguished in the sea. Doe but apply now this mercy to thy sinnes; and the infinitenesse of the one, must needs consume the multitude of the other.

"But loe, she hath already applied herselfe: she hasteth to meete thee; she hath already kissed thee; she holdeth thee close in her embracements. Yea, when thou didst fall, she was present with thee (albeit thou diddest not discern so much) she layed her hand under thee, to keepe thee from harme, and to rayse thee againe. Thou art a vesseil both brittle, and weake; thou must needs have beene dashed to pieces, or

much bruised with thy fall; unless mercy had layd under her hand. This is a great signe that thou art elect; but it is not all. For mercy hath not onely preserved thee from the harme of sinne, but she hath turned thy sinne to thy good. For thereby she hath made both thee more humble in thy opinion, and more heedful in thy waies. The fall of the reprobate is like the fall of an elephant, they rise not againe, but imprudently make light esteeme of their sinnes, and sometimes with a flinty forehead boast of them: but though the elect fall into the bottome of the sea, yet the same whale which swallowed them up, must againe cast them upon the land.

"Arise therefore, and strengthen thy heart: thou hast found how weake thine owne forces are: humble thy selfe under the Almighty arme of the Lord. For humility is the foundation of all vertues, the lowest ground-wooke of repentance. Humble thy selfe therefore with sorrow for thy sins past, and circumspection for thy life to come. If thou canst so humble thy selfe with sorrow, then never feare; this sorrow is the greatest joy to a godly minde that can be; the more of this sorrow thou findest within thee, the lesse cause thou hast to feare. And to this examination now I leave thee, to what degree of submissive sorrow thou canst descend; for assuredly, to the same pitch of assurance thou shalt be exalted.

"This said, she glanceth gloriously into heaven."—pp. 185—187.

We acknowledge our partiality for our old writers; they had more originality of mind, and less timidity of phrase, they went deeper into their own thoughts, and drew more from their own characters than we of the present time. We have here before us, hazarding a judgment only from the present work, one of inferior, though certainly not of the lowest stature, among those intellectual Anakim, and yet we would undertake to furnish a cento of pregnant and sparkling sentences from this little book, that should give zest and popularity to a modern octavo, if skilfully mixed up with the baser matter. We cannot close this article more appropriately than with a passage borrowed from the address "to the reader," which forms the overture to this volume. "The rich compositions of ancient times,

I reverence and admire ; they doe not only satisfie, but astonish mee. I see them not to the depth, but I see them so farre, that I conceive the farthest reach of our age cannot neerely approach them."

Since writing the above, we have learnt that this book was written by Sir James Hayward, the author of several historical works, for some unguarded expressions in one of which he incurred the penalty of imprisonment. He was knighted by James I. and died in 1627. He wrote beside the present, a religious treatise, mentioned in the first extract, and another of which we cannot recollect the title.

*A Memorial of the Reformation, (chiefly in England) and of Britain's Deliverances from Popery and Arbitrary Power, since that Time to the Year 1716. By Benjamin Bennett. — London: Svo. 1717.*

THE intimate connexion between intellectual and moral light might afford matter of most profound and delightful speculation to minds of philosophical research. That such a connexion exists, the slightest knowledge of the character of man—the first glance on the features of general history will abundantly evince. We cannot examine the Scriptures of God without at once perceiving that the assumption of this connexion lies at the basis of many of the most sublime and pathetic descriptions of the apostacy of the human race, contained in those divine treasures, and that its belief alone can rationally account for the manifest irregularities observable in the soul of man, where wrecks of noble and elevated principles, and twilight conceptions of glorious and eternal truths, prove at once the original grandeur, and the now humiliating and melancholy ruin of the stately palace which they

inhabit. We have ever thought that the glorious era of Christianity, which, from its emphatically great and permanent effects has generally obtained the distinction of *the Reformation*, has afforded a decisive and singularly brilliant evidence of the close and indeed inseparable connexion to which we have alluded. If we observe attentively the period immediately preceding that eventful epoch, we shall see that a gradual but progressive illumination had prepared the minds of serious and reflecting men for that important change ; that God "knockt once and twice, and came again, opening our drousie eye-lids leasurably by that glimmering light which *Wiclif* and his followers disperst; and still taking off by degrees the inveterat scales from our nighperisht sight, purg'd also our deaf ears, and prepar'd them to attend his second warning trumpet in our grandsire's days."\* The revival of Greek literature, the increasing attention to science in general, the gradual loss of reverence to school divinity, and the *Nugæ Ecclesiasticæ* of *Aquinas*, and the *Irrefragable Doctor*, but above all, the invention of printing, (which conveyed the most refined thoughts, the very life and genius of the wise and learned, into the minds of the multitude, there to become the seeds of actions, and the *primum mobile* of all their energies;) had removed from the minds of many that film of ignorance and prejudice ; "than which no greater enemy to the finding of truth; which being pure and single in his owne nature and author, appeareth not but to a cleare and sincere understanding, whom neither the fumes of fierie passions doe misten, nor sinister respects or prejudices sway downe on either side from the pitch of just integritie."† In exact proportion as

\* *Milton.*

† *Sandys. Europe Speculum.*

the principles of the reformation became more extensively diffused, and its influence felt, did the mind of man recover its intellectual elasticity, and the master spirits of Europe arose from the long sleep of barbarism, shook off the trammels which had bound them down to an implicit surrender of their rational faculties, and claimed once more to be regarded as men. We hazard but little in affirming that the mental character of a nation will be found to rise in an exact parallel with the influence which those principles have obtained amongst them. Let the attentive observer of national character weigh the truth of this reflection in his examination of the relative literary tone of England, Germany, Holland, and the other protestant states of Europe, with that of Spain and Italy; and though France may appear, on the first glance, an exception to the accuracy of this rule, yet, let it be remembered, France has ever had much of the spirit of the reformation and of the true principles of liberty, working in the minds of her population; and we could even adduce the authority of papists to prove that that spirit was a great and leading cause of the taste for literature which was once so distinguishing a trait in the catholic clergy of that kingdom.\*

\* "As to that which we alledged, that no such lewd deportments were to be found amongst our ecclesiasticks in France, the court very wisely replied, that for that we might thank the protestants, for that it was only their presence that maintain'd the learning, modesty, and reserved carriage of the clergy of the Gallican church, and that if they once should be forced to quit the country, (for the King's design was already known here) we should soon see all sciences and virtues exil'd with them. This, Sir, agrees incomparably well with what some persons of quality of the Roman communion have of late freely owned to me, that they begin already in France to perceive, that since the protestants have been banish'd thence, and that they believed them far enough from them, the

The three leading histories of the great event which forms the subject of the present volume, as far as that event operated in our own country, are those of FULLER, HEYLIN, and BURNETT. We shall not be supposed to under-rate the real value of Fuller's work if we say of it, in the words of the learned Bishop Nicolson, in his English Historical Library, that "even the most serious and most authentic parts of it are so interlac'd with punn and quibble, that it looks as if the man had design'd to ridicule the annals of our church into fable and romance."

Fuller's tact was anecdote; laughing was the business of his life, and the whole scope of his writings seems to have been to make it the business of his readers also. His volumes are now scarce, and *hors de portèe* of common book worms. Peter Heylin, the next historian of the reformation, was a man of a different cast. No mirth seems to have disturbed his uniform malignity, except it were the occasional sneers of bitterness and sarcasm. If Fuller were exceptionable on account of his unceasing jocoseness, yet his was the smile of innocence and good humour; but Heylin's unwonted mirth is the grimace of diabolical revenge, exulting in the supposed ruin of its antagonist. Heylin's grand design appears to have been to calumniate Calvin and the nonconformists: and the credit of uniform attention to this aim must be awarded to him. Happily his calumnies are

burning zeal of the ecclesiasticks is turn'd to lukewarmness, their devotion grown cold, and their application to their studies become very flat and languishing. So that at present they are seldom found at their books, but for the most part ranging from one house to another, upon pretence of encouraging and confirming their new pervers, and boasting themselves for great doctors, with what they have learnt, at a time when they were forc'd upon by the learned writings and close arguments of the protestant ministers."—D'Emilienne's *Letters from Italy*, 8vo. p. 50.

well known, and have long slept (their *requiem* sang by the unanimous suffrage of succeeding and discerning ages,) in that peaceful obscurity which has been the common grave of the fame, and the works of their originator. *Burnett's* work is too well known and appreciated to need our recommendations. All impartial men have bestowed on him their praise; but though his faithfulness and general accuracy will ever secure him a place in all extensive and regular libraries, yet the volume and costliness of his labours will prevent their becoming a vehicle of information to the great proportion of our countrymen. In the article before us we have a portable and well adapted volume for general usefulness. It is such a work as a dissenter, and indeed any friend to the noble principles of religious and political liberty, may confidently appeal to as a fair and equitable history of the great event of which it treats, and as an unanswerable defence of the principles which led to that event.

*Benjamin Bennett*, the author of this excellent compendium of history, was born at Wilsboro', in Leicestershire, in 1674, and studied for the ministry among the Dissenters at Mr. Woodhouse's academy. He commenced his ministry at Temple-hall, near the place of his birth; but in 1699 succeeded the venerable Dr. *Gilpin*, author of the *Treatise on Temptations*, &c., in the charge of the Presbyterian Church at Newcastle-upon-Tyne. In that situation he deceased in the year 1726, leaving behind him a character for piety as a Christian, and exemplary fidelity as a minister, which has seldom been surpassed. He appears to have been a man of extensive and accurate learning, and of great research in history. In his religious opinions he was a Calvinist, and a close imitator of the fervid and primitive piety of his immediate

predecessors, the ejected ministers. Besides this work, Mr. Bennett wrote a small work, in *defence* of the statements here laid down, against the objections of a certain high-church writer; *Christian Oratory*, in 2 vols.; a book much esteemed by all serious Christians, and of which an Abridgment was published by the late *Samuel Palmer*; and a piece entitled *Irenicum*.

No very accurate analysis will be expected from us of a work whose well known body of information renders it as unnecessary as its abridged form renders it difficult to compress. The author commences his work by a lucid account of the spiritual nature of Christianity, and of its dependence alone upon the Scriptures of God. He shows the gradual declension of the primitive church from the simplicity and spirituality of this belief, and portrays, in some striking instances, the dreadful gloom which pervaded Christendom in the ages immediately preceding the time of the reformation, from the secular nature of the societies then usurping the name of Christian churches, thus forming a judicious preface to the history of that important epoch. The history that follows is succinct, but embraces all the leading and characteristic points, both of the principles of the Reformation and of the facts which occurred as consecutive to those principles, together with a short view of the different plans by which the opposing party has endeavoured to stop the progress of the reforming power, and the many evident instances in which the Lord has manifested his hand in restraining the anti-christian violence which has threatened the overthrow of this and the neighbouring nations, since their embracing the reformed religion. There has been an edition subsequent to that whose title stands

at the head of this article, but both editions are become rare, and the intrinsic merit of the volume requires, and we hope will soon demand, a reprint. As a short and clear account of that glorious event from which we derive all our religious, and a great portion of our civil liberty, and to which Britain is doubtless indebted for much of her envied superiority to neighbouring nations, this epitome will ever be considered as unequalled by any volume of the same size which our language affords. Our limits will only allow one or two short extracts, as specimens of the style, and of the pleasing variety of anecdote introduced into these interesting pages.

In speaking of the arbitrary measures of Charles I. and his Ministers, he says,

" Besides these manifest and gross invasions upon the civil rights of the subject, sundry steps were taken in the conduct of the church, and the management of ecclesiastical affairs, that not only disgusted particular persons, but alarm'd the greatest part of the nation. 'Tis known that *A. Bishop Laud* was at the head of these affairs. He had so much the ascendant in the King's Council, that if the King in the throne was greater than he, yet according to his word was all the people rul'd. But alas! what a perfect *Phaeton* was he, driving the chariot so furiously as to set all on fire, or rather like the *Theorist's* tail of a comet, deluging these poor nations in confusion and blood. One notable contrivance he had, which afterwards admirably serv'd his purpose. He provided a list of ecclesiastical persons (which was presented to the King by *Buckingham*) in two columns, distinguish'd by the letters O. and P., the one standing for orthodox, the other for puritan, (the one being elect, the other reprobate,) by which means he hoped to bring the church into good hands, and furnish himself with tools to work by; and what innovations, and indeed desolations he made, during his pontificate, is too well known. He commanded the communion table to be set altar-wise, to be rail'd in, requiring persons to bow towards it; provided candlesticks, tapers, copes for administering the sacrament; had a large crucifix over the high altar; and in the windows of his chappel, the picture of God himself, in the form of an old man, with a glory round about his head.

And so zealously intent was he about these things, as if the whole of religion had lain in them; prosecuting all with the utmost severity, that shou'd refuse to comply with his injunctions, or withstand his humour therein. Mr. *Chancey*, minister of *Ware*, in *Hertfordshire*, was brought into the high commission, for opposing the making a rail about the communion table in his parish church, and was there pronounc'd guilty of contempt of ecclesiastical government and of schism; suspended from his ministry, condemn'd in great costs of suit, and imprison'd till he paid the same, or recanted. Mr. *Sherfield*, Recorder of *Surum*, and a Justice of Peace for the same city, felt under the like discipline. It seems he took offence at a picture in their church, which was of God the Father, represented in a window of painted glass, as an old man in a blue and red coat: to which some old women, when they pass'd by, were observ'd to pay their respects; and being ask'd to whom they made their courtesies, answered, *It was to their God in the glass window*: Mr. *Sherfield* being justly offended at this foolish superstition, mov'd the parish at a vestry, that he might have liberty to take away these offensive pictures, and put up white glass in the room, which the parishioners consent to, and the thing is done; for which fact, this busy presumptuous reformer was call'd to an account in the Star Chamber, accus'd as being evil affected to the discipline of the Church of *England*, and encouraging such as oppos'd its Government under the reverend Bishops; representing, that he had unlawfully, riotously, and prophanely broke down that glass window, in scorn of his Majesty's Government; and in conclusion, he was plac'd from being Recorder, fin'd five hundred pound, and bound to his good behaviour: others were suspended and excommunicated, for speaking against images and crucifixes, as was Mr. *John Workman*, a minister in Gloucester; and whereas the corporation had settled an annuity of twenty pound *per annum* upon him, in consideration of his diligence in preaching, and numerous family; the Mayor and Aldermen were, on this very account, prosecuted at the council table, and high commission, and at last had a fine impos'd upon 'em; nay, it seems the angry Bishop carried his resentment to such an height, that he would not suffer the poor man so much as to teach school, or practice physick, for the support of his wife and children."—162--165.

We shall close our extracts with the following anecdote of the celebrated Judge Jeffries, in the Assizes of 1683.

" A number of young men in the town



of Newcastle\* (about twenty) met together once a week for mutual assistance and improvement in religion; for which purpose they spent some time in prayer and conference; having subscrib'd a paper containing rules, for the better ordering such a Society, and the work to be done in it, taken out of a book of Mr. Isaac Ambrose. One of the Society, upon what inducement he best knows, turns informer, and having a copy of this dangerous paper, with the names of the subscribers, makes a discovery, and the whole matter was laid before Judge Jeffries at the Assizes; by which it appear'd to his Lordship, that about twenty young phanaticks met together weekly, to pray and talk about religion, &c. His Lordship, whose business lay as much with such as these as with felons, resolved to make examples of them. When he was prepar'd to proceed against them, he order'd the doors of the court to be lock'd up, and kept lock'd till such of the young men as were in court were secur'd; and at the same time dispatch'd the Sheriff, with the proper officers, to apprehend the rest; the doors being still kept clos'd, which made no small noise and stir in the town. His Lordship, as his manner was, began to breath out threatening against the Dissenters; and whereas some of the elder of them, with whom his Lordship would have taken an occasion to have talked, were withdrawn from the town; he said, *He would take the cubs, and that would make the old foxes appear.*

\* These young men were Dissenters, and had the occasional services of Mr. Leaver, a nonconformist minister in the neighbourhood.

"The offenders (some of whom are found in court, and others of them brought in by the Sheriff) are presented before his Lordship's tribunal: such as know his Lordship's character, will easily imagine, (and some will remember it), with how much indignation and contempt, he would look down upon these young men. One of them, Mr. Thomas Verner, who had but a mean aspect at best, (and the work he was taken from made him appear at that time meaner than ordinary), his Lordship was pleas'd to single out, no question to triumph over his ignorance, and thereby expose all the rest. Can you read, sirrah, says he? Yes, my Lord, answers Mr. Verner; reach him the book, says the Judge; the clerk reaches him his Latin Testament. The young man begins to read. *Matt. vii. 1, 2.* (it being the first place his eye lit upon, without any design in him, as he affirm'd afterwards), *Ne judicate, ne judicemini, &c.* Construe it, sirrah, says the Judge; which he did: *Judge not, lest ye be judg'd, for with what judgment ye judge, ye shall be judged:* Upon which 'tis said, his Lordship was a little struck, and sat in a panic for some while, (and he had occasion, methinks, to pause more upon it in the Tower a few years after.)

"The issue of the matter, in short, was this, that the young men, though never tried, were sent to jail, where they lay above a year, (i. e. from the Assizes in 1683, till the first Assizes after the death of King Charles,) when they were called upon and set at liberty, with this reprimand by the Judge, *Go and sin no more, lest a worse thing come unto you;* adding, that the King's coming to the throne had sav'd all their lives."—pp. 289—291.

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## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

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*A Series of Sermons on the Nature and Effects of Repentance and Faith. By the Rev. J. Carlisle, Assistant Minister in the Scots Church, St. Mary's Abbey, Dublin.*—Longman, 1 vol. 8vo.

THESE sermons merit our recommendation, both for the plainness of their style, and their general accordance with the apostolic doctrine upon the momentous subjects of which they treat. The preacher appears to us to display a happy combination of simplicity, earnest-

ness, and sound judgment. His discourses are well adapted to instruct and edify Christians, to correct many latent and pernicious errors, and to show the connexion between evangelical doctrine and a holy life. In the absence of regular pastoral instruction, or in the course of family reading, we know of few volumes better adapted for usefulness, especially to an audience of some education. We could have wished that the preacher had more frequently and fully applied the

subject as he proceeded to the consciences of his hearers and readers. Instruction is not to be the sole object of a preacher of the gospel. The conviction of sinners, and their conversion to God, should be uniformly produced in every discourse. We do not mean to insinuate that Mr. Carlisle's sermons are not adapted to this end, but simply that they would have pleased us better, and been more likely to be generally useful, if they had been rather designed to enforce the duties of faith and repentance upon unbelievers and formalists, than to discuss those doctrines with theological accuracy. We cannot but express our warm approbation of the views which Mr. C. generally inculcates. At page 86, however, we meet with a sentiment respecting a preparation of the heart for the outward call of the gospel, which we cannot reconcile either with fact or scripture. "A change must be wrought on the soul itself before any external call can reach it." We conceive that God gives entrance to his word into the heart, when it is preached, and that the divine energy upon the heart is simultaneous with the call, or it is by the call itself that God works the change, as an instrument in the hand of an all-skilful operator. Perhaps we have mistaken Mr. C.'s meaning. The passage, however, deserves his revision. With this slight exception, we find nothing in Mr. C.'s sermons contrary to sound doctrine, and we can cordially commend the volume to the attention of our readers.

*A Spiritual Guardian for Youth, being the Substance of Sermons delivered at the early Morning Lecture in the Summer of 1821, in Albion Chapel, Moorgate. By the Rev. Alexander Fletcher.*

ONE of the most important departments of a Christian Minister's labour, is the care and due culture of the rising generation; and we believe few public teachers in our day have given more time and attention to this work, than the worthy author of the book before us. The late Mr. Cecil possessed a rare originality of mind, and a rich variety of ideas and illus-

trations, yet he confessed he found it a most difficult thing to allure and engage the attention of children. If, however, this object is attainable, surely no means should be left untried, no efforts unemployed to attain it. Mr. F. has the happy art of attracting the young, and deeply interesting their minds in those things which belong to their present peace and eternal happiness. Often has he in a surprising manner riveted the attention of Sunday School children, generally distinguished for their carelessness, cold indifference, and stupidity; and often has he been, even at an early hour of the morning, surrounded with a vast crowd of juvenile auditors, all listening with intentness and apparent seriousness to his affectionate counsels and faithful warnings.

In this useful manual the author's chief intention seems to have been, to open and display the allurements and snares to which youth are exposed, especially in cities and populous towns, and to recommend religion both as the surest defence, and the richest source of consolation and enjoyment. He makes no attempt to introduce the doctrines of Christianity in a connected and systematic form, though they are the basis of his hortatory addresses. The first ten chapters of the book relate to the various temptations and devices of Satan, and the direful consequences of yielding to them.

As a specimen of Mr. Fletcher's manner, we shall give a short extract:

"Some afflicted young person may take up this little work into his hands, who is discouraged in every possible way, by his parents and relations, from attending the house of God. They may not only refuse him countenance, but they may actually forbid him. When they have found that he has been sitting in the house of God, and not in the seat of the scornful; that he has been standing in the way of saints, and not in the way of sinners; that he has been walking in the counsel of the righteous, and not in the counsel of the ungodly, they have fallen upon him with more than savage barbarity; they have reviled and reproached him; they have poured upon him, upon their own child, their own son, their own flesh, every opprobrious name, every degrading epithet, which an inhuman, nay, which an infernal malign-

nity could invent and employ! In addition to this, father and mother have united in issuing their commands, that he should no more frequent the holy sanctuary. By divine grace he has nobly persevered. If his impious parents put into his hands a cup of bitter suffering, in the sanctuary his heavenly Father put into his hands a cup of salvation; if in the house of an earthly father he has been assaulted by reproaches and execrations, in the house of his heavenly Father, he has been solaced by spiritual blessings, and by the accents of a most tender regard; if at home he has shed tears of grief, in the sanctuary he has shed tears of joy; if in the first his heart has throbbed with anguish, in the second it has glowed with the fire of celestial expectation; if he has great losses he has also great gains; if he has great privations he has great enjoyments; if he has great sufferings, he has a great reward."

As we advance the work becomes more interesting, and we could quote many passages that breathe the warmest spirit of piety and benevolence. Mr. F. introduces a few brief allegorical descriptions, but in these he is not very successful; his forte is plain direct searching address. In the frequent recurrence of pointed questions and answers, sudden transitions from familiar and trite, to dignified and uncommon comparisons, long-drawn contrasts, quaint images and phrases. Mr. F. often reminds us of Gurnall, Brookes, and other writers of the 17th century.

*Memoirs of the late Miss Mary Ann Burton, of Kentish Town; with copious Extracts from her Diary, and Selections from her Correspondence.* 12mo. 5s. 6d. London: Burton and Smith, 1822.

We are always disposed to treat publications of this kind with considerable indulgence. Whenever the indications of pious character are strongly marked, and consistency of conduct is steadily maintained, though there may be nothing of novelty, and little that is interesting in the vicissitudes of the life, there is still something gained in the way of edification, when the formation and progress of religious principle is clearly developed. Among works of this class, the present volume claims to rank; with

a small proportion of incident, there are mingled large and satisfactory statements of Christian experience, and the sanctifying and sustaining influence of divine grace is happily exemplified. Miss Burton appears to have been a female of good sense, and distinguished piety; and her situation as an instructress of youth afforded her opportunities of inculcating on her pupils the great truths of the Gospel. This duty was conscientiously discharged, and her efforts seem to have been greatly blessed. The excerpts from her diary, and the selections from her epistolary correspondence, evince her habitual anxiety that she might be enabled to detach herself from the world; and to live nigh to God. Her heart was renewed, her course steady, and her end peace.

*Institutes of Theology; or a concise System of Divinity, with a reference under each article to some of the principal Authors who have treated of the subjects particularly and fully.* By Alexander Ranken, D.D. one of the Ministers of Glasgow. London: Longman and Co. 8vo. 14s.

THESE *Institutes of Theology* are designed to supply what Dr. Ranken thinks is not to be found either in Latin or English; a compendium of Divinity, "with particular references under every article to larger treatises on it, and so arranged as to enable the student to observe and compass the whole in its relative order." That Dr. R. has, in his preface, pointed out some considerable imperfections in most of the systematic writers on Theology, is undeniable, and that a judicious well arranged system, accompanied with copious indexes, and particular references to authors, would be highly useful, is not less certain. But we are not satisfied that Dr. R. has adopted the best plan for such a work. That he possesses a highly respectable share of learning is obvious, from the books he has read, and the use he makes of them: but we are decidedly of opinion that instead of surpassing his precursors, he has not equaled many of them, either in the arrangement or the execution of the plan.

The work, as was to be expected from a man of Dr. Ranken's character, is generally correct and orthodox, but appears to us to be ill-arranged, not sufficiently comprehensive, and often incorrectly and carelessly composed. The introductory part struck us as eminently dull and common place. Some other parts of the volume are executed in a better style, and may be perused with advantage; though the whole is far too loose and indigested to be of much use to those who have carefully perused either Dwight or Doddridge. We conceive the student of theology will still feel something upon the plan of Doddridge, but stripped of the scholastic forms, to be a desideratum. But such a work, when it is executed with success, must be done by a man of eminent discrimination, acuteness, and taste; qualities which, we regret to say, are not pre-eminently conspicuous in the present volume. The work is divided into ten chapters with the following titles. *Of Religion—Of Natural Religion—Of the Necessity of a Divine Revelation—Of the History of Revelation—Of Inspiration*

*—Of the Evidences of Inspiration—Of the Doctrines of Scripture—Of Redemption—Of the Doctrines of Grace—Of the Ordinances of the Gospel.*

*The Parental Instructor; or Advice to Youth. Extracted from Governor Melvill's Letters to his Children. By John Bulmer. Price 2d. London: Offor. 1822.*

MR. BULMER some time since published an excellent little manual for juvenile readers, founded on the early experience of President Edwards, which has been sanctioned by the Committee of the Sunday School Union. In the present cheap and neatly printed tract he has comprised the valuable and pithy remarks of the worthy Governor of Pendennis Castle. Mr. Melvill was a man of sense and piety, and singularly conscientious in his dealings with his children; hence there is a peculiar weight in his parental instructions, of which the beneficial influence will be extensively felt through the medium of this well-judged publication. Mr. Bulmer has done his part very judiciously.

## VARIETIES, LITERARY, SCIENTIFIC, &c.

*Brazen Heads.*—Mechanism has often been employed to imitate the movements and the sounds of living animals, and it has even pretended to emulate the operations of mind—we say *pretended*, for it is now perfectly well known, that the machinery of the celebrated Automaton chess-player, was guided by an adept in that complicated game. Vaucanson constructed a skilful flute-player; and many of our readers have probably seen with high gratification, the exquisite workmanship, and easy attitudes and motions of the conjurer, and the female musician of Maillardet. In the following invention, however, all these artful constructions seem to have been completely outdone, and the peculiarities of human articulation to have been successfully organized.

Towards the close of the last century, the Abbé Mical, a Frenchman, constructed two brazen heads of colossal proportions, which pronounced with a strong and sonorous voice, and distinct articulation, a series of regular phrases. He accomplished this difficult task, by

the operation of two kinds of machinery. Having carefully analysed the different effects of the simple utterance of sound, he applied the principles of his observations to a well adjusted mechanism, and seems to have produced two distinct classes of articulation, the one consisting of phrases, the other of syllables. The first was accomplished, on the plan of the barrel organ, by means of a cylinder, which, while it gave whole sentences, marked correctly the intervals and prosody of words. The second was effected by a system of level keys, which put in motion different portions of machinery so contrived as to pronounce all the syllables of the French language, simplified, and reduced to a small number, by an ingenious method peculiar to the Abbé Mical. With a little practice and skill, the fingers might have discoursed as eloquently as the tongue. A poem might have been placed, like a music score, upon this verbal harpsichord, and recited to the end by the brazen head. The invention was offered in 1782 to the French Government, which refused to

purchase it, and the poor Abbé, in despair and overwhelmed with debts, broke his machinery in pieces. He died, wretchedly poor, in 1789. After all, how mighty is the interval between inventive genius, and creative power; man may frame words by machinery, but the smallest gleam of intellect, is beyond his productive range. In all the discoveries and constructions of human skill, there is a point where we must exclaim. "*Sistimus hic tandem!*" But the thoughts and energies of the Divine Being expatiate in infinity. Let then these proofs of human power, which fill the mere philosopher with self-complacency, bear the Christian a higher flight—up to the very throne of God.

*The Last Judgment.*—The following splendid piece of description, extracted from Burton's description of the antiquities of Rome, is a translation of part of a letter written by the celebrated Aretino to Michael Angelo Buonaroti, who was then employed on his stupendous picture of the Last Judgment. Not having had an opportunity of inspecting the painting itself, Aretino gives a loose to his fancy, and represents it as portrayed in his own imagination. The letter is dated Venice, Sept. 15, 1537.

"In my opinion you ought to be satisfied with having surpassed every one else in your other works; but I perceive, that with the termination of the universe, which you are now employed in painting, you think to surpass the commencement of the world, which you have already painted: that your works surpassed by themselves, may give you a triumph over yourself. Who would not be dismayed in applying his pencil to such a terrific subject? I see antichrist in the middle of the crowd with a semblance, which none but you could conceive. I see the terror in the countenances of the living: I see the symptoms of extinction in the sun, the moon, and the stars. I see fire, and air, and earth, and water, as it were, yielding up their spirit. I see nature at a distance confounded, concentrating her barrenness in the decrepitude of age: I see time dried up and trembling, who being come to his utmost limit is seated on a withered trunk; and while I perceive the hearts in every breast agitated by the trumpets of the angels, I see life and death overwhelmed by the horrible confusion; for the former is labouring to resuscitate the dead, the latter is preparing to overthrow the living. I see hope and despair conducting the ranks of the good, and the crowds of the wicked: I see the theatre of clouds coloured by the rays proceeding from the pure fires of heaven, upon which Christ is seated amongst his hosts, surrounded by splendour and by terrors, I see his face

glitter, and darting out fiery sparks of a light delightful and terrible; he fills the righteous with joy, the wicked with alarm. Mean while I see the ministers of the abyss, who with horrid look, with the glory of saints and martyrs, make game of the Cæsars and the Alexanders, telling them how conquest over self differs from conquest of the world. I see fame with her crowns, and her palms under foot, tossed aside amidst the wheels of her chariots. Finally, I see the great sentence issuing from the mouth of the Son of God. I see it in the form of two rays, one of salvation and the other of damnation; and as I trace them flying downward, I perceive their fury impinge upon the elemental frame, and with tremendous thunderings dissipate and dissolve it. I see the lights of paradise, and the furnaces of the abyss, dividing the darkness which has fallen upon the face of the air; so that the thought, which represents to my imagination the destruction of the last day, says to me, If we tremble and are afraid in contemplating the work of Buonaroti, how shall we tremble and be afraid, when we shall behold ourselves judged by Him, who ought to judge us!"

*Augustine's Mother.*—Augustine, in his third book of Confessions, as given in Milner's Church History, mentions the following anecdote of his mother Monica, which may be considered, especially when connected with the future conversion of her son, as a remarkable encouragement to the prayers of parents for their children:—"I remember (says Austin,) that she entreated a certain bishop to undertake to reason me out of my errors. He was a person not backward to attempt this, where he found a docile subject. 'But your son' (says he) is too much elated at present, and carried away with the pleasing novelty of his error, to regard any arguments, as appears by the pleasure he takes in puzzling many ignorant persons with his captious questions. Let him alone; only continue praying to the Lord for him; he will, in the course of his study, discover his error.' All this satisfied not my anxious mother; with floods of tears she persisted in her request, when at last, he, a little out of temper on account of her importunity, said, 'Begone, good woman; it is not possible that a child of such tears should perish.' She has often told me since that this answer impressed her like a voice from heaven."

*Archetype of the Bible Society.*—It is recorded that in the third century, many manifested their zeal for the Holy Scriptures, by the care they took to have accurate copies of them multiplied every where, and at such moderate prices as rendered them of easy purchase; as also

to have them translated into various languages, and published in correct editions. Many of the more opulent Christians contributed generously a great part of their substance, to the carrying on of these pious and excellent undertakings. Pierius and Hesychius in Egypt, and Lucan at Antioch, employed much labour in correcting the copies of the Septuagint; and Pamphilus of Cæsarea laboured with great diligence in works of the same nature, until a glorious martyrdom finished his course. Origen surpassed all others in diligence and assiduity; and his famous Hexapla, though almost entirely destroyed by the waste of time, will, even in its fragments, remain an eternal monument of the incredible application with which that great man laboured to remove those obstructions which retarded the progress of the Gospel.—*Mosheim.*

*China.*—In some respects, there is in the Chinese a simplicity of character to which we have no parallel in the West. As soon as night has succeeded the departure of the sun, Peking is a desert; not a passenger is to be seen in the streets; all have retired to rest; not an assembly, a ball, or an evening theatre, is to be found in the city. "These (said one of the Emperors) are fit only for rogues and vagabonds." At the dawn of the day every body is in motion, and the streets are instantly filled.—*Barrow's Travels.*

*Consecration of St. Katherine Creed Church.*—St. Katherine Creed Church having been repaired, was suspended from all divine service, sermons, and sacraments, till it was consecrated; wherefore Dr. Laud, Lord Bishop of London, on the 16th of January, being the Lord's-day, came thither in the morning to consecrate it. Now, because great exceptions were taken at the formality thereof, we will briefly relate the manner of the consecration.

At the Bishop's approach to the western door of the church, some that were prepared for it, cried with a loud voice, "Open, open, ye everlasting doors, that the King of Glory may enter in!" And presently the doors were opened, and the Bishop, with some doctors, and many other principal men, went in, and immediately falling down upon his knees, with his eyes lifted up, and his arms spread abroad, uttered these words, "This place is holy; this ground is holy: in the name of the Father, Son, and Holy Ghost, I pronounce it holy."

Then he took up some of the dust and threw it up into the air several times on his going towards the chancel; when they approached near to the rail and communion-table, the Bishop bowed towards it several times, and returning,

they went round the church in procession, saying the 100th Psalm; after that the 19th Psalm; and then said a form of prayer, and concluding, "We consecrate this church, and separate it unto thee, as holy ground, not to be profaned any more to common use."

After this, the Bishop being near the communion-table, and taking a written book in his hand, pronounced curses upon those that should afterwards prophane that holy place, by musters of soldiers, or keeping prophane law courts, or carrying burdens through it; and at the end of every curse, he bowed towards the east, and said, "Let all the people say, Amen!"

When the curses were ended, he pronounced a number of blessings upon all those who had any hand in framing and building of that sacred and beautiful church, and those who had given, and should hereafter give, any chalices, plate, ornaments, or utensils; and at the end of every blessing, he bowed towards the east, saying, "Let all the people say, Amen!"

After this followed the sermon, which being ended, the Bishop consecrated and administered the sacrament, in manner following.—

As he approached the communion-table, he made many several lowly bowings, and coming up to the side of the table, where the bread and wine were covered, he bowed seven times, and then, after the reading of many prayers, he came near the bread, and gently lifted up the corner of the napkin, wherein the bread was laid; and when he beheld the bread, he laid it down again, flew back a few paces, bowed three several times towards it, then he drew near again, and opened the napkin, and bowed as before.

Then he laid his hand on the cup which was full of wine, with a cover upon it, which he let go again, went back, and bowed thrice towards it; then he came near again, and lifting up the cover of the cup, looked into it, and seeing the wine, he let fall the cover again, retired back, and bowed as before; he then received the sacrament, and gave it to some principal men; after which many prayers being said, the solemnity of the consecration was ended.—*Rushworth, pp. 77.*

*Charles the First.*—The picture of this unfortunate Prince, painted by Vandyke, being sent to Rome to have a bust made by it; the famous statuary, Bernini, not knowing whose it was, told the gentleman who brought it, "he was sorry if it was the face of any relation of his; for it was one of the most unfortunate he ever saw; and according to all the rules of art, the person whose it was must die a violent death."

*Oliver Cromwell.*—As the Ides of March were equally fortunate and fatal to Julius Cæsar, so was the 3d of September to Oliver Cromwell. For on that day he was born, on that day he fought the three great battles of Marston Moor, Worcester, and Dunbar, and on that day he died.

*Queen Elizabeth.*—When the House of Commons addressed Queen Elizabeth concerning her marriage, she replied, "to satisfy you, I have already joined myself in marriage to a husband, namely,

the Kingdom of England. And behold, (which I marvel ye have forgotten,) the pledge of this my wedlock and marriage with my kingdom;" and drawing from her finger the Coronation ring, she shewed it to them; and having made a pause, she continued, "and do not upbraid me with miserable lack of children, for every one of you, as many as are Englishmen, are children and kinsmen to me, of which, if God deprive me not, (which God forbid,) I cannot, without injury, be accounted barren.—Cambden, pp. 26, 27.

## RELIGIOUS INTELLIGENCE.

*British and Foreign Seamen's Friend Society and Bethel Union.*—As the third Anniversary of this Society approaches, when the public will expect a condensed statement of its proceedings, and a faithful exhibition of its future prospects, the Committee will be most happy to avail themselves of this opportunity to lay before their subscribers, and all their friends, such a mass of valuable information as they persuade themselves has seldom been exceeded by any infant society like this. The labours of the Institution have been directed to the promotion of religion and morality among British Soldiers, British and Foreign Seamen, Thames Rivermen, and Barge-men on Canals and Rivers.

The numerous and zealous agents raised up to aid the plans of the Society, and the great success with which their exertions have been crowned, will be considered by the public as tokens of the divine blessing on the past, and pledges of grace, mercy, and peace, on the future.

In the close of September, and in the early days of October, the Committee will be happy to meet the friends of this great work at the Anniversary Sermons, and in the Public Meeting.

The Right Honourable Admiral Lord Gambier, President of the Institution, has promised again to honour the Society with his presence. Two large rooms will be engaged at the London Tavern, and a third if required. Many naval and military officers are expected to attend.

*Pembrokeshire and Haverfordwest Sunday School Union.*—The Sixth Annual Meeting of this Society was held at the Tabernacle, Haverfordwest, on Monday, June 24. J. L. Morgan, M D., was called to the chair, and addressed the Meeting in a very sensible and appropriate speech. In alluding to the late Education Bill of Mr. Brougham, the Doctor said, "While the number of schools continued to increase, and all was proceeding according

to our wishes, it occurred to some individuals, that what was already doing in the best possible manner, might still be improved; and the chilling hand of legislation was offered, to render what was regarded as *partial*, universal and *national*. This was indeed a fine-sounding title for a system, framed on a basis so narrow and exclusive—excluding, as it must necessarily have done, all who conscientiously differed from the usages of the Established Church! Much as all classes of Dissenters would have rejoiced in any plan for the more extensive diffusion of sound knowledge, yet, when the interests of half the community were to be sacrificed, they could not but rejoice to think, that so illiberal a measure could not meet with adequate support to press it through the British Parliament. We triumph in the defeat of this scheme, because we saw it fraught with infinite mischief to some of the most valuable institutions of the British empire;—I mean Sunday Schools. I never reflect on the feelings in which they originated—on the means by which they have been supported—without peculiar satisfaction, adapted, as I perceive them to be, in whatever light they are viewed, to promote the temporal, as well as the eternal interests of mankind."—The Report was read by the Rev. Mr. Bulmer, one of the Secretaries, from which it appeared, that the schools in Haverfordwest, with the exception of one, had increased during the past year; there being, in the five schools connected with the Union, an addition of 60 scholars and 18 teachers. The schools in the country, taken collectively, have also experienced an increase of 347 scholars. In the schools connected with this Society, there are, at present, not less than 366 teachers, who have under their care about 2540 children. Some pleasing facts were stated, and ministers of different denominations pleaded the cause of religious instruction with considerable effect. This Anniversary was

attended with every demonstration of unanimity, and could hardly fail to excite renewed zeal in promoting the objects of this Institution.

*Refuge for the Destitute.*—A General Court of the Governors of this extensive and useful Institution was held at the City of London Tavern, on Thursday, the 25th July; Edward Forster, Esq., the Treasurer, in the chair.

It is well known to be the object of this benevolent Society, to provide a place of refuge for persons discharged from prisons, or the hulks, for criminal or deserted females, and for others who, though willing to work, are from loss of character often unable to procure an honest maintenance. To many such unhappy persons an asylum has been afforded, work has been found for them, and on conducting themselves well, situations, suitable to their respective abilities, have been provided.

The Report was read by the Treasurer, and it stated, that 289 persons had been under the protection of the Committee, in the various branches of the Institution, during the last six months; and that of these 140 had been provided for, by sending them to sea, by placing them under the care of their relatives or friends, by apprenticing them out to respectable trades, or by providing for them suitable situations.

It proceeded to enumerate many cases of persons of both sexes, who have been recommended as servants and apprentices, who conduct themselves in a most exemplary and creditable manner. And the Committee conceive it to be one of the most favourable testimonials that can be adduced in behalf of the Institution, that its objects are in succession readily received into respectable families.

It seems to be usual, especially at the Female Establishment, to hold an Annual Festival, to which all the young women who have received the benefits of the Institution, and have been restored to virtuous society, are invited. This entertainment was held in the beginning of the present month, when thirty-six young women visited the Refuge, all of whom acknowledged that Asylum as the sole instrument of their present well-being, and of their future expectations. The whole of them were known to be living in honest and industrious habits; and as a proof of their gratitude for benefits received, they made a subscription among themselves upon the occasion, and presented to the Treasurer the sum of £10. 5s.

An interesting account was also given of the benefits conferred on many of the other sex, some of whom have been taught useful trades, and placed out in the world, wherein they are now earning a honest subsistence; and several sent

into foreign countries, to the West Indies, to the Cape of Good Hope, to Algoa Bay, and to Van Dieman's Land, concerning the whole of whom a very favourable account was read.

In reviewing the general results of their endeavours to carry into effect the salutary provisions of the Institution, the Committee congratulated the General Court upon its success: they still, however, lamented a deficiency of pecuniary resources, appealing to a humane and discerning public for that generous aid, which may enable them, if not to open wider the path of restoration to the penitent criminal, to save them at least from the mortification of contracting the present compass of their efforts.

*Surrey Mission.*—On Tuesday, Aug. 6, a neat chapel was opened at Pains or Pends Hill, in the parish of Limpfield, under the patronage of the above Society, when three sermons were preached; that in the morning by Mr. Jackson, of Stockwell, from 2 Chron. xvii. 9, 10; that in the afternoon by Mr. Innes, of Camberwell, from Jeremiah xxxi. 19; and that in the evening by Mr. May, of Croydon, from 2 Chron. vii. 15, 16. The devotional parts of the service were conducted by Messrs. Upton, senior, Chapman of Derman's Land, Chapman of Hurstmancaux, Stanger of Bessel's Green; and J. A. Dubourg, the County Missionary in this district. It must afford sincere pleasure to every friend to the Redeemer's cause to know that this is the fifth place of worship which has been built by the friends of the Surrey Mission Society within the last two years; and that it is in contemplation to build several more in other remote hamlets, where the people are saying, "Come over and help us."

[We usually reserve all notices relating to the opening or rebuilding of Meetings, until the close of the year, when we arrange them in regular alphabetical order. In the present instance, we have departed from our general plan, that we may hold out to active imitation the labours of this estimable association.]

On Thursday, July 18th, Mr. James Roberts, late of Hoxton, was set apart as pastor of the recently formed Independent church at Melton Mowbray, Leicestershire.

Mr. Webb, of Leicester, commenced the service by prayer and reading the Scriptures; the Rev. J. Hooper, A.M. Classical Tutor of Hoxton Academy, stated the nature of a Gospel church, and put the usual questions; Mr. Gawthorn, of Derby, offered up the ordination prayer; Dr. Harris, Theological Tutor of Hoxton Academy, delivered the charge; the Rev. Robert Hall, A.M. of Leicester, preached to the people; and Mr. Hartley, of Lutterworth, concluded with prayer.



## LITERARY NOTICES, &amp;c.

The Editors will feel obliged to Literary Gentlemen and Publishers for the communication of Notices (post paid) suited to this Department of the LONDON CHRISTIAN INSTRUCTOR.

## WORKS PREPARING FOR THE PRESS.

In the Press, a second edition of *Memoirs and Select Remains of an only Son*. By the Rev. T. Durant. In two vols. 12mo.

*Memoirs of Mary Queen of Scots*, with *Anecdotes of the Court of Henry the Second*, during her Residence in France. By Miss Benger. In 2 vols. 8vo.

*Sixteen Practical Sermons*, by the Rev. Richard Postlethwaite. In 8vo.

A fourth edition of *Short Discourses*, to be read in Families. By the Rev. W. Jay. In four vols. 8vo.

*Sketches of Sermons*, by their respective Authors. Vol. 4.

A new edition of the *Saxon Chronicle*, with an English Translation and Notes. By the Rev. J. Ingram. In 4to.

Mr. Artis is preparing for publication a *Series of Plates*, illustrative of recent Discoveries and excavated Remains of a Roman Town at Castor, near Petersburg.

An *Encyclopædia of Agriculture*, on the plan of Mr. Loudoun's *Encyclopædia of Gardening*. In one large volume 8vo.

*Military Memoirs of the Great Civil War*, being the *Military Memoirs of John Gwynne*; and an *Account of the Earl of Glencairn's Expedition*, in the years 1653-4, are printing in a quarto volume.

## WORKS RECENTLY PUBLISHED.

A Selection of Hymns, compiled and original, intended as a Supplement to the *Psalms and Hymns of Dr. Watts*, &c. arranged according to the Books, and adapted to nearly One Thousand Texts of Scripture; by E. Parsons, T. Scales, and R. W. Hamilton of Leeds. 18mo. common paper 3s.; royal, fine edit. 4s.

*Miscellaneous Questions*, principally re-

lating to English History and Biography. By the late William Butler. 4s.

*Geographical Exercises in the New Testament*. By the same Author. 5s. 6d.

A new edition of the *Memoirs of the Rev. Thos. Brand*, edited by the Rev. W. Chaplin. 2s. 6d.

*Fraternal Advice*, being an Exhortation to the Rev. John Pearce, on his Ordination at Wrexham, by the Rev. J. B. Pearce, of Clavering, Essex. 1s.

*Dr. Winter's Funeral Sermon for the Rev. S. Newton of Witham*. 1s. 6d.

*Innes's (Rev. J. B.) Sermon before the Friends of Homerton Academy*, with an Address on laying the new Foundation-stone by Dr. Winter. 2s.

*Winter's (Dr.) Funeral Sermon for Mrs. Goulty of Henley*. 1s. 6d.

*On Protestant Nonconformity*. By Josiah Conder. 12mo. 5s. 6d.

The *Seaman's Prayer Book*, selected chiefly from the *Book of Common Prayer*, and adapted to the worship of God at Sea; also a Collection of *Psalms and Hymns for the use of Seamen*. 18mo. 2s. 6d. bound.

*Lectures on some important Doctrines of the Gospel*. By T. Raffles, LL.D. 12mo. 7s. boards.

*Observations on the Metrical Version of the Psalms*, by Sternhold, Hopkins, and others. By Rev. H. J. Todd, M.A. F.S.A. 8vo. 4s. boards.

*Six Village Sermons on some of the Relative Duties*. By Rev. Edward Bereus, M. A. 12mo. 1s. 6d. sewed.

An Account of the *Abitones*, an Equestrian People in the interior of S. America. Translated from the original Latin of M. Dobrizhoffer, one of the Ex-Jesuits, 22 years Missionary in Paraguay. 3 vols. 8vo. £1. 16s.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from Rev. Messrs. Philip—W. Scott—Thornton—Bolmer—Blackburne—G. Redford—Riley. Also from Messrs. Jas. Burn—L. L.—J\*\*\*\*, &c. &c.

We hope that we shall shortly have it in our power to present our Readers with an able Memoir of the late highly respected Mr Newton, of Witham.

Our friend Amicus B. is informed, that as there were two *Sosias* and two *Kings of Brentford*, so we had unluckily two correspondents with the same signature.

An answer has been forwarded to Mr. Walmsley in the way pointed out.

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OCTOBER, 1822.

[Vol. V.]

MEMOIR OF THE REV. ALEXANDER STEWART, D. D.

ONE OF THE MINISTERS OF CANONGATE, EDINBURGH.

If it be, as it unquestionably is, one of the distinguishing qualities of the faith which is in Christ Jesus, that it gives elevation to that which is mean, wisdom to foolishness, and strength to that which is infirm, in human understanding and character; and if, in this view, it be delightful and animating to observe its glorious operations; it is, at the same time, not less exciting to mark the alliance of religious principle with minds of a vigorous stamp; to trace its hallowing and ennobling influence on the thoughts, words, and actions of superior men. In this latter class we have been accustomed to rank Dr. Stewart, and, while we do not so far over-rate his mental range, as to place him on a level with the rare and original intellects who have thrown illumination over the paths of science, and opened new regions for the excursions of genius, we can have no hesitation in characterizing him as an acute and strong-minded man, of excellent temper, steady in his purposes, and gifted with that noble and energetic simplicity of mind and spirit, which is among the most valuable and effective qualifications of the Christian Minister.

Alexander Stewart was born on the 29th Jan. 1764, at the Manse of Blair, in Athole; of which place his great grandfather, as well as his father, had been minister. Of the former we have no farther information than that he resigned

his cure rather than conform to the episcopalian regimen, which in his days was forced for a time on the reluctant people of Scotland. The latter appears to have been an eloquent and evangelical preacher. The scenery amid which young Stewart was brought up, is eminently beautiful and romantic; and among other striking objects of interesting association, the celebrated pass of Killicranky, where the veterans of Mackay fled before the Highlanders of Dundee, is in the immediate vicinity. His education was directed by his brother-in-law, the Rev. A. Small, and at the age of thirteen he matriculated at St. Andrew's, where he obtained the highest university honours; classical literature he duly cultivated, but his favourite occupation was among the abstract sciences; there was a strength and activity in his mental constitution, which enabled him to sustain great and continued labour without the sense of exhaustion; and he is said to have availed himself of this enviable faculty, to pursue his "enquiries long and far." At the age of eighteen he commenced his theological studies, and resided during four years in the house of a respectable family in the vicinity of St. Andrew's, as domestic tutor to the younger branches. This period, though distinguished by successful exertion in his academical career, and by the display of an amiable and honourable character in private and professional

life, was unmarked by the manifestations of a renewed heart; his failure here could not have been the result of ignorance, for his father, as we have already stated, was a man of decided piety. It is, however, deeply to be lamented, that the divinity schools of Scotland, though excellently managed as far as mere general initiation is concerned, make no provision for that higher training, without which the greatest theoretical attainments are barren and ineffectual. Of a truth these things ought not so to be; it is an offence against the consistency of the ministerial profession, and against the very principle on which its value must solely rest, to confine instruction to the mere adjuncts, while the essence is neglected; to prelect on theological *et ceteras*, while the root of the matter is never once considered as an object of enforcement, or of allusion. This is to cultivate the husk and neglect the nutritious and germinating core, to gild and ornament the frame, while the picture is left covered with dust and mildew; this is, in brief, to narrate the history, to establish the validity, and to investigate the technical construction of the Great Charter of our salvation, while the mighty blessings which the instrument conveys in full security, are left unheeded. Let us not be misinterpreted, we are not attempting to depreciate the auxiliary branches of theological enquiry; we may appeal to the general conduct of our publication in proof of the high value which we attach to these investigations; but we condemn the error which raises them from a strict subordination, to the level of principal considerations; and instead of marshalling them among the aids of religion, places them in a commanding station. We have as little taste as most men for unfurnished preachers, but if the alternative were forced upon us, we had

rather listen to the lowest mechanic, fresh from his apron and his stall, with his heart enriched by the lessons of the Spirit of grace, than to the most compact divine, flushed with all the honours of an academical career, if untaught of God.

In 1785, the parish of Moulin, near the scene of his father's labours, became vacant, and his friends obtained for him the appointment from the Duke of Athole, with apparently, the full consent of the people. We shall subjoin the greater part of an interesting letter written by him during his first visit, as a specimen of the activity of his mind, and as a contrast with the illustrations which will be produced of his subsequent feelings.

"I have had a most agreeable excursion to the Highlands. The object of my journey, the friendly reception I met with wherever I came, good spirits, choice weather, and agreeable company, all conspired to heighten the enjoyment. I thought I had never seen Athole to such advantage before. Every wood, every hill and stream, looked jocund. I felt my heart warmed when I approached the village of Moulin, with an affection somewhat similar, I suppose, to what one feels for his new-born offspring. I preached on the 28th ult. in English and Gaelic. The church was very full. I am told I gave satisfaction. My call, as far as can be judged, was unanimous. The people shewed great earnestness in my favour. This, you can believe, was highly pleasing to me, and I indulged the pleasure without scruple, because I thought myself in no hazard of gratifying my vanity by that indulgence; for I have been little in that country since I was a child, and therefore am little known or liked on my own account. The people's attachment to me proceeds from a cause vastly more grateful than the highest compliments they could pay to my own merits, that is, the respect they retain for my father's memory. I was happy in thinking that I could attribute their attachment wholly to that cause.

"The living of Moulin is, upon the whole, good; the society good; the manse not so good as I could wish, but I have seen many worse. I was not, when I saw it, nor am I yet, in a humour to find fault. The situation, the prospect, is in summer the most delectable. A piece of the most delightful birch wood, in the neighbourhood, afforded me one of the most delightful

strolls I ever enjoyed. It seems made to invite the early contemplator to pursue

"The wildly devious morning walk."

The country in general abounds in birch, a harmless kind of wood that excites neither the dread nor the detestation of the beholder, as in a neighbouring country; but, on the contrary, possesses every beauty, except perhaps the beauty of utility; but even that is not wanting, for it is much used on the roofs of cottages.

"One day I rode out of my way on purpose to see the pass of Killicranky, a deep, narrow gully, of about a mile long. The Garry runs below, black and deep, but not rapid, unless when swollen with rain. The banks are very steep, heathy, and covered with wood, and rise to a very considerable height. The public road is cut out of the face of the bank, but broad and well-finished. Here I had often seen the torrent boil along the rocks, and heard

"The angry spirit of the waters shriek."

"At this time it was calm and silent, but its very silence was grim. I recollected the many tales I had heard of goblins and demons being seen or heard to yell in this den. I began to think the vulgar faith in such apparitions not so unnatural as I used to account it. Such is the influence of local scenery over the imagination, and the power of the imagination over the understanding.

"I spent a night at the Manse of Blair, in which I first drew breath. The glebe is pretty large, and has some oak and birch on it. I walked out alone in the morning, to make my orisons in the wood where I had often strayed. I found in every tree, and in every spring, an old acquaintance:

"Dear lovely bowers of innocence and ease,

"Seats of my youth, where every spot could please,"

said I, as I traversed the ground. I stood on a hillock and looked around me.—The view was worth a thousand homilies! The days of other years rushed on my mind; 'the memory of joys that are past, pleasant and mournful to the soul.' The sensations and emotions which this visit awakened in my breast, were such as no beauties of nature or art could have raised. They were such as Dr. Beattie ascribes to the power of national music, in his essay on that subject. The passage is so singularly beautiful, that I cannot forbear transcribing the whole.

"That man must have a hard heart, or a dull imagination, in whom, though endowed with musical sensibility, no

sweet emotions would arise on hearing, in his riper years, or in a foreign land, those strains which were the delight of his childhood. What though they be inferior to the Italian? What though they be even irregular and rude? It is not their merit which, in the case supposed, would interest a native, but the charming ideas they would recal to his mind; ideas of innocence, simplicity, and leisure, of romantic enterprise, and enthusiastic attachment; and of scenes which, on recollection, we are inclined to think that a brighter sun illuminated, a fresher verdure crowned, and purer skies, and happier climes, conspired to beautify, than are to be seen in the dreary paths of care and disappointment."

"I hope I have profited both in mind and body by this jaunt. During twelve days absence, I rode, or walked, or both, every day, except two, from seven to twenty-four miles. The change of scene, and company, kept my mind in a state of cheerfulness, and the exercise kept the animal spirits in play. I frequently read on the road, walking with my bridle in my hand."—pp. 20—24.

Mr. Stewart's flock were deeply ignorant of evangelical truth, and their new pastor was perfectly unqualified for the arduous task of making them wiser. In a narrative which he published at an after period of his life, when he had sat at the feet of Jesus as a lowly learner in his school, he describes his parishioners as being at this time miserably deficient in the life and power of godliness. They were versed in the general facts of the Bible history and in the great outlines of Christian doctrine; they were decent in their demeanour, and, 'if we except lying and swearing,' moral in their habits. But under a sober and industrious exterior, there was the heart at enmity with God, and their new guide and instructor was a blind leader of the blind; his affections like theirs were of the earth, earthly. His description of his own state is at once so honestly and impressively drawn, and so applicable to the condition of too many who in a like spirit of levity 'rush in where angels fear to tread,' that it shall find a place here.

"I was settled," says he, "minister of this parish in 1786, at the age of twenty-two. Although I was not a 'despiser' of what was sacred, yet I felt nothing of the power of religion on my soul. I had no relish for its exercises, nor any enjoyment in the duties of my office, public or private. A regard to character, and the desire of being acceptable to my people, if not the only motives, were certainly the principal motives that prompted me to any measure of diligence or exertion. I was quite well pleased when a diet of catechising was ill attended, because my work was the sooner over; and I was always satisfied with the reflection, that if people were not able, or did not choose to attend on these occasions, that was no fault of mine. I well remember, that I often hurried over that exercise with a good deal of impatience, that I might get home to join a dancing party, or read a sentimental novel. My public addresses and prayers were, for the most part, cold and formal. They were little regarded by the hearers at the time, and as little recollected afterwards. I preached against particular vices, and inculcated particular virtues. But I had no notion of the necessity of a radical change of principle; for I had not learned to know the import of those assertions of Scripture, that 'the carnal mind is enmity against God; that if a man be in Christ, he is a new creature: and that, 'except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' I spoke of making the fruit good; but I was not aware that the tree was corrupt, and must first be itself made good, before it could bear good fruit. The people, however, were satisfied with what they heard, and neither they nor I looked farther. Almost the only remark made by any on the discourse, after leaving church, was, 'What a good sermon we got to-day!' to which another would coldly assent, adding, 'Many good advices do we get, if we did but follow them.' Such a heartless compliment was all the improvement made of the discourse, and I believe all the fruit of my preaching. The hearers readily gave me credit for a desire to do my duty; and they as readily took credit to themselves for a willingness to be taught their duty. But whether any improvement was actually going forward, whether there was any increase of the fruits of righteousness, was a point which gave neither minister nor people much concern.

"If there were any persons in the parish at the time, who lived a life of faith, under the influence of pure evangelical principles, I did not know them, nor was I qualified to discern and understand what spirit they were of. I have

since had reason to believe that there were a very few spiritually-minded persons; but their life was hid, and they had left this world, all but one or two, before they could acknowledge me as a brother. I was in a great measure ignorant of the peculiar doctrines of Christianity, the corruption of the human will, the fulness and freeness of the redemption which is in Christ, justification by faith, and the necessity of the Holy Spirit's agency on the human soul; and what I knew not myself I could not declare to others. I never thought of praying for divine direction in my search after divine truth. I believe I had read the Confession of Faith of our church before I declared my belief of its contents; but I had taken little pains to compare it with the Scriptures. I certainly did not distinctly understand, nor was I at all persuaded of the truth of many propositions contained in it. Yet I do not remember that I had any scruples about subscribing it as the confession of my faith, or about declaring my assent to it solemnly, in the presence of that congregation whereof I was about to take the pastoral charge."—pp. 30—33.

An important document illustrative of his state of mind at this and at a subsequent term of his ministerial course still exists in a small volume of MS. sermons preached by him during his early labours. It is dated 1788, and contains a series of very excellent, yet perfectly cold and ineffectual, exhortations to rectitude of life; but of explicit recognition of the work of grace, not an intimation is to be found. When consigning to the flames those kindred records of his ignorance in which he had formerly been well pleased, he retained this as a memento with the following inscription:—

Juveniles ineptiæ,  
temporibus ignorantie cæcitatque editæ,  
odore Evangelii nullo imbutæ,  
multis scatentes erroribus,  
miserandæ, abjicendæ;  
tantum clementiâ Dei miscicordis,  
Filii sui unigeniti gratiâ,  
ignoscendæ.  
1817.

Thus translated by his son.

Youthful Trifles,  
produced in the season of ignorance and  
darkness,

possessing nothing of the savour of  
the Gospel,  
abounding in errors,  
fit only to be pitied, fit only to be destroyed;  
to be pardoned solely by the clemency of  
a merciful God,  
through the grace of his only-begotten  
Son.

Though Mr. Stewart's earlier years were thus passed in spiritual darkness, he was honorably employed in the acquisition of useful learning. His metaphysical ardour was unabated, and he pursued the study of Gaelic and Hebrew with patient industry and signal success. But the season was approaching in which old things were to pass away, and all things to be made new. The minister of St. Madoes, Mr. Black, was an eminently pious man; and during a casual visit from Mr. Stewart, he took occasion, as they sat together in a garden-arbour, to describe the triumphant departure of a deceased sister. This was to Mr. S. the new language of a new world, but it sunk deep into his mind, and though its full meaning was only attained after years of gradual revelation, yet from this ever-memorable hour he was advancing firmly, though slowly, in the knowledge of salvation. Long after this event he wrote of it as follows:—"The dear name" (of Mr. Black) "is always associated with my first perceptions of divine truth and redeeming love. My thoughts took a long flight backwards, and the parlour and the garden at St. Madoes, appeared to me like 'an upper chamber in Jerusalem, and like the garden of Gethsemane.'" The correspondence which took place between these two excellent men, has afforded us great delight; there is a beautiful frankness in the letters of Mr. Stewart, and an amiable wisdom in those of Mr. Black which communicate to both an exquisite charm, and fill us with regret that we must abstain from

extensive quotation. Scott's Force of Truth, Newton's admirable Letters, and Haweis's Sermons, seem to have been the first books put into the hands of Mr. S. and their views of the Gospel were received by him with a cordial welcome; the first in particular seems to have struck him forcibly. In answer to a communication in which his friend had touched on the doctrine of imputed righteousness, Mr. Black returned the following explanation, in which we know not whether most to admire the clearness and simplicity with which an important scripture-truth is stated, or the sound judgment and discretion with which it is adapted to the comprehension of a learner, without abating from its dignity and force.

"The doctrine of imputed righteousness which you mention having insisted on so much of late, appears to me the grand and important article which marks the difference between the preachers of free grace, and those of the legal or Arminian cast. If this doctrine be well understood, and firmly believed, it will pave the way for the reception of all the other doctrines of grace. And upon no other scheme, I think, can the glory of the Redeemer, and the hope of poor sinners, be firmly established. I would not violently contend for any term or mode of expression, that is not evidently scriptural; but, till a better can be found, why should we give up the term *imputed* righteousness, since the idea expressed by it is abundantly plain and simple, and we think clearly founded in Scripture. When a sinner is truly convinced of sin, and perceives the dreadful danger to which he is exposed by his wilful and numberless transgressions of the law of God, the most important question to him in the world is, How shall I escape the wrath of God? How shall I obtain the favour of my Maker? The Gospel, in this case, points to the atonement of Christ, and discovers to the anxious sinner's mind, in his all perfect sacrifice, a full security against the day of wrath. But the Gospel does more. It speaks of eternal life as the hope of believers. Upon what foundation does this hope rest? Upon my own imperfect doings, or my Saviour's finished obedience? It makes little difference to say, that the works of believers are wrought by the Spirit of Christ, and in this view may in some de-

gree be meritorious. Still they are imperfect works, and the hope that is built on them must be a fluctuating hope. To entitle me to entertain the well-grounded hope of eternal life, I must be able to plead, at the tribunal of God, a righteousness broad as the commandments of God, and free from the least mixture of sin. And such a righteousness the Gospel reveals for the salvation of every guilty sinner, who sees and feels his need of it, and is willing to be saved in this humbling, self-abasing manner. This I take to be the plain meaning of imputed righteousness; and here is the spring of all true holiness. The belief of this precious, peace-inspiring truth, gives a vigour and energy to the mind unknown before. The love of Christ constrains to obedience. But I cannot now enter on the practical influence of this blessed doctrine. I hope you know something of it in experience. A good life is the best refutation of the objections of adversaries."—pp. 52—54.

We have read with peculiar interest that part of the correspondence which relates to the deadness and languor of mind of which Mr. Stewart, in common with so many other children of God, found reason to complain. 'A listlessness and indolence,' he says, 'hang about me, and withstand every attempt at exertion of any kind. I find my books a great snare to me.' . . . . . 'Though I am convinced that my case is a dangerous one, I cannot say that it gives me much real alarm; but I believe the cause of that is the very languor and insensibility which constitute my disease.' This was not the language of querulousness or mental debility; Mr. S. was in the prime of life, and in vigorous health, both bodily and mental; he was amply and actively occupied, and exempt from all those infirmities of temper or spirits which might be alleged to have originated these self-accusations. No, they were the ingenuous expressions of a mind conscious of its own imperfections, comparing its advantages with its advances, contrasting its own ignorance and deadness with the light and life of God's word and grace. Here is no triumph to the gainsayer,

but here is an impressive lesson to the *high-minded*, in the deep lowliness and self-suspicion of this child of God. Mr. Black's answer is, as usual, most judicious. For the state of mind described by his friend 'doubtless,' he observes, 'faith and prayer are the proper remedies. One thing allow me to hint, which I have found useful to myself; I mean, to set apart some time extraordinary for devotion, more or less, as your circumstances will allow. You may possibly feel considerable reluctance to this proposal. The indisposition to prayer you complain of, may appear an invincible objection. But do try,—persevere in humble importunity, and with a believing dependence on the intercession of our great High Priest and it shall not be in vain.'

There is in the document before us, a very important point incidentally but insufficiently mooted. Is a minister justified in preaching beyond his own experience; and the answer seems to be given in the negative. It is, however, a point of so much difficulty and importance as to demand a more lengthened consideration than we could possibly spare room for in this article, and we shall adjourn it, with the observation that our present feeling would incline us rather to qualify the negative than to maintain the affirmative.

But the time was now approaching in which the seeker was to enjoy the object of his anxious search; the dawn had long been struggling with the darkness, and was now to rise into perfect day. Among the 'principal means' which contributed to this happy consummation, he expressly mentions 'the biographical sketches in the Evangelical Magazine,' and we are happy to add our own attestation to the animating effect of many a simple but impressive narrative of the Christian's conflict and triumph inserted in that publica-

tion. But the grand epoch from which he dated his blessed disenfranchisement was a most providential visit paid him by the Rev. Charles Simeon, of Cambridge; 'He was a man,' writes Mr. Stewart, 'sent from God to me, was my guest for two days in June 1796, preached in my church, and left a savour of the things of God, which has remained with us ever since.' In connexion with this memorable event we shall insert entire a letter written by Mr. Simeon in answer to one received by him from Mr. Stewart, and some extracts from the correspondence of the latter with a friend at Edinburgh, and though our citations may be somewhat longer than usual, we are persuaded that our readers will regret their brevity.

" 'My very, very dear Friend,—Among the many rich mercies which God vouchsafed to me, in my late excursion, I cannot but consider the sweet interview which I enjoyed with you as one of the greatest. There is an unaccountable union of heart with, or, if I may so express myself, an out-going of the soul towards some persons, which we feel instantaneously, and we know not why. There is something that irresistibly impresses the mind with affection, and disposes one to communicate one's ideas with freedom and familiarity; such I felt almost the first instant I saw my dear friend at Moulin. I hope it is an earnest of that everlasting union which our souls shall enjoy in the regions of light and love. Often have I reflected on the peculiar circumstances which, contrary to my own intention, brought me to stop under your hospitable roof. It had been Mr. H.'s purpose and my own to have been with you on Friday to tea, and either have stopped with you that night, or gone to Blair, as might appear expedient. Our horses were actually saddled and brought to the door, and we were going to mount. But I felt a very unusual languor and fatigue, by means of the long walk we had taken at Dunkeld; and on my proposing to abide there that night, Mr. H. readily acquiesced. Even then we had no idea of spending the Sabbath at Moulin. Our great object was to get to Glasgow by a certain day; and though this was far from being our reason for accepting your invitation to return from Blair, yet the circumstance of our being somewhat advanced in our journey weighed a little in

the scale, perhaps as much as one part in twenty. The circumstance of your having the sacrament, of our being able to enjoy the company of your other visitors, of there being no service at Blair, and of our having a longer intercourse with yourself, were our principal inducements to return to you. But had not so many circumstances concurred, it is more than probable we should have abode at Blair. It has often brought to my mind that expression of the Evangelist, 'he must needs go through Samaria.' Why so? It lay in his way, you will say, from Judea to Galilee; true, but how often had he taken a circuit, going through the towns and villages round about. But the Samaritan woman was there, and for her God designed an especial blessing. What thanks can we ever render to God for those turns in his providence, which at the time appear insignificant, but afterwards are found to have been big with the most important consequences! It is our privilege to expect those invisible interpositions, if we commit our way to him; and every instance that comes to our notice should encourage us to acknowledge him in all our ways. I am exceedingly comforted, my dear brother, with the account which you give of your soul. O how desirable is it for all, but especially for ministers, to have their souls deeply and devoutly impressed! What is religion without this? What are duties without this? Alas! a dry, insipid, unsatisfying, unproductive form. I pray God that what you now experience may only be as the drop before the shower. Surely this is happiness, to taste the love of God, to find delight in his service, and to see that we are in a measure instrumental to the imparting of this happiness to others,—this, I say, is a felicity which nothing but Heaven can exceed. Often have I implored this blessing upon yourself and upon your sister, (with whose unaffected piety my soul was much refreshed), and upon your whole family; and I hope, that to my dying hour, my prayers and thanksgivings upon your account shall yet ascend up before God. I hope, too, that you will bear my unworthy name upon your heart, whenever you get within the veil.

" 'The account you give me of the dear poor woman rejoices my heart. How often does God magnify the exceeding riches of his grace towards objects whom the world looks upon with contempt; and angels esteem it an honour to minister to those who have hardly the necessities of life! I admire this! I adore God for it; it is to me a delightful proof of his goodness, and of his all-sufficiency to make us happy. Pray give my fervent love to her. If I could, I should very cheerfully send her something more sub-



stantial. I bless God for Mrs. S.'s recovery, and, with Christian respects to her and your sister, remain yours, &c."—pp. 96—99.

"What thanks," writes Mr. Stewart to his Edinburgh correspondent, "do I not owe you for having directed my two late visitors to call at my cottage, as I have thus had the honour and blessing of 'entertaining angels unexpectedly;' messengers of grace I must reckon them, as their visit has been thus far blessed to me, more than any outward dispensation of Providence that I have met with. They were so kind as put up with such accommodation as we could afford them, though our house was a good deal out of order, on account of Mrs. Stewart's illness, and spent two nights with us. Mr. Simeon gave us his friendly assistance, on occasion of dispensing the Lord's supper, and frankly preached two discourses on the Sabbath, besides serving a table in English. This was the whole of the English service for that day. His sermons, and the conversation and prayers, I have no doubt, of both gentlemen, have indeed been eminently blessed to me. Since I first entered on my sacred office, I have not felt such a lively season as the last week has been. I had some private conversation, too, with my kind friend Mr. H. which proved not a little edifying to me."—pp. 99, 100. "That I shall ever see Mr. Simeon again in the flesh is hardly probable. I hope, however, he will not entirely forget me. It will be an encouragement to him to offer up a petition sometimes, in behalf of me and my people, to be assured that his prayers have already been in part answered. In some duties to which I have been called these few days,—in conversing with two or three persons in my neighbourhood about their spiritual state,—in exhorting the surviving friends of those who have died of fevers,—and in private prayer, I have found a degree of freedom, ease, and alacrity, to which I was before a stranger. I mention these things that you may inform Mr. Simeon of them, for his satisfaction, and that you may both join me in blessing the Lord, the giver of every good and perfect gift, for having visited me in mercy, and pray that I may receive yet more abundant supplies of his grace."—p. 101.

'It was reserved,' he elsewhere writes, 'for Mr. Simeon to be the man who should be appointed to prophecy to the wind, and say, "Come from the four winds, O breath, and breathe upon this dead body, that it may live:"'

Another benefit derived from this visit was, that it inspired Mr. Stewart to make a successful attempt in preaching from notes only. At all these happy circumstances, his friend Mr. Black rejoiced greatly, and from this time the work at Moulin went forward with greater energy. Nor did Mr. S. feel himself justified in limiting his exertions within his own parish; letters of admirable cogency were written by him to persons with whom he had previously been in habits of friendly intercourse. In one instance he appealed to the better feelings of a lady, whose answers shew a mind of considerable power and quickness, but a lamentable ignorance both of her own heart, and of the true import of the Gospel. His own published narrative gives a striking and discriminating view of his proceedings and success among his own flock.

He was now called upon to make trial of his new principles, under a most afflictive dispensation. In 1793 he had married a pious and amiable female, Miss Louisa Macpherson; in 1799, he had to lament her loss, and the language in which he informs his friend Mr. Black of that event, is expressive of the heartfelt consolation which he derived from the assurance in which she departed of 'the Saviour's kindness and love to her soul.'

The thorough-going firmness of his character made him as active out of the pulpit, as his zeal and conscientiousness rendered him effective in it. Among other instances of his decision and energy in matters apparently trifling, as well as in those of greater importance, we shall mention his interference on an occasion when 'some of the young volunteers had planned a ball,' and engaged a number of females to attend. Mr. Stewart had felt it his duty, 'uniformly to discourage those foolish

revels which increase youthful levity, and apply artificial heat to ripen the fruits of folly.' He now lost no time in counteracting this scheme of dangerous festivity, and after having interfered with the innkeeper, called on all the young females in the village, and obtained from them in the presence of their parents, a promise not to go. He then saw some of the original promoters of the plan, and from them he received an assurance that it should be given up. Nor did he shrink from those expostulations with the more wealthy portion of his parishioners, which his connection with them entitled him to make; when applied to as administrator of the ordinance of baptism, he fearlessly, but temperately directed his examinations to the parents, concerning their fitness to become sponsors; and, however, we may differ from him, as to the expediency of the office, we cannot but respect the noble conscientiousness with which he insisted on its due discharge. He endeavoured, too, but without effect, to get rid of the offensive and irreligious practice, still kept up in many parts of Scotland, of giving public notice by the beadle, in his capacity of crier, immediately on the dismissal of the Sabbath congregations, of the different sales and other mercantile transactions which were to take place during the week. The heritors, or landed proprietors, to whom he appealed on this subject, *unanimously* decided against him. In 1803, he accepted the appointment of Chaplain to the Athol regiment of volunteers, and published an Address on the conduct and feelings suited to the emergencies of that season of alarm. When a schism took place in the kirk, and a system of itinerancy was commenced, Mr. Stewart incurred some censure from his more rigid brethren of the Establishment, by the countenance which he gave to those ir-

regular exertions, though, in all respects, himself a very sincere and dutiful son of the church. A letter written by him on this occasion, contains an able vindication of his conduct. About 1808, he married the eldest daughter of Mr. Charles Calder, minister of Urquhart, and to this lady he was indebted for much of the happiness of the subsequent portion of his life. In 1805, after due reflection, he removed to the town of Dingwall, in consequence of an unanimous vote of the council, and the urgent desire of many of the serious inhabitants. His anxiety for the welfare of his flock at Moulin, induced him to address the patron of the living, the Duke of Athol, in their behalf; but to this respectful application, his Grace had the rudeness to make no reply; an unpalatable successor was appointed, and the usual consequences took place. The people had been accustomed to the gospel, and 'sectaries' offering to them the privileges which their own church did not afford them, they availed themselves of the offer, to the great grief of some who ought to have cherished better feelings. Mr. Stewart himself used moderate language, when speaking on the subject; he lamented the irruption of immorality, while he simply represented those who sectarianised, as having "joined a sect of Independents, whose founders are pious, zealous men, but over-attached to congregational government, and to an ideal purity of communion." February 25, 1806, he suffered a severe bereavement, in the unexpected death of his 'dear brother Black.' At Dingwall, Mr. Stewart had, in fact, two distinct congregations; in the morning he preached in Gaelic to an assembly chiefly consisting of the lower orders, and here his labours were much blessed; in the afternoon, his hearers were of a higher class, but his success was

far less conspicuous; these he addressed in English. As a catechist and pastor he was indefatigable, and when called on to act in direct opposition to practices which he disapproved, he exhibited his characteristic firmness and dignity. A company of players having obtained official permission to perform in Dingwall, Mr. Stewart no sooner heard of the arrangement, than he took measures to set it aside; sending a pecuniary present to the manager, in evidence that his motives were those of conscientious feeling, not of personal hostility. In 1801, he published the first edition of his Gaelic grammar, a work which placed him in the first rank of the few critically acquainted with that language. When the Highland Society afterwards determined on the publication of the originals of Ossian's poems, he was unanimously requested to undertake their revisal; he declined, however, a proposal made to him by the same association, to compile a dictionary of the Gaelic language. He had previously published a few useful tracts, in that idiom. In connexion with this brief reference to his philological pursuits, we may mention the following characteristic anecdote. In the reports of the Baptist Mission, a letter from Dr. Carey to Mr. Fuller, had been inserted, in which the Doctor requested Mr. F. to procure for him a copy of Vander Hooght's Hebrew Bible, as the weak state of his eye-sight rendered a good print indispensable. As all communication with the Continent was at that time cut off, this was an extremely difficult commission, and when Mr. Stewart read the statement, he immediately sat down and wrote, requesting to know how it could be forwarded; an answer was received, and the result was its safe arrival in India, and an interesting correspondence between

these three excellent men, which ceased only with the death of Dr. Stewart. His feelings on this occasion shall be described in his own words:—

'I with great pleasure followed the direction, wrote a letter of some length to Carey, and sent off my parcel to London. I dare say you remember my favourite Hebrew Bible in two volumes. I parted with it with something of the same feelings that a pious parent might do with a favourite son, going on a mission to the heathen; with a little regret, but with much good will.'

None but a Book-worm, a thorough-paced avaricious Book-worm, can enter into this magnanimous sacrifice. Highly as we respect and love Dr. Carey, we are afraid that if he took a fancy to our Grafton Griesbach, we could never bear to part with our 'favourite son.'

Dr. Stewart's general health had been good for a long term of years, but in 1807 he was afflicted with an illness which impaired his constitution, and in 1811, symptoms of a calculous complaint visited him with great severity, and consigned the last ten years of his life to alternate periods of suffering and languor. His trials were much increased by the frequent indisposition of his beloved wife; we can scarcely say that they were aggravated by the happy and even triumphant departure of his excellent father-in-law, who died Oct. 1, 1812. It would be unjust not to record here the dignified conduct of Mr. Forbes, of Culloden, the patron of Mr. Calder's living. It was taken for granted that he would dispose of it in favour of some friendly or interested connexion, but all such applications he steadily rejected, 'declaring that he would not gratify an individual at the expense of distressing hundreds,' and ultimately gave his sanction to the man of the people's choice. The

death of the venerable Mr. Calder is thus beautifully described by Mr. Stewart.

“ ‘He was removed to glory,’ says he, in another letter, ‘after seven days illness. This last stage of his journey was indeed, a very painful one to the flesh, but he was blessed with perfect composure of mind. While he shewed the deepest self-abasement, yet the love, the grace, the fulness and glory of his adorable Redeemer, were his constant theme. Though torn with acute inward pain, he never uttered a complaining word; not a feature of his face indicated a struggle to suppress complaint. The most serene, resplendent luminary of our horizon, is set. His affectionate, bereaved parish, are left for a time as sheep without a shepherd. His pious, venerable widow, bowed down with infirmities and broken health, is left a solitary pilgrim in the wilderness. His tender attached daughters, who doated on their father with almost more than filial piety, have felt a pang in being separated from him, which time alone can heal.’ ”—294, 295.

Much interesting matter lies before us in the diary and letters of Mr. Stewart, but we have already pressed upon our limits, and must now hasten to a close. In 1819 hereceived from Marischal College, Aberdeen, the degree of D. D.; and in October of the same year visited Edinburgh for a winter residence with a view to try how far change of air, and the ablest medical advice might be useful in mitigating his disease. But although his original intention had only been to leave Dingwall for a season, he never returned to his labours in that town, for his Master had assigned him a different sphere. In the midst of the anxiety felt by his friends that he should fix his permanent abode in the capital, an opening was made by the sudden death of the first minister of Canongate parish, and, the royal patronage having been secured, Dr. Stewart was nominated his successor. During the short period of his enjoyment of this office, he was honourably employed in the discharge of its duties, and in the revision of the Gaelic Scriptures; but in May 1821, his remaining powers gave

way, and on the 27th of that month, after much intense suffering, which he bore with Christian fortitude, he sunk into a state of insensibility from which, in this world, he never recovered. Thus passed, in his 57th year, after a life of exemplary piety and usefulness, from a state of pain and trial, to the perfect joy of his Lord, Alexander Stewart, a faithful minister of the everlasting Gospel, a title which will endure when all human distinctions shall have perished with the chartularies on which they were inscribed. His last illness was distinguished by unimurmuring patience, and overcoming faith. ‘I have evidences,’ said he, ‘which I cannot deny, that the Lord has been gracious to me.—But I now live by faith, I have no sensible enjoyments.’ ‘David,’ he would frequently repeat, ‘had to sing of mercy and judgment together, but it is all mercy with me.’

After what we have already said, it will not be necessary for us to add any thing by way of attestation to character. This excellent man hath *rested from his labours, and his works follow him*. It only remains that we refer to the source whence we have derived the facts and documents from which we have drawn up this sketch. They will be found in an extremely interesting volume, entitled *Memoirs of the late Rev. Alexander Stewart, D. D.* of which the second edition is just published; the first having been rapidly exhausted. We are unacquainted with the writer's name, but he has done his task well; his selections from Dr. Stewart's papers have been judiciously made, and he has altogether furnished the religious world with a valuable and edifying work. Six sermons are added, of which we have only left ourselves room to say that they form an appropriate close to the preceding narrative.

## SHORT DISCOURSES FOR FAMILIES, &amp;c.

## No. XXXV.

SKETCH OF A SERMON DELIVERED BY THE REV. \_\_\_\_\_, IN A VILLAGE NEAR BRISTOL.

ACTS xxvi. 28.—“Then Agrippa said to Paul, Almost thou persuadest me to be a Christian.”

How many things do we read or hear, which suggest the thought that they ought never to have been said upon this earth, never to have been put into language? Has it not often struck you, that there ought never to have been a state of mind which would admit of such and such expressions being employed? We do not mean that men should use expressions which do not agree with the state of their minds, but that the thoughts expressed should never have existed.

It is very common to hear expressions indicating a lightness of mind on the subjects of serious thought. Men will say, that the state of their mind is bad with regard to religion, and shew, at the same time, that their regret on this account is very small. A man will say, “I never thought about religion; I do not pretend to think about it!” and feel a kind of complacency in saying so. But that men should not feel regret is most melancholy. A man will say, that he is conscious he is not prepared to die, if there be such a place as is designated by the term Heaven; and you will be astonished to look in his face, and to observe how lightly he says so, without feeling the force and terror of such a declaration. Now, the expression we have read, is one that should never have been said to an inspired apostle, who was empowered to work miracles, and to convey thoughts from God to men. When expressions indicating such a wretched state of mind are used, it is desirable that some one should admonish men, constrain them to

think of their state more deeply, make them turn their thoughts back again, and lead them into quite a different state of thought. In this instance there was such a person, the Apostle Paul. There was a much less reflective hearer present, the Roman Governor, Festus, who exclaimed, “Much learning hath made thee mad.” Remark, how easy it is for proud men of the world to say this to men speaking the truths of religion, and denouncing the judgments of God: they think it a very easy thing to meet the displays of the divine authority; they do not think it worth while to weigh the force of evidence brought forward on great occasions; they suppose that the first words that occur to their minds will do; if the first suggestion is madness, of what consequence is that? No matter that the men upon whom they bring this charge are endowed with power from heaven. If men do not feel the weight of solemn declarations, you know this is a common way of meeting striking displays of character. A man will not be able to go far into society, remonstrating against sundry vices and vanities, before the defenders of them call him mad. How many things of this kind could you trust yourself to go through society and animadvert upon, without reckoning on such treatment? But it belongs to apostolic spirits to disregard all this; to possess a sublime and dignified indifference to the opinions of men. Teachers of religion should not be concerned for the effect that accompanies their doctrine, merely as it regards themselves, but to follow Jesus Christ; not to care in the slightest degree, provided they can gain attention to the cause they advocate, and of which they should be the examples.

Many, perhaps, are of the opinion of Festus with regard to Paul; and if he had good grounds for thinking as he did, all persons ought to regard the Apostle in the same light: for what do we mean, principally, by a man being beside himself, but acting contrary to reason? Let those who are not convinced pronounce thus on St. Paul: for there were no reasons for Paul's being a Christian, but such as should be sufficient for them. But there are none for *them*, none of practical force, and yet they do not accuse themselves of acting contrary to reason. Well then, admit the force of this reasoning, and we must needs pronounce *him* mad. The Apostle Paul was mad, or they and we should be Christians. When we feel the defective force of Christianity, we ought to examine how it is that reasons which had irresistible conviction on other men, (Paul and the rest of the apostles for instance,) have so much less effect upon us. If we complain of an untoward nature, is not the force that was applied to him, sufficient to change all human natures? We should not rest contented under this weight of fault. Probably Paul never felt more triumph, more elevation of spirit, than when avowing his religion before these powerful men. It is a happy thing to have such a feeling; to exult in the avowal of our sentiments in any possible situations; to be able to say, "My object is worth it, I cannot be too decided, there are no lengths I can go, which my cause does not deserve I should go!" It is a very happy state, to feel one has a cause worth every degree of courage. This is a very important rule by which to try a system of life—how far one can feel reasonable in avowing it. Let every man place himself in thought in all places, and ask, Would my cause be worth dying for? Is it a kind of interest

for which no boldness would be too great? This would give a dignity to character. Now, how many causes are there, in which men's pursuits would not bear such a test? In many cases, a man would feel confounded and dishonoured by the cause he loved. Why do not men think of their state? Why do they not feel, how little satisfaction it can afford them to die in such a state, or to suffer persecution? It is like a man dancing, or fighting, or building on a shifting sand; the more exertions he makes, the more the unhappy man sinks. We may observe, that every Christian should seek this kind of courage—to avow his Master and his cause every where, among every class of men. A good man should seek for courage to declare for God's cause before the most thoughtless, or gay, or unbelieving, or the powerful and unjust, remembering what Jesus Christ said, "Whosoever is ashamed of me, of him will the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke ix. 26.—The christian cause is superlatively excellent in keeping its advocates' spirits high. Christianity gives a man the assurance that he may venture anything, and never fear the treacherous nature of the ground; infinite firmness bears him up: nothing can make a Revelation to discover fraud or weakness; the more demanded of it the more it gives; the stronger the trial, the greater the power it puts forth. Here was Paul; he endured almost every sort of vexation and grievance, at every moment of his existence—see the consequences: What did all this effect? It was impossible to persecute, to scourge him out of his religion; and history tells us that crucifixion could not dissolve the union—nothing could separate him from the love of Christ. Though he suffered every thing

that malice could inflict, still this hated religion clung to him whole and complete; and that is another test—if, having trials, we find our cause worthy. It is barely possible that a bad cause may infuse a degree of affection for it, but this is very rare among the children of men; they must have something to reward them for it. We may apply to the Apostle, in an opposite sense, what was said of the incorrigibly wicked, "The Ethiopian might change his skin, and the leopard his spots, sooner than he could learn to do evil." There was a kind of absoluteness of impotency in the Apostle to do evil. This distinguished heroism much affected King Agrippa; and, it was no small testimony from an heathen high magistrate, when he said, "Almost thou persuadest me to be a Christian." You may be assured, this King and Judge was not easily surprised into words of which he would afterwards be ashamed. The impression on his mind must have been great, to make him utter these words, and this too, just after another noble Roman had accused Paul of insanity. It is striking to see how much powerful effect might be produced on a man, who did not feel the final constraining power of Christianity. Nothing can occasion, to a serious mind, deeper melancholy, than to mark what a divine impulse, what a strong radiance and sunshine of truth, can pass through the mind, and then vanish for ever. It was as if heaven's gate had been opened, and he had consented that it should be shut again. It is very grievous, that men should irresistibly bear testimony to what Christ testifies, and that this testimony of conviction should not go into the practical convictions of life. The minds of young persons are sometimes affected by the clear convictions of truth, and nothing is more affecting, than to see them, in a

little time, given up to vanity as before. This proud heathen came so near conversion and happiness, but then all passed by. Sometimes we see the commencement, and say—such is the right feeling—there is the homage to the Gospel—there is a confession of the glory of Christianity—that is how the mind should be—why may it not go on to a confirmed state? But, if you watch it, you see it passing away, and the world and sin coming forward again. We must feel great regret at this state of the human mind. Sometimes you may hear persons make very strange affirmations—they will very calmly confess they once felt very powerful impressions of divine objects; but it is so now no longer. There are very few visages of men you could look upon with more sadness than upon these; to think that such and such a man has been touched, but the divine element has passed away, that celestial agency is gone by. Now he heeds not the divine judgments, though they must needs be coming nearer and nearer; though he is still exposed to every thing in the train of destruction, and is willing to suffer the consequences.

"Almost thou persuadest me to be a Christian." "And Paul (we are told) said, I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."—Verse 29. Now Paul's reply was, perhaps, the best that could be given. But, we may imagine several replies, not impertinent. Indeed! almost persuaded! What! so soon shaken in mind with regard to the great object of religion? What hast thou been thinking of so long, that all thou hast heard before has lost its power? Hast thou not had a religion? Hast thou passed so many years, and not made a choice? Can all the arguments thou hast heard be of no avail?

Is there a power here which reverses all other statements? How couldst thou be content in such a state—satisfied to go on without any weighty and solid proof, in a state that thus admits of being shaken in a moment? Is this the first time thou hast conceived any thing like suspicion of thy religion? What hast thou been doing, without serious reflections on religion and duty? What solemn sounds hast thou now heard, coming from death and judgment? People will go on in this way twenty or thirty years, though the ground has been proved unsound and hollow, and they will go on till that very truth comes with greater force, not a new truth, only an old one with more effective energy.

"Almost thou persuadest me." What! not *quite* convinced? Have I not told thee in a most absolute and decided form? Have not the revelations of eternity and heaven had any effect? What can truth do more if it fails to persuade? What is there besides? I have but truth to tell—So you may say to all you teach. There is no other resource within the compass of human power. I can now only surrender you to the divine mercy. Yet it is a grievous and sad thing for a friend of man to make this surrender. If a man will not chuse to comply, what will persuade? What will convince, in addition to what has been said? Here are the statements of sacred truth, carrying so much weight, that not God himself can make any addition, and yet all will only *almost* persuade. This very representation should produce a great emotion in the mind. How is it (a man may ask himself) that every particle of my soul has not been reached? How far am I affected by what has come to me? and *that* has come which should convince a whole world. What shall I pronounce of that part of

my mind which holds out against all the force and eloquence of heaven? All the radiance of the divine throne, coming down in the glory of Christ, and in the terrors of the law, has not persuaded me. If we could induce men to think of the state of their minds, it would lead to melancholy and useful reflections. But they cannot be induced to mark the consequences of being thus imperfectly persuaded. Let us still press the inquiry. Why have you not gone the length of an Apostle? *When* do you think complete conviction will take place? What will induce you at a future time? Let us be thankful that there is conscience in the human breast. We hope that many minds will be totally persuaded. How many things have a tendency to this persuasion! Who can number all the thoughts that will come, upon this total conviction? Not more vanities before, than serious reflections now will come to admonish and remind. Think of the sparing mercy of God; of the Redeemer, in how many lights; of the Gospel, in how many displays; of all the facts and arguments brought forward by Jesus Christ and his Apostles. How wretched, not to be affected by these thoughts! Shall we pass through the whole length of life, and not think about them? There is need of all the multitude of serious thoughts that can be drawn around our minds. If they begin to come, they will not soon be exhausted; they cannot through the whole course of our existence; they will multiply round a mind properly disposed; come, in infinite numbers, and bring upon our minds, otherwise the victims of vanity, the whole weight and force of truth.

"Almost thou persuadest me to be a *Christian*." But, what is it to be a Christian? Paul's reply shows it is to be like him. In wishing Agrippa, and the other



persons present, to be like himself, he did not wish more or less, than that they should be Christians. What is essential? The same seriousness; the same devotion to his Master, the Messiah of the world; to know not the *truths doctrinally*, but the *facts practically*. To be a Christian, is, to let in the entire truth; to say, all this relates to *me*. We must open the mind to receive all; offer the mind to receive the force of all; let the truth come home. If we feel it imperfectly, let us, at the next turn, feel it emphatically—let us apply for salvation to Jesus Christ. This involves repentance—a conviction of our lost state without a Redeemer. A complete surrender must be made of pride and self-righteousness, and of the soul to Jesus Christ, to be sanctified and governed by him. There must be a practical devotion of the soul to God. All these are just the elements merely of the Christian character; with less than this, a man cannot deem himself a Christian. If he has not such an earnest concern for Christianity, he cannot consider himself in a progress towards that happy state, to which Christianity is leading its true disciples. Inquire what state we are pursuing. Are we the servants of that great Lord, who has so few on earth, and who ought to have all?

Still, there have been many but partially persuaded. If we could see into the state of their minds—what striking thoughts come; but, the next moment, vanity succeeds, and takes all away! Men, in trying circumstances—in sickness, on the death of relations, &c., sometimes feel very powerful impressions of religion, have found an insufficiency in the thing they loved, and were pursuing. Religion—that is the great, the only thing! When disappointed in worldly hopes, some have thought for a moment, I will turn to religion;

but they never will turn effectually, till God changes the heart. It is very melancholy to see men go back again; have recourse to what has again and again disappointed them, and this too, when the world tells the same thing that religion does. What does religion say about the world? That it is all vanity and vexation of spirit. Does not the world say the same? Can the lovers of pleasure come forward, and say they are happy? In short, whatever religion teaches concerning the world, the world says the same thing.

How many griefs of conscience occur to men that idolize the world! There would be some ground of hesitation, if the testimony of divine Revelation differed from that of the world. If the world should say, "My ways are ways of pleasantness, and my paths are peace," then you would have to settle the fact. But since all make the same assertion, you may derive additional proofs of the excellence and truth of religion. The result of all experience makes it more strange, that men can accept as a God, what they have found out to be a devil; forget the reality, to embrace a vain shadow. It is a very sad thing to reflect, that there is a more mighty influence than God's. How it is so, we have only to examine the human mind. There is a strange schism in the soul—that the judgment can be so completely detached from the active powers, as if a man were governed by one sense contrary to the evidence of another; as if a man should be influenced by sweet music, and drawn along a path to a place where he sees death before him. What infinite madness would that be! but *such* is the state of *man*. There is the judgment—the power that sees; but his other powers control and persuade him directly contrary to the judging power. The wise

man says, "In vain is the net spread in the sight of any bird;" but not so with respect to the human mind. There shall be no concealment—clear, manifest evil, and yet there is a power to influence the passions when clear light shines upon the judgment. This shows the necessity of a power, pure and irresistible, which shall not conform to human reason, but comes with a force directly divine. Nothing is more clear, than that the passions may persuade against conviction. This proves the lost condition of intelligent beings on this earth. But then, what cause have we to intreat the Divine Power for ourselves, and our fellow-mortals, that this mighty power may come upon us all! It might have been enough to be almost Christians, if Christ had only *almost* effected the atonement—*almost* opened the gates of heaven: then such a state of mind would have corresponded with the imperfect work of the great Leader of Christianity.

But shall we leave this to the

casualties of futurity? Can you make up your minds to this state? Can you sink into any kind or condition of tranquillity, when ruin, irretrievable, will surely follow? It should impel you to a throne of mercy. It is quite time to intreat God to break the fascination: to perform a miracle of grace. And it is necessary that those who endeavour to persuade others, should have recourse to infinite power. It is a very gratifying thing, to think that we have so many assurances of mercy; that God is ready to bestow his Holy Spirit, to operate upon our own minds, and, in a certain extent, to attend all our endeavours.—*This* must mingle with all our exertions. We shall surely find, in all our efforts, some interference of a superior power. This is high consolation—a most animating consideration. Let us intreat God to give that influence to us to attend our efforts, and to make the voice of truth more powerful than it has ever been, since the times of the Apostles and of Jesus Christ.

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## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

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### MODERN MIRACLES.

(To the Editors.)

It is well known to most persons, that the Church of Rome professes never to have lost those extraordinary gifts which distinguished the apostolic age; but that, in some parts of Christendom, miracles are said to be wrought, by persons belonging to that community, even in the present day. This is avowed in the fullest manner, in a late work published by Dr. Milner, Roman Catholic Bishop of the Midland District, who says, that "in those processes which are continually going on at the Apostolical see, for the canonization of new saints, fresh miracles, of recent date, continue to be proved with the highest degree of evidence, as he can testify from

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having perused on the spot the official printed account of some of them." But, though few persons may be wholly ignorant of these pretensions, it is not, perhaps, so generally known to what an extent this species of delusion is practised at the present time, and in our own country. It may not, therefore, be altogether uninteresting to many of your readers to be informed, that miracles, in abundance, are frequently appearing at no great distance from themselves. We have it upon the authority of the same right reverend prelate, that the supernatural powers of St. Winifred's well, in North Wales, have by no means ceased, but that miracles actually continue to be performed there, or by means of *mass* brought from that sacred fountain, instances

of which he details at considerable length. It is also stated in the same publication, that the *hand* of a Roman Catholic martyr is preserved in Lancashire, by which various miraculous cures are effected. Of these, it is reasonable to suppose, the most extraordinary would be selected by the Bishop for publication; and, consequently, the following relation, given in his own words, may perhaps not unfairly be considered as the *chef d'œuvre* of these miracles of *mortmain*.

"The following facts (says the Bishop) are respectively attested, but at much greater length, by the Rev. Thomas Sadler, of Tralford, near Manchester, and the Rev. J. Crathorne,\* of Garswood, near Wigan.—Joseph Lamb, of Eccles, near Manchester, now twenty-eight years of age, on the 12th of August, 1814, fell from a hay-rick, four yards and a half high, by which accident it was conceived the spine of his back was broken. Certain it is that he could neither walk nor stand without crutches, down to the 2d of October, and that he described himself as feeling the most exquisite pain in his back. On that day, having prevailed with much difficulty upon his father, who was then a Protestant, to take him in a cart with his wife and two friends, Thomas Cutler and Elizabeth

Dooley, to Garswood, near Wigan, where the hand of F. Arrowsmith, one of the Catholic priests who suffered death at Lancaster for the exercise of his religion in the reign of Charles I. is preserved, and has caused wonderful cures, he got himself conveyed to the altar rails of the chapel, and there to be signed, on his back, with the sign of the cross by that hand; when feeling a *particular sensation and total change in himself*, as he expressed it, he exclaimed to his wife, "*Mary, I can walk;*" this he did without any help whatever, walking first into an adjoining room, and thence to the cart which conveyed him home. With his debility his pains also left him, and his back has continued well ever since. The Rev. Mr. Sadler's letter to me is dated August 6th, 1817."—*Milner's End of Controversy*, Part III. p. 106.

It is quite unnecessary, I presume, to point out the lame parts of this singular and simple story. Probably the judicious reader will think that the most miraculous thing connected with it is, that Dr. Milner, who is certainly a person of learning and intelligence, could bring himself to publish such a very defective narration. It will not escape the observation of a person of the least acuteness, that this pretended miracle is of such a nature that it must be received (if received at all) entirely on the testimony of the person upon whom it is supposed to have been performed, since no material part of it was directly evident to the senses of others, although to be so is an indispensable property of a real miracle. In other words, instead of excluding every circumstance from which deception could possibly arise, (as any thing produced as a miracle certainly ought to do,) it has not a circumstance connected with it which will not admit of deception. From first to last, it requires an implicit reliance upon the feelings,

\* This clergyman, who was the person by whom the *holy hand* (as it is generally called) has been hitherto used for miraculous purposes, was drowned, a few weeks ago, at Southport, in Lancashire. He had accompanied several other gentlemen out to sea, on a fishing excursion. The party were seen from another vessel, apparently on their return, but they never arrived. It is supposed that the boat was upset by a sudden squall, but no one escaped to give the particulars of the fatal accident. By diligent search the bodies of the sufferers, as well as the boat, were all found in the course of a week or two. Mr. Crathorne was chaplain to Sir William Gerrard, Bart. of Garswood, whose brother, Colonel Gerrard, was among the persons lost on this lamentable occasion.

imagination, and veracity of the person who was the subject of it. No one can receive it, therefore, who is not prepared to admit, as a postulatam, the *infallibility* of this individual member of the Church of Rome, as well as that of his Holiness. Nor is it unworthy of notice that the *father*, in this case, who was importuned by his son to accompany him to the scene of his miraculous cure, *was then a Protestant*; and perhaps it may not be unlawful to suspect that his probable conversion (which it appears has since actually taken place) might not be contemplated as a matter of perfect indifference. It is not stated for what purpose the other two friends took this long journey, nor whether their conversion was a consequence of the miracle. To be sure, it was no very surprising thing, at least, that a person who could already walk or stand *with* crutches, should, under some powerful impulse, travel from one room to another *without* them. The power of imagination has often been found equal to greater feats than this; so that, were the perfect integrity of all parties in this case fully admitted, still very feeble advances would be made towards such proof of a miracle as in these matters is very properly required.

It was some time ago that I first read these passages in Dr. M.'s work, and I was then far from thinking them worthy of public attention. But a recent and very transient visit into that part of the country where Arrowsmith's hand is supposed to work its wonders, has altered my views of the matter very considerably. This relic, I found, is a powerful instrument, among the ignorant and credulous, in producing conversions to popery, whatever may be thought of its supernatural agency and operations. It strikes me, therefore, that it is the duty of Protestants to be on the alert to counteract, by every

lawful means, the influence of these "lying wonders." It has been proved, of late, that in opposing the errors of popery there is no want of zeal and ability among intelligent Protestants in Lancashire; and I trust such of them as have most convenient opportunities will keep an eye upon the prodigies said to be wrought by this dead man's hand. It is to be hoped that such persons will not think this matter beneath their notice. That it is so, considered in itself, is unquestionable; but the degree of attention due to such things is generally to be estimated from the effect which they produce among the uninformed part of mankind, rather than from their own intrinsic importance.

It may, indeed, be expected that, in the present enlightened age, pretended miracles cannot be exhibited without being frequently liable to exposure; and, on this account, popery has generally been found more modest, in countries where protestantism has prevailed, than to expose this part of her system to much observation. This inconvenience has, doubtless, been sometimes felt in those parts of our own country where these legends are promulgated. I heard, for instance, in the course of my late excursion, of a person who had been at considerable pains to inquire into the particulars of several supposed cures; but, as might have been anticipated, he had met with nothing but what, when properly sifted, was quite unsatisfactory, though he engaged in the investigation with an impression in favour of their reality. I was informed also of a worthy female, not altogether unknown to me, who had applied to Arrowsmith's hand for deliverance from a cancer in the breast. For a short time the desired relief was supposed to have been obtained; but painful experience has now led to the acknowledgment that the dreadful

malady is by no means eradicated. The doctrine of the Romish church upon this point is however framed with a cautious reference to failures of this description. Even Dr. M. does not previously vouch for the efficacy of either the holy well or the holy hand in any given instance, but expressly cautions us against supposing that such a notion is entertained. The matter is left more at large, and no benefit to the diseased is certified, until it is supposed actually to appear, which is, in truth, quite early enough.

It is well known, however it may be disguised, that, notwithstanding all the boasted unity of the Church of Rome, there is a schism among her adherents in the United Kingdom, so violent that the two parties look upon each other with little more charity than upon heretics of other communities. Dr. M. is at the head of a party who are determined, *maugre* all opposition, contempt and reproach, to hold forth popery in what I cannot but consider her genuine colours, and to compromise nothing of her wonder-working powers, her fierce and exclusive spirit, and her reverence for created beings, animate and inanimate, dead and alive. This is as it should be; and the honour due to openness and consistency certainly belongs to the Doctor and his class of Papists. The other party are more fastidious. Devoted to the charms of refined literature, the antiquity and pomp of popery assume among them the guise of an elegant mythology, while the grosser parts of the system are thrown into the shade, if not altogether discarded. It is a matter of some curiosity to learn, if possible, in what light the cures wrought by Arrowsmith's hand and St. Winifred's moss are viewed by these more rational disciples of the Romish hierarchy. I am not aware, however, that any of them

has explicitly declared his sentiments upon the subject. With some kindred points, several of them have used a freedom which has brought down upon their heads the vengeance of Dr. M. In a history of England lately published, one of these learned latitudinarians has not given to the saints of the Roman Calendar their appropriate ecclesiastical titles, which omission has greatly offended the Bishop. Whether this apparent neglect has arisen from want of due reverence for the saints themselves, or from more than due regard to that classic elegance of style with which the work is executed, I am, of course, unable to determine. Another wayward son of the holy church has indulged himself in a sneer at the feats of Saint Thomas à Becket, in whose career he could discover nothing worthy of the sacred cause of truth and religion. Now it really would be candid if these literati would come boldly forward, and either give the sanction of their respectable names to the Bishop's miracles, or disabuse the public by avowing their incredulity in reference to them. But probably, in the heat of my zeal for candour, I have encroached upon matters of prudence and policy, civil and ecclesiastical, with which I do not myself happen to be entangled. I therefore remain, for the present, yours most truly,

ANTIDOLUS.

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OBSERVATIONS ON THE OPINIONS EXPRESSED BY THE CORONER AT A LATE INQUEST.

TRUTH, even when it assumes its sternest aspect, is more lovely; when it excites the greatest alarm, and occasions the acutest pain; is more beneficial than error in its most pleasing forms and when uttering its most soothing tale. It is far better (if we may use an expression which was very common

with the divines of a former age), to be shaken over the mouth of hell by the truth, than to be raised by error to the enjoyment of a fool's paradise, and a *fool's paradise* is all that it has to bestow. At least, this must be the case in a state of probation, when men are to be enlightened, and warned, and purified, and saved by the *truth*; and where *error* is the veil by which vice covers her deformity, and, in many cases, causes herself to be mistaken for virtue; the darkness by which she conceals the fatal termination of the path in which she leads her deluded votaries; the mask in which the great destroyer appears as an angel of light, and effects his diabolical purposes. Could the innocence of error be established at the tribunal of reason; the innocence of superstition, the innocence of vice in many cases, at least, and in several of her grossest forms, the innocence of rebellion against God, would be established likewise, for all these could urge error as their plea. Firmly believing these statements, I would beg leave to maintain, through the medium of your Magazine, an unpleasant truth, in opposition to what I own to be a consolatory error. I was surprised to meet with the following sentiment uttered by the Coroner who presided at the investigation which was caused by the melancholy death of the late (Lord Castlereagh) Marquis of Londonderry. "The Coroner," according to the newspaper reports, "trusted that the Jury would pay some attention to his humble opinion, which was, that no man could be in his proper senses at the time he committed so rash an act as self-murder. This opinion was in consonance with every moral sentiment, and with the information which the wisest of men had given to the world. The Bible declares that a man cleaves to nothing so strongly as to his own

life. He therefore viewed it as an axiom, an abstract principle, that a man must necessarily be out of his mind at the moment of destroying himself." It is not my intention to express any opinion whatever, respecting the sanity of the unhappy nobleman, or to question the correctness of the verdict given by the Jury, but the sentiment of the Coroner, it appears to me, is entirely, and demonstrably erroneous.

The only argument adduced by that gentleman in support of his opinion, and the only one which I ever heard adduced for it, may be expressed in the following words; "suicide is so shocking and unnatural, so contrary to all the feelings of the human breast, and especially to the principle of self-preservation, implanted in the heart by the great Creator, that no man who is perfectly sane can destroy himself." But if this reasoning would prove any thing, it would prove too much. It is well known that in many cases, parental, and in some filial affection, is more powerful than the principle of self-preservation, and all the feelings of self-love. How many parents have sacrificed their lives for their children? how many have been prepared to do it had the sacrifice been demanded of them? How many fathers, and mothers, and sons, and daughters are there, who, if they were forced to do either the one or the other, would sooner plunge a dagger into their own breasts, than into the breast of a child or a parent? All the feelings and principles of their heart recoil with greater abhorrence from the one act than from the other. And yet, alas! how often have fathers imbrued their hands in the blood of their children! have mothers murdered their smiling or weeping infants, when appealing to their tenderest affections in the most pathetic way that nature itself has dictated!

How many children have murdered their aged parents, and thus, in the most awful way that human depravity or the prince of darkness himself could devise, have brought down their grey hairs with sorrow to the grave! And were these parents, these children, all insane? Are all the laws of men which have adjudged death as the punishment of these crimes, unjust? Are the laws of God, which an inspired apostle informs us were made for "murderers of fathers and murderers of mothers," founded on a mistake respecting human nature? The very same reasoning which is adduced to prove that he who commits suicide is necessarily insane, would prove, if it were valid, that murderers in general, especially that murderers of parents or children, are insane likewise; nay, it might with success be extended to some other abominable transgressors, whose crimes shock every principle of nature, and every feeling of the human heart.

Powerful as the love of existence and the principle of self-preservation are, facts prove that they may be overcome by an influence much weaker than that which may operate on the mind of the self-murderer, when rationality is not destroyed. They are overcome, in numerous instances, by a passion for spirituous liquors, or by the love of glory. The drunkard will persevere when he knows that the intoxicating draught is little less dangerous to him than poison would be. The soldier will march to the breach when death is certain. Indeed, so unaccountable, so awful are the stupidity and folly of men, that they will venture and throw away their lives for mere trifles. Who that recollects with how much composure the Japanese will rip open their own bellies, in what numbers the Hindoos will throw themselves before the wheels of Juggernaut's car, can

believe that insanity is necessary to account for self-murder?

Again, the case of these persons who have deliberately formed, for many years kept, and at last executed, the design of committing suicide in certain circumstances, prove that the self-murderer may be perfectly sane. Hannibal, it is well known, had formed a determination that, rather than be taken by the Romans, he would destroy himself. In consequence of this, he for many years always carried with him a quantity of mortal poison, which he at last drank, when he had no prospect of escaping from the Roman Legates. If a man may, then, when possessing the full use of his rational powers, form, and for many years keep the resolution to destroy himself, why should it be thought impossible, that he should, when perfectly sane, put it in execution? Was Hannibal insane when he formed the purpose which has just been mentioned, and during all the years which he kept it? insane amidst all the plans which he devised, the stratagems which he employed, the victories which he gained? or was he seized by insanity just at the moment when he found it necessary to execute the plan which he had long before formed, and to which he had adhered for many years? And it is well known, that the one which I have adduced is, by no means, a solitary instance.

There have been persons of ability and learning, who, when perfectly sane, have pleaded and written in justification of suicide; have endeavoured to prove that men have a right to take away their own life, whenever it becomes a burden to them. This is more than any one, as far as I know, has done in favour of murder, and some other crimes. Indeed it must be owned, that the latter is more incapable of any thing like a defence than the for-

mer. When, therefore, it is certain, that men do commit crimes which even sophistry itself dares not attempt to defend — why should they be thought incapable of committing those which it has dared to justify in the face of the world? It seems that if suicide is more shocking to the feelings than murder is, (which it has already been shown is not always the case,) the latter is the more shocking to reason. Why should insanity then be thought necessary to account for the one, and not for the other? It is easy to conceive that even when the reason is not impaired, the feelings may be brought into such a state of wretchedness as to offer no resistance to the dreadful act; nay, as to hurry on to its commission. Human nature is so depraved, that when temptations present themselves, and the guardian care of Omnipotence is withdrawn, men will commit any crimes which are within the compass of either their bodily or mental ability.

It may further be observed, that all the actions of many who have put an end to their own existence, indicated, up to the very hour in which they committed the fatal act, perfect rationality. And, in several cases, the perturbation of mind which they must necessarily have felt when contemplating the horrid deed on which they had resolved, would well account for many parts of their conduct, which have been thought to indicate insanity. It is not wonderful that they should be absent, gloomy, or even incoherent. I should not have troubled you with these remarks, had I not found that the opinion which I have opposed is far from being uncommon, and had I not been convinced that erroneous ideas respecting suicide, may, in many cases, have a very injurious influence. Indeed every thing which has a tendency to enable men to contemplate self-murder

without horror, must be detrimental. None can tell what effect a single idea, a solitary habitual feeling, may have in the hour of temptation; nor can any say how soon he may be placed in circumstances in which clear, determinate sentiments respecting the subject of this essay, may essentially qualify him to perform a painful but necessary duty. VOLENS.

PAINE AND CARLILE.

(To the Editors.)

Gentlemen,

A FEW weeks since, passing near Newgate Street, I saw a considerable number of individuals assembled in front of a shop on the entablature of which was inscribed the well known name of Carlyle. Papers of large dimension were exhibited in the window, offering for sale works injurious to religion, morals, and decency. Passing more recently in that direction, I no longer witnessed the same manifestation of public curiosity; the name of Carlyle, having lost its novelty, had lost its attraction, and the few who paused to cast a listless eye on the advertisements of profanity and impurity, speedily resumed their progress without entering to purchase. Of the injurious effects likely to be produced by this pertinacious dealer in heathenism and impiety, I would not for a moment speak lightly; they are too real for contempt, too awful for jesting; they claim the deepest abhorrence, the most firm and persevering opposition. But I must be permitted to doubt whether the system of counteraction has been wisely chosen. A desperate and reckless man will always be able to find tools of his own cast. In the vast circuit of a metropolis like ours there will always be found dens and styces whence will issue the pernicious and the foul,

ready for any deed of mischief, when food and clothes are offered as the bribe. The miserable are not fastidious; the starving will plunge the knife or pull the trigger when life stands between them and bread; and in times like these, when wretchedness, tantalized and maddened by surrounding plenty, increases in all directions, it is no cause for wonder that there are to be found men who will hazard all in time and eternity, when present maintenance is the alternative. Hence, as it appears to me, the radical error in the attempts made to put down the evil. To assail these beings by prosecution was giving battle to a hydra. As fast as one head was lopped away, another bourgeoned in its place; the Vanderplews, the Wrights, and the men 'without a name,' succeeded each other in the perilous post, till victory itself became defeat. Their necessities gave them audacity; their prosecutions brought them what they wanted, notoriety. Had they been neglected from the outset, they would have crawled on for a while in reptile insignificance, and by this time would have been extinct.

I am far from imputing blame to the prosecutors. I have, indeed, no particular predilection for prosecuting associations, but I say again that I feel no disposition to censure the prosecutors in this case. It was galling to see insolent impiety flaunting in our streets at noon-day, and flinging its temptations in the path of those who had not firmness enough to trample on them as they deserved. It was beyond all common endurance to witness the contemptuous defiance which were given to law and morals by needy and unprincipled adventurers,—but what was to be gained in the contest? The men were penniless, they had nothing to lose—and to battle with

such has always been an endless and hopeless strife.*

But these observations, which have, I know not how, extended to a length which must curtail the remainder of my communication, were originally designed as a brief opening to a larger exposition of circumstances which are, to my mind, fraught with consolatory and animating suggestions. Carlyle is the ape of Paine; a miserable sectarian of a more miserable, because more enlightened heresiarch. Carlyle is imbecile enough to be sincere in his enthusiasm; Paine was too shrewd a man to be the dupe of his own impostures. The author of the "Age of Reason" started on his public career as a political writer; and there was a power and acuteness in his mind and style which qualified him for doing good service to the party that he embraced. His "Common Sense" aided materially the cause of American emancipation, and his "Rights of Man" have been the magazine to which politicians of a certain school have resorted for their stores of argumentative militancy. I meddle not with the justness of the sentiments, I state the facts only as illustrative of the eminence and importance of the intellectual character which could give so strong an impulse to the public mind. At length, intoxicated with success and inflated with vanity, he adventured on a

* Nothing of this is meant to impugn the expediency of keeping the law in constant activity against those violations of decorum which are obtruded on every side. These are nuisances which demand continual abatement, and I regret that a recent failure has given them a temporary impunity. On what grounds the jury could acquit, I find myself at a loss to guess, for they had before them detestable licentiousness, infamous indecency, and a price purposely adjusted to the pockets of the young and those of circumscribed means!

different warfare. He had shaken human governments, and he resolved to try if his artillery would not be equally efficacious against the ascendancy of the Gospel: he had reasoned, whether justly or no is not the question, but ably and influentially, against the received principles of national and municipal rule, and he turned from this meaner quarry to annihilate the reverence and homage paid by Christendom to God's administration. His aim was to revolutionize the whole world of politics and religion; Revelation was in his way, and he raised his arm to smite it to the dust. What was the result?—shame and irretrievable discomfiture. Paine from that hour sunk, never to rise; he had arrayed against him the wise and the good, the prudent and the timid; he had unwittingly appealed to the better feeling, the calm conviction, the settled veneration of the sounder portion of society, and it rose as one man in vindication of its eternal hopes. He became an outcast from the social world, and his name has become a bye-word of shame and loathing.

Leigh Hunt, a man of fine fancy and active mind, of elegant manners and fascinating conversation, lent his powers to the support of a popular newspaper which once stood high in estimation, and might have continued so to do, but for the perpetual and tiresome intrusion of sneers and reproaches levelled against evangelical piety. He is now, we believe, a waif, wandering and dependent — he who might have ranked among the ornaments of his country, in fair and honest fame, had he but added to his excellent qualities of mind, the nobler distinction of the sanctified heart.

Carile—but of this individual and his associates, the dregs and

lees of an unhappy caste, I cannot bring myself to speak farther, after adverting to men, who, whatever their delinquencies might be, had at least talent to make their opinions plausible. I shall then at once point to the moral of all this—that whatever there may be of genius or of power in composition or in sentiment, whenever it enters into alliance with enmity to the Cross of Christ, it embraces a withering curse;—it falls under a moral and social ban. There seems to be something in the constitution of society that rejects and casts it forth; it has sinned against the general consciousness of right, and it must pay the heavy penalty.

Even Voltaire and his infidel school, with all their power and influence of genius and science, durst not openly encounter this fine feeling. They skulked about with masks and cloaks, daggers and dark lanterns; they affected amity that they might stab securely; and the severest blow which the *vieux malade de Ferney* ever received was when the Abbé Guenée, in his inimitable 'letters of certain Portuguese Jews,' assailed Voltaire with his own weapons, and in the happiest vein of irony and sarcasm, stripped off his specious disguise, and exposed his real character.

Thus, Sir, I hope I have made good my intimation that in all these occurrences, however disastrous they may be in their partial effects, there is a working-out of good which shews the special watchfulness of the Great Ruler and Guardian of the Christian Church. Infinitely greater is he that is for us, than the greatest of those who assault our Faith and Hope. Though the powers of darkness are against us, God himself is on our side.

CHRISTIANUS.

THE ECONOMY OF PLEASURE
AND PIETY.

(To the Editors.)

Gentlemen,

THIS is surely the age of institutions! Benevolence and zeal, with united excitement, have contributed to their formation; and that they may not fail of obtaining requisite support amidst the conflict of urgent pretensions on public favour, the most acute ingenuity is exercised on the behalf of some of these institutions, to invite attention, and to procure subscriptions.

I have for some time past been amused with the inventions, which have been emulously practised to give public notoriety to these institutions; and also with the means and measures which have been devised and promulgated to assist and uphold them.

I cannot, Sirs, go into the streets, without being *faced* with advertisements on every wall, on paper of various colours, and with types of different shapes, stating, that on such a day—such an anniversary will be held—such a society will meet; and such a school will be indulged with a walk and refreshments at a tea garden. If I should miss any of these notices, on account of their being mixed with the multifarious advertisements of every other kind, which are pasted on the walls, I have no doubt of being furnished with them, by separate papers slipped into my hand, or exhibited in the shop window of my grocer or cheesemonger.

Be assured, Gentlemen, that I mean no disrespect, and insinuate no injurious reflection against any institution, or against the ingenious methods, I have referred to, of soliciting attention and support. I, certainly, at times, feel a little mortification and annoyance from certain adjuncts, which are connected with the meetings to be held, and with the religious services to be engaged in; because,

I humbly conceive, that a *public dinner* at an inn or a tavern, though it be only at three shillings *per head*, is not likely to do the *heart* any good; but rather to introduce a mixture of religious services, of worldly conformity, and of hazardous gratification, too well calculated to injure the Christian cause, and to deteriorate the Christian character.

There were some of old who compassed sea and land to gain proselytes! and the ingenuity and zeal of the present age have lately had recourse to experiments of similar extent; perhaps excited thereto by the rare invention and increased use of steam boats! These, Gentlemen, offer such temptations to *aquatic excursions*, such opportunities of sailing down the Thames to the Nore, and up the Medway,—and of landing at Sheerness,—and of returning to London—all in one day;—that it is no wonder these very novel and social means of gratifying personal curiosity and social feeling, have been eagerly seized on, and made subservient to the pecuniary benefit of various societies and schools.

Only consider, Gentlemen, the excitements that are concentrated in such a voyage! 1st. Those of an ordinary kind. There is a large company, in high spirits at being loosed from the trammels of business; greatly gratified while on the deck of the vessel, with the novelties of their situation, and the pleasantness of their prospects:—and when retired to the cabin, plentifully supplied with food to strengthen, and wine to cheer the heart.—Again, Those who planned the excursion, and invited to the participation of it, have not only given it a sort of *religious* designation and character, but have also provided Ministers of known popularity to support these pretensions, by their presence and services. 2d. As to what may be deemed extraordinary excitements. Public

curiosity is prompted, and expectation raised, by notices, that not merely sermons will be preached, and addresses given; but that a discourse will be delivered at the identical spot, called the Nore; at which place, a vessel is stationed to direct the mariner how to avoid those sands and shoals which render navigation dangerous. It may be presumed, Sirs, that the meaning of this is, to produce a cautionary sermon, and corresponding instruction, regarding those dangers to which religious professors are liable, who make too free with the "course of the world," by a conformity with its spirit, its customs, and its enjoyments; and are thus likely to make "shipwreck of faith, and of a good conscience."

And as if even all this were not enough for religious liberality to offer, on these popular occasions of excitement and enjoyment,—in addition to the aforesaid sermon, a dissertation on the mutiny among the seamen, at the Nore, in 1797, with an account of the famous Admiral Parker, who acted such a conspicuous part therein—is proposed to be given, as a conclusion to the mental bill of fare, for the day! Surely, this is giving full measure, pressed down and running over;—is a mixture of services wonderfully adapted to enlighten and edify the company and congregation, who, from St. James's to Ratcliffe-highway, have associated to partake of it; and affords a good opportunity to warn them against the Admiral Parkers amongst the professors of religion, who, upon frequently occurring occasions, are very apt to stir up mutiny in churches.

God is a Spirit—and must be worshipped in spirit and in truth—in the beauty of holiness; with an earnest desire to glorify Him; with preparedness of heart; with reverence of soul; with an impressive sense of the Divine presence, and with fervency of desire for

the Divine blessing! "Who is sufficient for these things?"—even at the most appropriate seasons;—on the most solemn occasions, and in the most favourable circumstances—must be the feeling and the sentiment of every pious and reflecting Christian. And this most interesting and important consideration I earnestly recommend to every one, who is disposed to connect devotional services with an aquatic excursion in a steam boat. Your's,

LAICUS.

London, 7th Sept. 1822.

BIBLICAL CRITICISM.

GENTLEMEN,—In answer to the query proposed by M. in your Magazine for August, I would remark that the law did not forbid all conversation with the diseased person, but only dwelling with them; Leviticus xiii. 46. I would also observe, that the nation was sunk in idolatry, and had left the holy law that was given to their fathers to follow after the polluted ways of the heathen; and as the kings of the house of Israel sometimes performed the priest's office in sacrificing, so they might also personally, or by deputy, take upon themselves to examine the lepers: when therefore Gehazi offered himself, the king took the opportunity to converse with him, after he had told him his case, and who he was, upon the other miracles that his master had wrought in the name of the Lord: moved no doubt so to do by the particular providence of God, that the Shunamite woman, the friend of Elisha, should have her house and lands restored to her again. The learned Dr. Gill supposes that the conversation between Joram and Gehazi, happened while the latter was the Prophet's servant, consequently before Naaman's cure, immediately after the seven year's famine, just before the siege of Samaria.

JONKI.

POETRY.

ASPIRATIONS IN BEHALF OF THE YOUNG.

GREAT Lord of air, and earth, and seas,
Thou by whom every good is giv'n,
Whose wond'rous works and wond'rous
ways

Are seen on earth and sung in heav'n,
To thee our hearts in pray'r we raise,
We seek the blessings of thy grace.

'Tis thou and thou alone canst keep
The feet of youth from paths of death,
Canst make them lambs amongst thy
sheep,

And in thy praise employ their breath;
To thee our hearts we therefore raise,
We seek the blessings of thy grace.

Their childhood, Lord, preserve from sin,
Their youth from vice and folly save,
Their manhood guide by truth divine,
And give old age a peaceful grave;
To thee for this our hearts we raise,
We seek the blessings of thy grace.

That our requests are great we own,
But, Lord, our plea is also great;
'Tis he who did for sin atone,
And lives our cause to advocate;
Through him to thee our hearts we raise,
And seek the blessings of thy grace.

While in this world of toil and strife
Our offspring spend their fleeting life,
Great God of providence and grace!
Be thou their constant hiding place.

In all its sorrows, all its cares,
Its changes, perils, and its snares,
By thy great pow'r defend them, Lord,
Guide them by thine unerring word.

By thy good Spirit and rich grace
Incline their hearts to love and peace;
'Midst all life's terrors and alarms
Be this their temper, these their arms.

Be all their few frail years or days
Employ'd in works of love and praise,
And be their last day, Lord, their beat,
An entrance to eternal rest.

Dark and benighted is our mind
In childhood and in youth,
To folly and to sin inclin'd
Oppos'd to grace and truth.

Thy Gospel, Lord, is heav'nly light,
Its kind and cheering rays
Dispel the gloom of nature's night,
And brighten all our days.

Spirit of wisdom and of grace,
Our efforts deign to bless,
And guide our offspring in the ways
Of peace and righteousness.

Early be it their great concern
Christ and his cross to know,
Their feet, their eyes, their hearts to turn
From paths of sin and woe.

Thus shall their morn of life be blest
With peace and joy divine,
Thus shall they, with bright hopes of rest,
Their dying breath resign.

HYMN.

We lift our eyes, O God, to thee!
And seek thee on thy throne;
There dost thou dwell eternally,
—The high, the holy One.

But how, with sin-pervaded frame,
Shall we, the vile, the weak,
Make mention of thy spotless name,
Thine awful glories speak!

How from the depths of shame and sin
Can tainted offerings rise,
And to thy purity divine,
Bring grateful sacrifice.

Shall we then yield to hopeless grief,
O'erwhelmed by deep despair;
Is there not full and free relief
Promised to contrite prayer?

Yes, when the heart-struck sinner learns
To plead a Saviour's name,
His kindled Spirit in him burns
With high devotion's flame.

With tearful eye when penitence
Has looked to Him who died,
When Faith, triumphant over sense,
Has hailed Him glorified.

Then to Jehovah's throne of grace
Our offerings may we bring;
Then our high anthems may we raise
To heaven's eternal King.

REVIEW OF BOOKS.

The Life of John Goodwin, A. M.; some time Fellow of Queen's College, Cambridge, and Vicar of St. Stephen's, Coleman Street, London. Comprising an Account of his Opinions, and of the Controversies in which he was engaged in Defence of Religious Liberty and general Redemption, &c. By Thomas Jackson.—London: 8vo. 1822. pp. 459. 10s. 6d.

JOHN GOODWIN was one of the most extraordinary men of a very extraordinary period. Among a host of individuals, distinguished for their theological attainments and polemical acuteness, he occupied a front rank; and amidst the noise and uproar of political debate and revolution, his voice was louder and more distinct than most of his fellows. Unfortunately his name has come down to posterity as that of a violent defender of Arminianism, and an inveterate enemy to the unfortunate Charles, rather than as an enlightened friend of liberty and a patient sufferer in the Christian cause. We are much pleased, therefore, with this attempt to rescue his name from oblivion and unmerited reproach. Much labour must have been bestowed in bringing together the materials which are collected in this volume. Many curious facts are detailed, and in several respects Mr. Jackson succeeds in defending and vindicating his hero. The work is certainly creditable to the talents and information of the author. We bear this testimony cheerfully, though, as will soon appear, we differ very widely from him on various important passages of the work before us.

Mr. Goodwin was born somewhere in Norfolk, in 1598. He

received his education at Cambridge, where he took his degree of M. A. and was elected a Fellow of Queen's College, November 10, 1617. After his removal from the University he preached occasionally in different places for some years, and at length, in 1632, was chosen Vicar of Coleman Street, by the parishioners.

"When Mr. Goodwin commenced his career of ministerial labour, examples of clerical delinquency abounded on every side. Not a few of those who held livings in the church never attempted to preach, were scandalously immoral in their lives, and destitute of every qualification for their office, except that of ability to read. Of those who had learning and talents, some employed their strength in the support of ceremonial observances, which, to say the least, are not essential to true religion; and others, in contending for the simplicity of Christian ordinances, manifested as much zeal against the use of the ring in marriage, the sign of the cross in baptism, and other things of a similar description, as if they were actually defending the most important doctrines of revelation, or guarding the church against the sin 'which hath never forgiveness.' Comparatively few seemed so to enter into the spirit of their work, as to employ their time and energies in one laborious and prayerful effort to turn men from darkness unto light, and from the power of Satan unto God."—p. 3.

In the statements of this paragraph it is impossible for us to agree. It is a very unfortunate circumstance that the author of the life of a noted Puritan and Nonconformist should himself be neither. In consequence of this the memory of the entire class of persons to which Mr. Goodwin belonged is slurred and blotted throughout the work. The zeal of the Puritans against ceremonies was zeal for the rights of the Christian church, and for the authority of Christ. Misconstructions about such things were forced upon them by those who sought

to lord it over their consciences. The guilt lay not in the resistance but in the imposition; and the man who can speak of them as destitute of the spirit of their calling, and *not* distinguished by "their laborious and prayerful efforts to turn men from darkness to light," must be unacquainted with their history, or lamentably prejudiced against their cause. It is the latter evil which predominates in the mind of Mr. Jackson. Although a Wesleyan Methodist, and therefore a Dissenter in point of fact, and guilty of as "serious innovations" as any of the puritan ministers, he is evidently a churchman in his prejudices, and a tory in his politics. The life of a rigid dissenter and republican must unavoidably suffer in such hands.

The following specimens of the way in which the Puritans are treated, will illustrate the state of Mr. J.'s understanding upon this subject. He tells us in the preface, that "the zealous labours of the Puritan ministers were rendered ultimately abortive by being connected with revolutionary strife and insubordination." "Many of them," he says, "were pious and conscientious men, though of narrow and illiberal principles;" and "not unfrequently overstepped the boundaries of decorum, and expressed themselves in language highly insulting and inflammatory."—p. 11. "They were anxious to gain ecclesiastical dominion, and to introduce *the most serious innovations in the church*; and many of them, no doubt, were prompted by revenge occasioned by the wrongs they had previously suffered."—p. 25. According to Mr. J. "it is difficult to say whether they or the episcopal clergy were more deeply involved in blood guiltiness." Of course we do not wonder that he should warn the reader, not to expect from him "a defence of their pro-

ceedings, or a reconciliation of their principles and spirit, with the example of Jesus Christ and the precepts of his word." After using language no less condemnatory of the *cause*, than of the *spirit* of the Puritans, what can Mr. J. mean by the following passage?—"When British freedom had received a thousand wounds from the sacrilegious hands of guilty statesmen and divines, and was actually bleeding at every pore, anxious to perpetuate her existence, they (Goodwin and his co-adjutors) marshalled themselves around her lovely form, and presented their shields to her numerous and inveterate assailants."—p. 17. We love consistency, and we regret to see it perpetually violated by a class of writers who profess great regard to British liberty; and yet, when speaking of the men who suffered and died for its defence, are always either blaming that very line of conduct which issued in the triumph of liberty, or misrepresenting the motives of the men who were its unbought, unbending, and consistent champions.

"They execrate the tyranny that doom'd them to the flames,
But give the glorious sufferers little praise."

Mr. Goodwin supported the cause of the parliament with heart and hand. He preached and he wrote in defence of its measures. We can neither trace the progress of civil discord, nor give a detail of all that he did in connexion with it. The most obnoxious part of his conduct was his vindication of the High Court of Justice. This pamphlet, "The Obstructors of Justice; or a Defence of the Honourable Sentence passed upon the late King," nearly cost the author his life after the restoration. We wish Mr. J. had been more particular in his account of this production. He merely speaks of what he had advanced on the main

question being often plausible, but unworthy of his superior endowments. The following apology is certainly worthy of attention :—

"It is but justice to Mr. Goodwin to state, that in defending the army he was not influenced by any dislike of social order, or by any predilection for a republican government, as opposed to a limited monarchy. In the case of King Charles he was evidently misled by his passion for religious freedom. No man ever lived, who understood the rights of conscience better than he, or who was more tremblingly alive to their importance. All dominion over conscience he regarded as a usurpation of the Divine prerogative, and a wicked encroachment upon the most sacred rights of human nature. Whereas the King 'was careful' of episcopal 'Uniformity,' and the parliament had issued Ordinances in restraint of religious liberty sufficient to disgrace even a Spanish government, and to wound the obduracy of a Bonner. Had the King, therefore, been restored to the exercise of his regal functions, when the parliament voted his concessions to be a ground for a future settlement, the probability was, according to the opinion of Mr. Goodwin and others, that the Episcopalians or the Presbyterians, or perhaps both, would enjoy the countenance and protection of the State; and all other bodies of religious people, after a sacrifice of their property, and an exposure of their lives in the field, would be delivered up to the severities of prosecution. These not improbable anticipations doubtless made a strong impression upon Mr. Goodwin's mind, as well as the revenge which he knew to be meditated by the royal party. Under the impulse of those feelings, which such a situation of affairs was calculated to excite, he wrote his two pamphlets in vindication of the army. The political principles inculcated in these publications, as well as in those of his bold compeers, are dangerous and indefensible; they are nevertheless the errors of an ardent and generous mind, desirous, above every thing besides, of restoring to his species those rights which they had received from their Maker, but of which they had been wantonly deprived."—pp. 199, 200.

This paragraph naturally leads us to Mr. Jackson's statements on the subject of religious liberty. We very cordially agree with the liberal views of our author on this interesting question; and we are satisfied of the honourable claims of Goodwin to rank among the

most distinguished of the advocates for unrestricted and universal liberty of conscience. If he has not been noticed so prominently as some others, it is because his services have been less generally known. We think that Mr. J. might have done full justice to his friend, without arguing unfairly against other defenders of the same generous doctrine. He disputes the claims of the Independents to the right of having first taught the principles of religious freedom; and he is very angry that Dr. Owen should have been praised, as among the earliest of his countrymen, who thought and wrote so well on this subject. That Owen was "the first man in England who advocated, when his party was uppermost, the rights of conscience," has been established by evidence, which Mr. J. has not ventured to dispute. There is reason to fear, that Owen's having written against Goodwin's *Redemption Redeemed*, has led our author to detract from his merits in this matter, and to charge him with "*genuine fanaticism*." The world will certainly smile at this charge brought against Dr. Owen by a Wesleyan Methodist. We believe it to be quite unnecessary to offer any vindication of a man, whose character as a theologian, and a consistent friend of liberty, is far above any praise of ours, or any censure of Mr. Jackson's.

The discussions respecting the origin of the doctrine of religious liberty, which have taken place since the publication of Orme's *Memoirs of Owen*, have greatly amused us. The anxiety of various parties to disclaim the guilt of intolerance, or to fix it equally upon all sects; and the strong desire to get possession of some portion of the praise, which is due to the authors of this liberal sentiment, are proofs of the general prevalence of right thinking on this interesting subject, and that

persecution has at last become unpopular. We are happy to contemplate the results, whatever difference may prevail respecting the origin of the principle. We may be allowed, however, to observe, that the main position in Orme's work, that the fundamental and essential principles of Independency necessarily involve every thing that belongs to religious liberty, and are directly opposed to every species of persecution, has never been met by any opponent; and that after the effrontery with which certain scurrilous Presbyterians of the North, have laid claim to the merit of liberality and moderation for their party, we shall not be surprised at an attempt to prove, that religious liberty was born in the Inquisition, and that her claims were first advocated by the Doctors of the Sorbonne. Mr. J. tells us, that "the Independents have been the most loud and urgent in demanding their meed of praise for their services in this cause." He forgets, however, that the claims of the Independents have been mostly advocated by men who did not belong to their party, and that the fact in dispute has been spontaneously testified by adversaries, if not less virulent, yet certainly better informed than any of their modern revilers. Many such testimonies have long been before the world, and recent ones of a somewhat different character have come under our observation. In an article of the 71st No. of the Edinburgh Review, generally ascribed to Sir James M'Intosh, who is himself a host on any question relating to British history, speaking of the Memoirs of Owen, it is said, "In this very able volume, it is clearly proved, that the Independents were the *first teachers of religious liberty*," p. 229. "The History of the British Empire, from the accession of Charles I. to the Restoration," in 4 vols. 8vo. lately published

by George Brodie, Esq. Advocate—a work of very considerable talent and research—contains the following important passage on the subject. "The grand principle by which the Independents overpassed all other sects, was universal toleration to all denominations of Christians, whose religion was not conceived to be hostile to the peace of the state—a principle to which they were faithful in the height of power, as well as under persecution. In this, for which they were bitterly reviled by the Presbyterians, they set an example to Christendom; for, though a secret toleration to a certain extent, or rather a connivance at certain sects, had been allowed in the United Provinces, it was on far less liberal principles, and denounced by the clergy, as most sinful in the magistracy," vol. iii. p. 517. These testimonies we consider not less honourable to the writers who bear them, than to the body respecting which they are borne; and combined with those of Hume, Smith, Laing, and others, are sufficient to set the historical question, in regard to the origin of toleration, for ever at rest. On the part of Mr. Jackson, it is not quite in good taste to sneer at the Independents, for demanding praise on account of their services in the cause of religious liberty, as the hero of his work belonged to this body, and owed to its peculiar sentiments those very views, on which Mr. J. rests the largest portion of his right to the gratitude of posterity. Mr. J. says, "*It was natural for Mr. Goodwin, as the zealous friend of universal toleration to pass into the tents of Independency!*" This remark contains a compliment to Independency which we believe the worthy author had no intention of paying. We accept it, nevertheless; it was the unconscious homage of truth, and we quite agree with Mr. Jackson, that no-

thing is more natural than for the friends of universal toleration to become Independents. We know not to what other sect they can consistently attach themselves. We consider it equally a proof of the truth and excellency of the system, if the love of liberty lead to its adoption, or its adoption naturally produce the love of liberty. We conceive, however, that the latter was the case in regard to Goodwin, as well as in the case of the other writers on this subject at that period. He was an Independent before he wrote on the subject of toleration. This appears from Mr. Jackson's own statements, which makes it the more surprising, that the biographer should not have understood the progress of Mr. Goodwin's mind. While he tells us, that "in recommendation of this system of ecclesiastical polity, he employed both the pulpit and the press, and exemplified its principles during the remainder of his life"—he adds the following account of this system, from which our Independent readers will judge of Mr. J.'s knowledge of their institute, and others will judge of the wisdom, or rather folly, of a man of Mr. G.'s penetration adhering to so stupid a system.

"The Independent mode of church-government, though sanctioned by the practice, and defended by the talents of men of high respectability, is open to very serious objections, which must be felt by its most ardent admirers. It certainly has an unfriendly bearing upon the liberty of the pulpit, which it is of the utmost importance to preserve sacred and inviolate. When a minister is dependent upon a few opulent individuals, and is in fact at their disposal, he is under a strong and perpetual temptation, instead of following the conscientious convictions of his own mind, to accommodate his preaching to the taste of his benefactors. In such a state of things it should seem that the apostolical injunction, 'Obey them that have the rule over you, and submit yourselves,' were more applicable to the pastors of the church, than to the flocks committed to their

care. And that ministers will not appear in an enviable situation, when rendering an account to the great Shepherd and Bishop of souls, who shall have occasion to say, 'I would have done my duty, by declaring the *'whole counsel of God,'* and by exercising discipline upon offending individuals, but I was over-ruled by a majority of votes.'—This system appears also to be highly defective in cases of disagreement. When a spirit of faction happens to prevail in any church, as all foreign authority is disclaimed, there is no tribunal to which the contending parties can appeal: and hence, they are left to erect altar against altar, and to indulge themselves in all the bitterness of strife. 'In the Independent way,' says the great Baxter, 'I disliked the lamentable tendency to divisions and sub-divisions, and the nourishing of heresies and sects. But above all I disliked, that most of them made the people, by majority of votes, to be church-governors, in excommunications, absolutions, &c. which Christ hath made an act of office; and so they governed their governors and themselves: and their making a minister to be no minister to any but his own flock, and to act to others but as a private man.'—pp. 58, 59.

A lover of liberty adopting a system inimical to the most valuable of all the exercises of liberty, that of the pulpit! A man of high independence, becoming a sneaking, servile man-pleaser! A lover of peace and union, the adherent of a scheme of universal strife, and interminable division! Either Mr. Jackson has caricatured independency, or his favourite author must have been a very simpleton to adopt, and through life defend, such a system of folly and degradation. Mr. Goodwin was much better instructed in the kingdom of heaven than his biographer. He counted it no dishonour to hold his office by the suffrages of his brethren, and no degradation to be supported by their bounty. The love of power, and the disinclination to trust to that provision which the King of Zion has appointed for the ministers of his kingdom, are the grand objections to the religious polity which Good-

win defended, and to which we count it our most distinguished privilege to belong. We say privilege, and we ought to be allowed to know it better than Mr. Jackson. We are now becoming old in the service, and we speak for ourselves and for the body of our brethren. We know not what it is to be dictated to in the pulpit, or over-ruled in the bench. Our independence has never been sacrificed to the rich few, or demanded by the many poor. We know not what it is to fear mitred displeasure on the one hand, or the decisions of a *superintendant* and the scrutiny of a *conference* on the other; and we find in Scripture as little sanction to the regimental-like arrangements and anti-pastoral character of John Wesley's system, as to the secular aggrandizement and anti-scriptural orders of the Established Church. To riches we have never aspired, and of the evils of poverty we have no reason to complain. We envy not the splendid endowments of the hierarchy, nor even the snug and worldly provisions of Methodism; yet there is not a member of our body who does not revolt from the profane apology which this gentleman chooses to thrust into our mouths at the bar of Christ. The downy rector, reposing on the lap of abundance wrung out of an unwilling parish, may turn up his eyes, and bless God that he is independent of his people, though for the sake of Christ's love, happily dependent on the law and the sword; and the Methodist preacher may comfort himself that the Conference provides for him, and keeps him in his station, though the members of a district might starve him, and his congregation rejoice at his removal; with no bond interposed between us and the people of our charge, but that of voluntary and reciprocal friendship, and no security for provision but that which

arises from the success of our labours and the influence of christian principle, we are satisfied that every thing is as it should be. We would decline to exchange places with any of our more privileged, though less independent, neighbours. We despise their sneers, we protest against their commiseration; and in their face, and the face of our brethren too, we boldly declare that **WE ARE INDEPENDENTS**. We should apologize for thus speaking of ourselves, and for such digressions, did not the occasion call for it, and were not the work before us a book of digressions, in which the author often provokes controversy by his mis-statements or his asperity towards those who differ from him.

The other great subject of the volume, in which Mr. J. puts forth all his strength, is that of universal redemption. That Goodwin was sincere in his opinions on this and some collateral topics, that he adopted them from conviction, and defended them with ability, and in general with christian temper; that his views were sometimes mistaken, and often misrepresented, and that for holding them he was branded with undeserved obloquy, we most freely admit. We respect the man, and do honour to his integrity and zeal, but we differ decidedly from him and his biographer on the extent of redemption. We must tell Mr. Jackson, however, what he might have known before, that we, and the body of persons called Calvinists, are not the advocates of a limited atonement or of sovereign reprobation. No, we hold that the sacrifice of Christ possesses infinite worth, and in regard of sufficiency is able to save a thousand worlds. We are satisfied that no human creature would suffer the condemnation of eternity, but on account of personal guilt, and that no de-

cree of God interferes with the salvation of any sinner to whom the Gospel is preached. That an unfettered proclamation of mercy to the chief of sinners who believe in Christ is made by Calvinists, we suppose it is needless for us to assert. How Mr. J. can answer to his conscience for quoting with approbation such language as the following, from Goodwin, we are unable to conceive. He speaks of his opponents as men, "who presume to set bounds to the grace of God, which he never set; who preach this, in effect, for Gospel, to the world; that God never bare any good will to the greatest part of them, but decreed from eternity to torment them with the vengeance of eternal fire; who preach also that those whom they call elect, though they prove the first-born sons of Belial, and provoke the God of heaven with the height of all abominations, may abide all this while in the love of election, and are in no possibility of mis-carrying in the high concernment of salvation."—p. 336. For shame, Mr. Jackson! *Thou shalt not bear false witness against thy neighbour.* That unguarded language was frequently used on these subjects when Goodwin wrote, and that a few ignorant and presumptuous men will yet speak and even write foolishly about them, need not be denied. But to represent such statements as specimens of the ordinary preaching of Evangelical Calvinists, we have no hesitation in saying is *gross and unchristian misrepresentation*. The sentiments we regard as horrible, and indignantly repel the imputation of them.

We shall not be expected to enter into the main controversy. Mr. Jackson, however, advances nothing new on it; and a particular account of the debates connected with it, into which Mr. Goodwin was led, would not be interest-

ing to our readers. Allowing for the strong party feeling which the author constantly discovers, his account of Goodwin's writings is valuable to the lovers of dissenting history. With some of them we were previously acquainted, and always esteemed them. His "Divine Authority of the Scriptures asserted," is a work of great value and full of sound theology and original views of the Bible. And even his "Redemption redeemed," will well repay an attentive perusal, if the mind be previously established in the truth. The incidents in his life which we could have marked as deserving to be extracted, are comparatively few. We wish sincerely we could have spoken more eulogistically of the work than we have done; but truth has compelled us to express our disapprobation of several things in it. We are satisfied that Mr. J.'s talents, had they not in this case been influenced by his political and religious system, could have produced a better book. Of the death of Goodwin, no account could be furnished. It appears to have taken place in 1665. He lived during a stormy period, and felt severely its numerous hazards and vicissitudes. His political and religious errors were those of a conscientious and disinterested mind; and they were held in common with many, of whom, with all their faults, the world was not worthy. The man who would write and act in the spirit of the following paragraph, it would be wrong to doubt has gone to join the noble army of martyrs and confessors, and has all his delinquencies completely washed away.

"My God and my conscience have deeply engaged me in a warfare, very troublesome and costly; even to contend in a manner with the whole earth, and to attempt the casting down of high things, which exalt themselves against the knowledge of God. And

daily experience sheweth, that men's imaginations, are their darlings, that he who toucheth them toucheth the apple of their eye, and appeareth in the shape of an enemy. To bear the hatred and contradiction of the world, is not pleasing to me; notwithstanding, the vehemency of desire which possesseth my heart, of doing some service in the world whilst I am a sojourner in it, and leaving it at my departure upon somewhat better terms for the peace and comfort of it, than I found it at my coming, swallows up much of that offensiveness and monstrousness of taste, wherewith otherwise the measure I receive from many would affect my soul.'

" 'I have the advantage of old age, and of the sanctuary of the grave near at hand, to despise all enemies and avengers. I know that hard thoughts, and hard sayings, and hard writings, and hard dealings, and frowns, and pourings out of contempt and wrath, abide me. 'But none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.' Farewell, good reader, in the Lord; let him have a friend's portion in thy prayers, who is willing to suffer the loss of all things for thy sake, that the truth of the Gospel may come with evidence and demonstration of the Spirit unto thee, and remain with thee. If the embracing of the truth before men, keep thee from preferment on earth, it will most assuredly recompense thee seven-fold, yea seventy times seven-fold in heaven.'"—pp. 429, 430."

Sermons, by the Rev. J. W. Cunningham, A. M. 8vo. 10s. 6d. London. 1822.

MR. CUNNINGHAM is a man of considerable powers, and of a highly accomplished mind; though he does not seem hitherto to have fairly tasked his intellectual strength. With respect to the sermons before us, he states with evident sincerity, that "he has been much disappointed in the success of his endeavours to fit them for the public eye." We shall frankly say, that they have also disappointed us, not so much on account of any positive deficiency, as from a prevalent feeling while

we were reading them, that their author was capable of higher things. We had expected from Mr. Cunningham strong reasoning and profound theology, but of these we have found a slender portion; he seems to have intended, that his work should be marked by simplicity rather than depth, elegance rather than force, persuasion than reasoning, and, above all, by usefulness rather than by self-display. In this he has fully succeeded;—we are aware that this is high praise, and we give it without the smallest abatement. The attestations to Gospel truth are direct and distinct; and we were delighted to recollect at the same time, that these plain and impressive exhortations were addressed to a congregation in part, at least, composed of gay and thoughtless youth,* whose elevated sphere of life and action may too probably carry them beyond the range of a faithful ministry.

Excepting when there is something peculiar in the circumstances of a volume, to call for a departure from the usual course, it is generally the fairest, as well as the easiest way of setting the character of sermons before the reader, to give extract rather than detailed criticism. We shall now adopt this plan, and having already expressed a favourable opinion of the present work, we shall proceed to justify it by example.

"You must receive the word with lowliness—surely this is a state of mind peculiarly befitting a creature continually wrong, while receiving the lessons of a Being who is invariably right. Should not such a student approach the sacred volume with profound humility; with a deep conviction of his own ignorance and corruption, and of the infallible wisdom and condescension of the Great Father. But in how many instances does an opposite temper of mind prevail. The

* We understand from the preface, that the youths of Harrow school attended on Mr. Cunningham's ministry.

proud 'rationalist' in religion, for example, seats himself to the sacred volume, as though he were privy to the secrets of heaven, and as though the limits of truth were to be measured by the grasp of his own understanding.—Nor do even the more devout readers of Scripture always escape from a somewhat similar error. Some, for instance, not satisfied with the plain meaning of the word of God, fancy a latent sense, which will be disclosed only to the bolder, and more prying, and ingenious inquirer. I mean not, indeed, to deny, that a spiritual eye, under the guidance of the Holy Ghost, will make larger discoveries of the mind of God than others, and that Scripture will convey to such an individual, many a lesson denied to the rest of mankind. But I wish to expose that spirit of rash and presumptuous interpretation of Scripture, which transforms all that is simple into something mysterious and concealed; frames first a system in religion, and then bends every passage of the Bible to sustain it; converts a book of plain truths for plain men into a book of spiritual enigmas; founds a theory on a solitary word, and opposes to the results of modest and devout inquiry, conceits struck out at the moment, and which, if admitted, would shake every foundation of orthodox religion, of sound morality, and of common sense. 'God is in heaven, and we upon earth.' May this truth sink deep into the soul, fill us with suspicion of ourselves, and admiration of God; and dispose us rather to listen and learn, than to dispute and invent. Doubt, change, and distraction will almost infallibly follow a man who treads the hill of Zion as an unknown land, of which all the paths, and heights, and pleasant places are, for the first time, to be discovered and delineated by himself. Such an individual may begin in devotion, but he will ordinarily proceed in enthusiasm, and perhaps end in infidelity."

We have selected this well expressed paragraph, as applicable to a class of religionists, who have, of late years, made themselves remarkable by the audacity of their interpretations of Scripture, and by the consequent abruptness of their changes of profession. For many passages of eloquent reproof and animating exhortation, we must refer to the volume itself.

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*A respectful Letter to the Earl of Liverpool, K. G. First Lord of*

*his Majesty's Treasury, &c. &c. occasioned by the Speech imputed to his Lordship at the Isle of Thanet Bible Society Meeting, October 17, 1821. By the Rev. H. H. Norris, M. A. Perpetual Curate of St. John's Chapel, Hackney; Prebendary of Llandaff, and Chaplain to the Earl of Shaftesbury. 8vo. price 7s. London: 1822.*

WE have hesitated a little whether to take any notice of this publication, since it will share the fate of this redoubtable antagonist's former works, be wondered and laughed at for a time, and then depart to the usual depositories of all such small-ware controversy—the grocers' and chandlers' shops. After, however, such a quantum of deliberation, as so weighty an affair merited, we determined not to treat the worthy Prebendary with even the semblance of negligence, but to give him such chance of immortality, as our enduring page may afford.

In a book which was of old a great favourite with us, the Voyages of Captain Lemuel Gulliver, that veridical narrator relates that he once fell among a set of literati, so deeply engaged in habitual thought as to require the application of a box on the ear before their attention could be called off from their abstruse meditations to the affairs of every day life. To effect this desirable purpose, a servant, with the dignified title of a *flapper*, stood near them armed with a bladder, which he ever and anon *flapped* on the ear of the abstracted meditant, when any extraneous circumstances called for his special notice. From this description Mr. Norris seems to have taken a useful hint, and aware of the danger of falling into self-forgetfulness, to which all corporations both great and little are continually liable, he has benevolently elected himself to the high office of Flap-

per to the Bible Society, and he appears resolved, that in his hands it shall be no sinecure. He is always on the alert; he works his bladder—fit emblem of his book, noisy and empty—with infinite glee; he flaps to the right and left, and if the managers of the Society should fall asleep, he must be acquitted of all blame. His diligence is really meritorious; he runs about in all directions; inspects the proceedings of every meeting; hangs like a hound on the traces of Mr. Dudley; looks vigilantly after the collectors, and is especially tenacious concerning any departure from the strict letter of the fundamental laws of the Institution.

It is utterly impossible but that in the common course of human affairs there must be mismanagement. And especially in large bodies, extending their influence through multiplied and subordinate agencies, failures are to be reckoned among the inevitable attendants on great designs. Now, though we are, heart and hand, strenuous supporters of the Bible Society, we are very far from wishing to affirm, that its benevolent and enlightened administrators have always kept clear of practical errors; their theory has, we believe, been invariably sound, but their inferences have not always been correct, and their eventual determinations have betrayed the infirmity of the process by which they were induced. Still less would we undertake to defend every thing that has been done or said, by the countless actors and speakers who have contributed their well-intentioned efforts to the furtherance of the great objects of the Society. Passing through the infinite series of associations, branches, committees, sub-committees, collectors, depositaries,—who will stand forward to vindicate every thing that may have

occurred during the operations of this immense machinery?" But we would also ask, what wise and benevolent man, contemplating the mighty objects and the successful efforts of this holy and magnificent combination, would make it responsible for every little flaw in its indentures, or every trifling awkwardness in its evolutions? Mr. Norris, however, has undertaken this questionable task; he puts on an air of intrepidity and confidence; and by dint of dashing assertion and bold accusation, mixed up with shreds of speeches, and patches of reports, and eked out with supplementary hints and exclamations, has got together a mass of materials which, whatever may be our opinion of the motive which prompted him to the task, or the talent which aided him in the collection, gives us the highest possible estimate of his industry. Really the Bible Society must lead its Flapper a terrible life! Other men in Mr. Norris's situation, would probably be, in all intervals that could be spared from their professional studies and labours, indulging in classical or other literary recreations; but he seems to be immersed, from morning to night, in the "high matter" afforded him by all the addresses, advertisements, handbills, placards, speeches, reports, pamphlets, cards, catalogues, tables, extracts, analyses, letters, &c. &c. that he can scrape together. We extract from the references connected with four or five successive pages, the following list of odds and ends connected with Mr. N.'s favourite reading.

The Reports of the Bristol, Gloucester, Suffolk, Staffordshire, Huntingdon, Cinque Ports, Southwark, Yarmouth Auxiliary Societies—Christian Remembrancer—Carlisle Journal—Kentish Courier—Philanthropic Gazette—New Times—Dudley's Analysis

—Simeon's Congratulatory Address, &c.

We cannot help thinking that all this deserves to be noted among the more striking illustrations of the obliquities of the human mind. That a man of education, literary habits, and ecclesiastical rank, should waste his time and opportunities in such turn-spit work as this, is to us perfectly unaccountable.

Mr. Norris attaches himself with peculiar tenacity to the sayings and doings of Mr. Dudley, and affirms, what is very probable, that in many instances much indiscretion and bad taste has been betrayed at the public meetings of Auxiliary Societies. And what then! if all manner of insipidities were uttered at those assemblages, how would it invalidate the grand principle of the Institution itself. It would indeed shew the necessity for increased vigilance on the part of the Committee, and if this were really required, the Society is so far indebted to Mr. N. for his diligence in his useful office. Without going the length of approving every measure that the Bible Society has adopted,\* we shall venture to affirm that the very nature of Mr. Norris's opposition shews that the system is good, and that on the whole it has been well administered. Who, for instance, that had a plain and manly cause to vindicate, would condescend to such a dagger and dark lantern system of assault, as the following note displays?

"In the very highest degrees of the order (viz. the Illuminés), there were *modified mysteries* for those who by their rank were to serve for a protection to its plots, without knowing their tendency. Barruel's Hist. of Jacobinism, vol. iv.

\* For instance, we think it a matter deserving of consideration, how far it may be advisable to persist in the present system of female collectorship; we have frequently heard it strongly argued against.

p. 242. That the *Auxiliary Anniversaries* of the Bible Society are its *modified mysteries*, is in effect stated by a Vindicator of the Hibernian Bible Society, in the Patriot of Nov. 8th, 1821—"No speakers can stand before the public under a more *watchful and severe guardianship* than the speakers on those occasions; 'they have always been *selected* by the Committee, and although every man so selected is *permitted* to use such arguments on behalf of the Society's objects as may appear to him best calculated to convince the auditory, yet he enjoys this liberty *only at the discretion* of the Chairman, who is vested with full powers to prevent any man from wandering into irrelevant topics;' nay, the speakers, it appears, are *so well drilled and disciplined*, that 'if any man had ever harboured the intention of uttering a single sentence disrespectful to the Establishment, a mere glance at the *personages* by whom he was surrounded, would have stifled his purpose in the birth.' It is in the Bible Association Meetings, that the plain truth is spoken. An occasional incognito visit to some of these evening conventions for free inquiry and remark, held continually in different parts of the metropolis, as well as in most of the towns and villages of the kingdom, for instilling into the lower orders the Bible Society's principles, and indoctrinating them with its designs, would be time very profitably spent by those who know no more of the Society than what is divulged in its state assemblies, when Prelates and Nobles are to be entertained."—pp. 25, 26.

It would be unmanly to characterize this note, and others of the same kind following, in any other way than by stigmatizing them as contemptible falsehoods. Let Mr. Norris only suppose a similar train of insinuation levelled at himself—what would be his feelings, and what his answer? He either has evidence that the malignant character of these assemblies is such as he has described it, or he has not; if he be in actual possession of it, there can be no difficulty, we are sure that he would feel no delicacy, in producing it; if he have it not, there can be but one opinion as to the motives which instigated these muffled inuendoes.

It would require a long history to enable us to expose the true character of his disjointed scraps



relating to the secession of the Irish Primate and the Bishop of Meath, from the Hibernian Bible Society. Mr. Norris's facts are garbled and insulated, so as to serve his own peculiar purpose; but he has failed in bringing forward any evidence whatever of the only point which would have been worth his proving,—their disavowal of the grand principle of the Bible Society. Neither can we follow him through the laborious detail of his remaining accusations; some of them are palpable exaggerations and misrepresentations, and the remainder would require, for a full exposure, reference to documents not within our reach. One specimen of Mr. Norris's christian and gentlemanly feelings, must not, however, be omitted.

Mr. Henderson who, though he is now a dignified character, elevated in the Society's annals to the Doctorate, and chronicled there as the companion of all the Excellencies, Counts, Archimandrites, and Princes of the Russian Empire, nay, of his Autocratical Majesty himself, once moved with his companion Dr. Paterson in a much less splendid sphere of life in the Carron Iron Works upon the River Clyde, from which obscurity they both emerged together at the call of the Edinburgh Missionary Society in 1803, and being destined for India to propagate the Gospel there, were sent to Denmark to be smuggled to the scene of action as stowage passengers from thence, the direct course at that time being not so passable."—p. 198.

Had Mr. Norris no friendly adviser to stay his hand, before this miserable and ineffectual sarcasm was committed to the press? Of the two admirable men who have raised themselves by exalted talent and piety, from 'obscurity' to fame, it were idle to speak in terms of eulogy; their praise is not only in all the churches, but in all the world. Has the amiable prebendary ever met with Dr. H.'s travels in Iceland? If he have not, he has a high literary feast in reserve; but if he have, let him blush at this vulgar abuse of

a man, whose name as a traveller, writer, and learned Missionary, will live in grateful memory, when Mr. Norris's has met with its opposite desert. Had Mr. N. been originally employed by the Carron Company, we are quite persuaded that he would have stood little chance of emerging from that station of useful labour.

*Codex Criticus of the Hebrew Bible, wherein Van der Hooght's Text is corrected from the Hebrew MSS. collected by Kennicott and De Rossi; and from the Ancient Versions; being an Attempt to form a Standard Text of the Old Testament. To which is prefixed, an Essay on the Nature and Necessity of such an undertaking. By the Rev. George Hamilton, A. M. 8vo. 7s.—London: Ogle, 1821.*

THE question of a new revision of the Sacred Text is one apparently of extreme simplicity, and yet when practically investigated, it presents itself entangled with so many difficulties as to make the hardest innovator pause, at least, in his decision. It is admitted, on all hands, that there are textual errors both in the Old Testament and in the New; and there is considerable harmony of opinion as to the sources and the peculiar character of the errors themselves; but that this extensive agreement is not sufficient to form a satisfactory basis for the settlement of correct readings, must be evident to every one even slightly acquainted with the present state of the question. For a time Griesbach's Canons of Criticism, and especially his classification of MSS. under different Recensions, appeared to be established on such incontrovertible grounds as to defy assault; or, to speak more correctly, they were the result of such severe and skilful labour as to leave few either able or willing

to follow him. His *Symbolæ Criticæ* and his *Prolegomena* contained such a mass of criticism and collation, under a new and plausible arrangement, as to throw all mediocrity of knowledge and industry into despairing acquiescence. Dr. Lawrence, at length, in a work which reflects the highest credit on his learning, diligence, and correctness, struck a blow at Griesbach's system, that—we will not venture to say demolished—shook it to its foundations, and made it appear that, at least, fresh evidence and argument were required on so important a point. With respect to the Old Testament, the labours of Kennicott and de Rossi were mainly directed to accumulation, and no systematic attempt, of which we are aware, has been made to extract from the chaos of collections, a pure and unvitiated text. Jahn has done a little towards this desirable work, though we believe his positive alterations are extremely few—as far, indeed, as our recollection extends, only one, but we are writing this where we are without means of reference to his volumes—and all that has been accomplished in this way has been in the form of selection and annotation, without amounting to a specific change in the text itself. In fact there is not only so much fatigue to be undergone, but such fierce and multiplied prejudices are to be encountered, that, independently of the utter hopelessness of adequate remuneration, we do not wonder at the reluctance felt by Hebrew scholars to enter on so thorny and rugged a field. Of the three grand revisions of the Hebrew text, that which is usually denominated the Masorah is the least trustworthy, and yet it was implicitly followed in the Rabbinical Hebrew Bibles, and has more or less tainted every subsequent edition. When this was adopted, all copies which had

been adjusted on different principles were indiscriminately condemned, and hence the rarity of MSS. above the age of 600 or 700 years. *Hinc*, says Walton, *est quod pauca habemus exemplaria Hebraica 600 annorum*; and even where MSS. of a prior date exist, they are generally disfigured by arbitrary emendations, and by the introduction of the Masoretic punctuation, which, whether right or wrong in itself, is here decidedly out of its place. That any uncertainty should exist on a point of so much moment would, at all times, be a subject of regret, but at the present period it is a matter of primary importance that there should be a definite understanding. This may be styled the era of translation; the Scriptures are, in every direction, undergoing the process of transfusion into foreign tongues, and it is worthy of most serious consideration whether steps should not be taken to insert, at least, the very few substantial changes which require to be made.

“The progress of the Baptist Missionaries in translating the Scriptures into the languages of the East has been deservedly applauded by Christians of every denomination, but it must be regretted that these excellent men have not been furnished with the best basis for their work, and that they are obliged to take from an incorrect text, those versions, which will probably remain for many generations, the standards of truth among their respective nations. And if they do not implicitly follow the printed Hebrew text, much valuable time must be lost in determining what emendation they ought to make. Nor is this loss of time and perplexity the only evil to be apprehended; the most zealous supporter of the printed text, or of our authorized version, must allow that they contain some apparent contradictions. The translations which issue from the Indian press do not fall into the hands of barbarians, but into the hands of men prepared to cavil at them, and to compare them with their own sacred writings; and were they to discover any of the defects of the text alluded to, it would be difficult to make them comprehend how their cavils were confounded, and how appa-

rent contradictions were satisfactorily explained by the principles of just criticism. Were a Brahmin or a Mahometan, for example, to ask a Missionary how it happened that a son was older than his father (2 Chron. xxii. 2.) the only explanation which could be given, would but occasion a second question; 'Why did you not give us a correct Bible?' As every modern translation deviates from the printed Hebrew text (none, perhaps, so little as the English version, and its deviations, as the following pages will shew, are not a few) would it not be better to make authorized corrections by persons properly qualified, than to leave every translator to form a text for himself."—pp. 11, 12.

The materials for such correction are to be derived from—1. Copies of the original text. 2. Its ancient versions. 3. Its parallel passages. 4. Quotations from it. Of all these Mr. Hamilton has availed himself in this truly learned but unpretending work. He has set about his task with a strong feeling of its difficulty and delicacy. "*The least particle of gold,*" he emphatically observes, "*is gold;*" and he is too good and too discreet a man to indulge himself in trying unhallowed experiments with the *fine gold* of the word of God. In a perspicuous and comprehensive form he has communicated the result of extensive critical reading and reflection, and without hazarding an opinion as to his entire success—an opinion which would require investigations as laborious and protracted as his own to justify us in giving decidedly—we shall, at least, warmly recommend his valuable manual to biblical students as an able and instructive illustration of the general subject, and as containing, in an available form, the substance of many and expensive volumes. The Prolegomena are brief, but sufficient; the Codex Criticus is admirably arranged and printed; there is a useful Synopsis of the various readings; a list of errata in Vander Hooght's Bible; an Appendix of notes; and a short but interesting critical notice of

the early editions of the Hebrew Scriptures.

After all, it is truly gratifying to ascertain that, amid all the difficulties attending the preservation of the sacred text in so singular and easily interchanged a character as the Hebrew, so few errata are to be found. The total number of various readings which can be considered as affecting the meaning, is only 147, and of these some are of trifling import. Such has been God's care over his word, and such the purity with which it has come down to us, notwithstanding the folly and the knavery of those who have presumed to tamper with it.

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Sermons on important Points of Faith and Duty. By the Rev. R. P. Buddicom, M.A. F.A.S. In two vols. 12mo. price 10s.—London: Seeley, 1822.

It would greatly lessen the anxiety, as well as abridge the labours, of a reviewer, if a sort of graduated scale, with a system of references like the Origenian asterisks and marks of definition, were adjusted for his use and relief. We are almost tired of the effort necessary to avoid the perpetual recurrence of the same phraseology, and the frequency with which we are called on to apply the language of critical censure or approbation to works of the same class and level, taxes our ingenuity to the uttermost. In the present instance we find some embarrassment from this circumstance. Mr. Buddicom's Sermons have afforded us considerable pleasure in the perusal, but we hardly know how to define the kind or quantity of our gratification, without launching into dissertation and analysis much beyond either our personal convenience or the necessity of the case. Since then we must decline a regular dissection of forty-two sermons, which we have read with

different degrees of attention and interest, we must be permitted to say, in brief and general terms, that their statements of christian doctrine, if not remarkable for depth, are clear and unembarrassed, and that, without making ourselves responsible for every sentiment or expression, we recommend them as animated appeals to the heart and conscience. The following extract from the fifth sermon of the first volume, "On the Exemplification of Religion," is a fair specimen of his average style.

"How many are this day on earth faithfully serving the Most High; how many are in heaven, blest with the vision of his glory, and reposing in the rest of his love, whom the example of christian friends has assisted, in the hands of the Spirit, to turn from darkness to light, from sin to holiness, from satan to God! Would you persuade men to encounter the toils of the way to Canaan, and all the difficulties of its attainment? Shew them by your conduct, your peace, your joy, your love, what are your supports and your privileges: point their attention, not only to the manna by which you are fed, and the water by which you are refreshed, but to some glimpses of the country whither you are journeying. Imitate Joshua and Caleb; give a faithful report of the good land. Exhibit alike the power and the privileges of religion. Even the meanest Christian may be an instrument of awakening an immortal and endangered spirit from the lethargy of carelessness, the slumber of formality, or the presumption of wilful sin; and of leading it, in penitence and faith, to the offered salvation of the Gospel. O that I could arouse all your hearts to obey the calls of a higher and a holier ambition than that of encouraging each other in the frivolities of time and sense! By the worth of your own souls—by the worth of their souls, whom the strong ties of nature, affection, or friendship should bind to your hearts—by your own desires of heaven—by your desires that those who are dear to you should meet you there—by the constraining power of the Saviour's love,—by the claims of gratitude which he has established upon you—let it be seen that you have been with Jesus. Endeavour to lead your children or your parents; your brothers, or sisters; your friends, or neighbours; your servants, or dependents—all, in short, within the circle over which your influence extends, to admire the beauty of holiness. Thus induce them to turn to

the things of their eternal peace. You shall in no case lose your reward. *They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and for ever.*"—pp. 82—84.

These sermons were, with few exceptions, preached in the regular course of the author's ministry; and their arrangement for the press occupied the hours of "a severe illness which long excluded him wholly or partially from public ministerial service."

Correspondence between the Rev. Robert Hall, M.A., his Friends, and the Writer of the Review which appeared in the Christian Guardian for January 1822, of Mr. Hall's Apology for the Freedom of the Press—1822.

WE notice this publication chiefly by way of caution. The name of the Rev. R. Hall is placed so conspicuously on the title page as to induce a belief that a large portion of the 'correspondence' belongs to him, whereas his share of it simply consists in one letter, and occupies a little more than nine out of the seventy-four pages which make up the pamphlet. Whether Mr. Hall was right or wrong in republishing the "Apology for the Freedom of the Press," we shall not venture to determine; but we are, at least, sure that he had considerable provocation to come forward with some public expression of his real opinions. He had been extensively misrepresented; it was matter of common assertion that his political sentiments were changed, that he had "repented of the sins of his youth," and that he had considerably abated of his hostility to establishments; while his liberal eulogy on the liturgy was quoted *ad nauseam* on every occasion where it could be intruded. It was quite clear that Mr. Hall's praise of that collection applied only to the devotional part; as a Dissenter there was

much that he could not allow ; as an Antipædobaptist he could not approve infant sprinkling, and as a man of sense he could not but condemn the dangerous absurdities of baptismal regeneration and the sweeping euthanasia of the burial service ;—but these were awkward topics, and the concession was graciously received without allusion to its implied limitations. There might be dexterity in this, but there was little fairness. Mr. Hall and his friends were somewhat annoyed with this disingenuous conduct, and with the intimations of political tergiversation which were not unfrequently coupled with the officious display of his *liberalized* sentiments towards the establishment. To cut short all this at once, Mr. H., in part, we have understood, at the suggestion of an individual who occupies the highest ground of public admiration as an original thinker and a master of powerful and vivid expression, determined on republishing the Apology. This step we neither praise nor blame ; we have no doubt that Mr. Hall counted the cost, that he calculated on the reproving countenances and distant bows of those who had previously greeted him with cordial smiles and extended hands, as well as on the noisy assault of all those small partizans whose only weapon is their clamour.

A review of his republication, appeared January 1822, in a periodical conducted by friends to the establishment. Of that article we shall say nothing more than it did not appear to us in the least to call for any answer on the part of Mr. Hall, nor did he take any notice of it, until, for obvious purposes, it was inserted in a newspaper published in the town where he resides ; at whose suggestion it was so published, we can only guess. To the article thus obtruded on the inhabitants of his

own neighbourhood, Mr. H. felt it expedient to reply, and we have no hesitation in expressing our extreme regret, that he should have condescended to engage in a conflict with an anonymous adversary whose defeat—and a thorough defeat he has sustained—would not yield him the slightest advantage. A more captious, cavilling, pertinacious wrangler than the “writer of the Review” never set pen to paper ; he is eternally hovering about the subject, instead of manfully grappling with it ; he is a mighty dealer in taunts, and a most magnanimous word-catcher ; he gives himself great airs of superiority, and looks down from his imaginary elevation on his antagonists with a self-complacency that is quite amusing. His temper, indeed, is rather doubtful ; he talks a little in the style of Sir Fretful ; he parades too much about his coolness, and is too solicitous to convince us that he is smiling and laughing, not to betray his anger and mortification.

Add to this that there are some omissions in this republication. The first letter of W. W. was a pointed one, and should have been inserted entire ; and, if we mistake not, there was a short note signed *Amicus Curia*, which would not have occupied much room.

But we most wonder at the extreme imprudence with which the “writer” has betrayed his consciousness of discomfiture. He has *revised and corrected* his own letters, as he informs us, but he does not appear to have given that advantage to his antagonists. And if he were satisfied that he had beaten them before, why did he feel it necessary to insert a series of elaborate foot-notes to take off the edge of their arguments ? He talks of their “folly and equivocation ;” he, who is the weakest and most desperate equivocator we ever encountered.

This writer dwells with infinite

glee on the five weeks' interval between the date of the "Review," and that of Mr. Hall's reply, as if the whole of that time had been occupied in its composition. If he believe this, we admire his simplicity—if it were an attempt to compose on the credulity of his readers, our admiration must

be reserved for another quality which we are reluctant to name.

In the concluding remarks, this pithy debater sums up, with the finest air of impartiality imaginable, the leading points of the controversy; assigning, with all possible complacency, the victory to himself!

Literaria Rediviva; or, *The Book Worm.*

The Worldling's Looking-glasse.

IN our last number we gave some account of a book without a title; in the present case, we have to lament the absence both of the title and of some of the first leaves of the Epistle Dedicatorie. Happily, however, the more important part of the requisite information, is supplied by the signature to the latter, which is dated "*from my study at Low Layton, in Essex, Jan. 1, 1630. Edmund Cobbes.*" Respecting this individual, we have not the present means of obtaining any particulars, and we must defer until a more favourable opportunity, the necessary inquiries. His political and religious principles will be inferred with sufficient accuracy, from the following extract.

"Touching those that carpe at the present estate of church discipline, it lies not in the limits of my text to say much, yet thus much I wil say, though many things may seeme to be misliked, as not so precisely good to them that look a far off with a sleight imagination, yet may very well be tolerated in policie to keepe peace and quietnesse, for it is no sure course to goe about to change lawes, and to breake downe discipline, which is already established (to please the itching fancies of those humorous sectaries, which delight in nothing but innouation) lest therewith all comelines and good order be ouerthrowne. *David's* resolution is worne out of date, he said, hee would looke to his wayes, that he did not sin with his tongue; but now a dayes men are false from *David's* practise to be busie bodies to prie and to looke into matters of state, and to censure and carpe at the

gouernment of the church, which was so graciously established by that vertuous Princesse of blessed memory, *Queene Elizabeth*, now as glorious a saint in heauen as euer shined in this our hemisphere, and since ratified and confirmed by two learned Kings, vpon the examination of the learned clergy, confirmed by the Peeres and nobilitie, and subscribed vnto by the Commons, by the powerfull authoritie of that honourable Court of Parliament, and now many yeares experience hath taught vs to bee peacefull and religious, yet for all this they can see moates in the church, but care not for searching their owne hearts, and reforming their crooked manners; and so being puffed vp with singularitie they thinke they are able to instruct the wisdom of the State without booke, when as they cannot learne obedience, their owne duty, in all the bookes in the world.

"Brethren, what meane you to pry into those things which are aboue your reach, and cannot be fathomed by your shallow conceits?"—pp. 241—244.

The book itself is a small 12mo. containing about 400 pages, and professes to set before the worldling, "a looking-glasse, wherein hee may cleerely see what a woefull bargaine hee makes, if he lose his soule, for the gaine of the world." From Matthew xvi. 26. as a sort of text, this subject is discussed, not with much display of Christian doctrine, but rather in the way of a moral treatise, with a continual and explicit reference to Scripture truth. Without the slightest claim to originality, with none of that fine vein of rich and imaginative illustration, which distinguishes the more successful disciples of the "olden"

school, and with very few of those felicities of thought and expression which hang, ripe and glowing, about even the inferior standards of that intellectual Eden, Mr. Edmund Cobbes is yet by no means to be condemned as a writer. There is nothing weak or grovelling in his style or feelings; he maintains a manly and consistent tone of expression; and he occasionally bursts into an animated strain of vigorous exposure and remonstrance. He seems to write much to his own gratification, when he can cite a running commentary of examples.

"But, alas, riches are so farre from profiting vs, as that they are the cause of much euill to soule and body, for they that will bee rich fall into temptations, and into many dangerous lusts. The loue of money made Balaam aduenture to make a long journey to go to curse the people of God. For hope of reward Dalilah was allured to betray Sampson her beloued husband. Hope of preferment will make Doeg flatter Saul and speake euill of Dauid the beloued of the Lord. And Absolom will seeke his Father's life to gaine his kingdome. If Ioab may but get the chiefe captainship, hee will make no scruple to kill Amasa. And Abimelech will embrose his hands in the blood of threescore and ten of his brethren to make himselfe way to the crown. The loue of money made Iudas sell his Lord and God for thirty peeeces, the price of a slaue, by which meanes he brought the blood of Christ vpon his soule, that it had bene good for him if hee had neuer bene borne. The loue of gaine so tipp't the tongue of Demetrius, that he became a subtile orator to plead for idolatry. The loue of money made Gehazie run after Naaman with a lie in his mouth, and so for a little money and change of raiment to sell God's honor, and his master's credit. The loue of Naboth's vineyard made Ahab purchase a place of pleasure with the price of the blood of his subiect, which procured the bane of him and his familie. The Babylonish garment, and wedge of gold made Achan expose himselfe and all the host to the iudgement of God. The loue of money will make men cruell and vnaturall: cruell to count fields, and to take them by force. Vnaturall, that many doe not spare the liues of their owne parents, as may bee seene in Absolon, his will was good, but the Lord disappointed him."—pp. 43—45.

. The greedy desire which

Shimei had to bring backe his seruants, made him aduenture his life. The loue of money, and hope of reward made Ziba to slander and falsly accuse Mephibosheth his master's sonne of treason. Money made the souldiers to report a lie, when they watched the Lord's sepulchre."—p. 46.

He now and then gives a sample of that pithy and sarcastic manner in which our ancestors delighted. He taunts the rich by telling them that 'it is not the veluet slipper that can cure the goute, nor a crown of pearle that helpeth thy Migram.' He jeers the ploughman because he 'must now a dayes haue his doublet of the fashion, with wide cuts, and his silke garters to meet his *Sib* on Sunday.' He vents his bitter gibes on the spendthrifts who 'turn their lands into laces and their patrimonies into gay coates,' till at length they are compelled to 'march under Sir John Hadland's colours, among the poore gentlemen of pennilesse bench, and so are forced at last to act the King and beggar's part at one time, the King abroad and the beggar at home.' After some further expressions of contempt he proceeds in the following firm and indignant reproof.

"It must needs be a miserable thing for the creature to be abhorred of the Creator. Pride is and hath bene alwayes the forerunner of destruction; the consideration hereof should strike amazement into every one of our hearts, when we consider what thunder-bolts God hath shot out against this sinne, and yet what little amendment is to be found among vs? what losse of precious time is there among vs? yea, among the children of God in decking and adorning those carkasses which at last must be worme meate? how many an houre is there spent in tricking and trimming of the body vpon the Lord's day, which might haue bene spent in prayer and meditation? But, alas, vnlesse their bodies bee trimmed and decked with costly apparell, and after a curious manner, they will not be seene at church. These come to humble themselves in pride, as the oppressor cometh to aske mercy with cruelty; braue land-lords, and land-ladies which weare about them such cruell rents, as rend husband, wife, and children all to peeeces: such come to

keepe holy the Sabbath day with prophanesse, to giue vp their bodies as a liuing sacrifice to God, by fashioning themselves vnto the fashions and colours of the world, sometime blew, sometime yellow; sometime all body, sometime no body, as if they liked all fashions sauing that which God hath giuen them."—pp. 201—203.

The following passage conveys a severe censure on the fastidious hearers of the days of Mr. Edmund Cobbes, and may possibly give a salutary hint to persons of the same class in the present times.

"But because all men in general hunt after praise, and he is no-body now a-dayes that cannot soare aloft, therefore schollers are forced to stretch their wits, and set them vpon the tenters, to please the intoxicated multitude; and to beate their braines, and hazard their health, and many times indanger their soules, to satisfie the curious eares of many fantastick hearers, which will be pleased with nothing else but nouelties: such take great delight to come to sermons, but not as schollers to learne, but rather as iudges to controule, being now grown so curious in their owne conceits, that it is easier for a cook to please a hundred mens palates, then for a preacher to order one sermon to please a dozen hearers. Some must needs know what God did before hee made the world; another, who was *Malchisedech's* father;

another, whether he shall meet his old friends and companions in heauen which might tell him of his merry conceits; such a one would needs know what he shal do in heauen before he hath learned the way how to come thither; another, he is content to come to church to heare his minister, but alas, he growes weary quickly, and out of heart, his minister speakes no Latine, nor Greeke, and so he thinkes it is lost time to heare such a homely sermon. But alas, poor ignorant soule! if thou wert condemned to die, thou wouldst be glad to heare thy pardon read vnto thee in plain English without any other curious matter, but thy Princes hand to ratifie it; but now God must send thee thy pardon, and set it forth in such eloquent words as may best please thee, else thou wilt haue none of it, as if God were bound to saue thee a condemned slaue, and to feed thy eares with fine speeches."—pp. 228—231.

At the same time our worthy author is impartial, and warns preachers that 'they use not their mouthes to spruce inkhorne termes, and swelling wordes, bumbasted with the flockes of sundry languages, as Cleantes and Chrysippus did in their painted rhetoricke, which that wise heathen hath so sharply rebuked; hereby they show themselves good nurses for vanity, but step-dames for vertue.'

ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

The Root of all Evil; a Sermon on Covetousness, preached at the Monthly Lecture of the Pimlico, Chelsea, and Brompton Association, &c. &c. By R. H. Shepherd, &c. &c. Hatchard. 1s.

THE sin of covetousness is so opposed to the spirit of the gospel, so insinuating in its nature, and so fatal in its results, that the great teacher of Christianity has classed it among the most hateful and destructive of vices. In a commercial country the temptations to its indulgence are so powerful and numerous, that its frequent exposure, both from the pulpit and the press, becomes a matter of impe-

rious ministerial duty. The sermon before us, as applicable chiefly to that view of covetousness, in which the rich are implicated (for it is the vice of the poor also), is well calculated to expose the utter incompatibility of such a disposition with a genuine profession of Christianity. The author has taken commendable pains both to be plain and to be faithful. If success depended upon the array of powerful reasons, earnest exhortations, and scriptural authorities, we might congratulate Mr. Shepherd on having raised an effectual barrier of thorns and briers around the brink of this dark and fatal gulf. But unfortunately the vice he so justly reproveth, is too

common in the religious world, to allow him to hope that his sermon will become popular. Yet, on this very account, we deem it our duty to commend it strongly to general perusal. The text is taken from Luke xii. 15. The author *first* describes the Sin of Covetousness—2dly. States some of its Effects—3dly. Enforces the Caution of the Text—and 4thly. Directs his hearers to some remedies. There is much useful and interesting matter in the sermon, brought together from various sources. We regret, however, to notice some grammatical and typographical errors, which, we trust, the author will soon have an opportunity of rectifying, by the demand for a new edition.

The History and Conversion of the Jewish Boy. 12mo: Booth, Duke Street, Manchester Square.

THE scene of this tale is laid about the middle of the last century, when a Bill passed the British Parliament, for the naturalization of the seed of Abraham; but which gave rise to much popular clamour, and was repealed the same year in which it had passed. In this state of the public mind a venerable and learned Rabbi, at the age of eighty, who with his grandson resided in Sussex, is exposed to insult and outrage. He flees from his abode, and directs the lad to meet him at Lewes. The youth on his way falls in with a kind-hearted Irishman, servant to a gentleman at Lewes—when the two travellers arrive at Lewes, they find the old Rabbi beset by the populace, and in danger of being stoned to death. The Irishman and young Jew boy interfere, but the old man is not rescued until the appearance of the Irishman's master, a gentleman, who is an advocate in parliament for the Bill of Naturalization. The old man and boy are taken to this gentleman's house, where, through the injury the old Rabbi had received, he is compelled to remain for some days. During this time the son of the host, a pious young gentleman just returned from the University, engages in controversy with the Rabbi and his grandson. A deep impression is made in the Jew boy's mind,

and ere he leaves the hospitable house of Mr. Williamson, he is convinced that Jesus is the true Messiah. After the recovery of the Rabbi, they proceed on their journey, to meet in a midland county the daughter of the old man, and mother of the youth. Soon after the Rabbi dies; the Jewish boy professes Christianity, and his mother embraces, though not very ardently, the same faith. To avoid the persecutions of their brethren, they flee to Frankfort, where they experience much trouble, and from whence the young Jew maintains a pious correspondence with the son of Mr. Williamson. Here the story unaccountably ends. There is little either of ingenuity or skill displayed in the construction of the tale; though from the novelty of the fiction it is not without interest. The volume is adapted for youthful reading, and may excite compassion for the blinded descendants of Abraham.

The Necessity and Advantage of Sabbath Schools, exemplified in the Life of David Bain, who died in Alexandria, the 16th of March, 1822, in the 15th year of her age. Price 4d. London: Nisbet. 1822.

WE have been uncommonly interested by this striking exemplification of the efficacy of Christian instruction. A little vagabond, scarcely ten years of age, destitute of mother, and abandoned by his father, is taken into a Sunday school, makes considerable proficiency in useful knowledge, from a breaker becomes a sanctifier of the Sabbath, and adorns in all things the gospel of God his Saviour. Nor is this signal work of grace abated in its energy; it stands the awful test of a dying bed; stretched on the couch of disease and pain, young David Bain is a witness to the soul-supporting power of the truth as it is in Jesus; patience, humility and faith, are exemplified in his words and demeanour, and his end is *peace and joy in believing*. Much impressive exhortation and application is mingled with the statement of these facts, and on the whole we have seldom been more interested than

by the perusal of this well executed little memoir. We recommend it the more earnestly, as its profits are to be applied to benevolent objects. It may, perhaps, be expedient to say, that Alexandria is the name of a village in Scotland.

Analecta; or Pocket Anecdotes, with Reflections, designed as an agreeable Companion for the social Circle. By the Rev. James Churchill. Price 4s. 6d. London: Cox and Son. 1822.

THERE is a considerable variety of useful and entertaining matter in this little volume, which might, however, have been improved by a somewhat greater severity of selection. An extract or two will give a much more distinct notion of the nature of the compilation than any comment of ours could do.

"The pious mother of an unworthy son, whose misconduct had brought her near to death, by a gradual decline, sent for him to her bed-side, and addressed him in this remarkable language, "my dear Charles, how tenderly I have loved you, is but too evident, from the state to which you see me reduced; and so long as I remain in this body, I shall not cease to love you, and to pray for you, with all a mother's anxiety; but the period is approaching, when I shall hear the sentence of even your condemnation to eternal destruction, with a majestic composure, and an entire complacency, arising from a feeling identified only with perfect purity, and infinite rectitude."

"Probably the mother lived not, to see the 'permanent change of character,' which ensued.

"Could 'sorrow and sighing,' enter that world, where they are ever 'done away,' what more likely to produce such painful feelings, as the recollection, that the conversion of the soul to God, arose, instrumentally out of having first broken a mother's heart. Let young people anticipate, what that sense of future misery must be, that is mixed up with the powerful ingredient of disobedience to parents."—p. 94.

Immediately succeeding this, is the following anecdote of the celebrated Ganganelli, under the title of 'the Anticipation.'

"Ganganelli, one of the popes, is said to have exclaimed, under the pains of his last illness, 'I am going into eternity, and I know for what.'

"That is more than many can say, and more than many wish to be able to say."—p. 95.

Mr. Churchill mistakes the meaning of this expression. It was *retrospective* instead of *anticipating*; and merely conveyed the suspicions of Ganganelli, that he had been poisoned, in revenge for his consent to the dissolution of the order of the Jesuits.

Sketches of Sermons, preached to Congregations in various parts of the United Kingdom, and on the European Continent. Furnished by their respective Authors. Vols. 2 and 3. Price 8s. London: Holdsworth. 1822.

THE first volume of these sketches has been so long before the public, and has met with such general acceptance, as to release us from the necessity of saying any thing more, than that these volumes in continuation are marked by the same spirit, and distinguished by the same substantial excellence. One hundred skeletons, not mere bone, but with a respectable allotment of cartilage and muscle, are compressed into this cheap and portable form.

The Fallacy of Infidelity.—Memoirs of Mrs. Elizabeth Brooker, late of Alfriston, Sussex, who died 7th August, 1820, aged 31 years. To which are added, brief Extracts from her Diary, and devotional Papers; together with Observations and Addresses to various Characters. By her bereaved Husband, Charles Brooker. 12mo. London: Westley. 1822.

THESE Memoirs contain a brief sketch of the life and character of a pious and exemplary female. It adds one to the many similar evidences of the admirable effects of Christian principle, and the animating realizations which visits the Christian's dying bed. At the close are useful addresses to the Reader—the Young—Parents—Church Members—Lukewarm Professors—Relatives—Persecutors—and to Infidels.

RELIGIOUS INTELLIGENCE.

I, STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

CUMBERLAND.

(Continued from p. 389.)

PENRITH Presbyterian Meeting-house.—**ROGER BALDWIN** was ejected from the church of this town, on the restoration of King Charles II. and appears afterwards to have retired into Lancashire, where he continued to preach the Gospel to the end of his days. Calamy says, he was "a solid scriptural preacher; a judicious divine; one of good parts, and an agreeable temper. After preaching at Monk's Hall, in Eccles, near Manchester, acceptably, for many years, he died there, June 9th, 1695, aged 70. **JAMES CONNINGHAM**, A. M. who received his education in the University of Edinburgh, was first settled at Penryn, and removed thence to Manchester in 1700, where he held a pastoral charge, and occupied a professor's chair.

It appears from the register of Parkhead, that **MR. THOMAS ANDREWS** was minister of Penrith in 1701: and in 1715, **MR. PETER SEDDON**, who soon afterwards removed to Cockey-moor, in Lancashire. He was succeeded by **MR. WILLIAM WILSON**, who was succeeded in 1728, by the Rev. **SAMUEL THRELKELD**. The first meeting-house appears to have been erected in the time of Mr. Wilson. Mr. Threlkeld removed to Halifax, in Yorkshire, about 1744, and was succeeded by the Rev. **SAMUEL LOWTHIAN**, a native of Penruddock, and pupil of Dr. *Caleb Rotherham, of Kendal*. Both Mr. Threlkeld and Mr. Lowthian were united in marriage to females of the name of Cookson, whose family had materially contributed to uphold the cause at Penrith. The latter removed to Newcastle about the year 1748 or 1749, where he continued nearly 30 years. About 1750, the Rev. **EDWARD BUNCLE**, a minister of the church of Scotland, resigned the living of Kirkmahoe, near Dumfries, and accepted the charge of this church and congregation, which he held for upwards of 20 years; after which he returned to Scotland about 1771 or 1772, and was succeeded by the Rev. **JOHN HONYMAN**, a Licentiate of the Church of Scotland, who was ordained here, Aug. 29, 1772, and died March 29, 1783, deeply lamented by his hearers, his widow, and three fatherless children. The Rev.

JAMES BROADFOOT, from Dumfries or its vicinity, also a Licentiate of the Scottish Church, was ordained over the church and congregation of Penrith, on the 17th September, 1783, as the successor of Mr. Honyman, and died unmarried, August 15, 1787. During his ministry a new meeting-house was erected, which was opened in 1784. The Rev. **RICHARD PAXTON**, also a native of Scotland, but last from Parkhead, succeeded Mr. Broadfoot in February 1788, and in 1791 removed to the parish of Tindergarth, near Locherby, North Britain, in which he is still minister. His immediate successor was the Rev. Mr. M'Chonochie, who officiated but for a short time, and was followed by the Rev. Henry Thomson, D. D., who came from the neighbourhood of Edinburgh, and was ordained December 18, 1799. He is still minister of this congregation.

PENRITH New Chapel.—Of the origin of the congregation which meets in this place, the following account has been given. (Third Report of the North Congregational Union, p. 10.) "The commencement of this interest arose from the very declining state of religion in the old meeting-house. The pious and respectable part of the people had for some time been dissatisfied with a ministry that was unattractive and inefficient, and witnessed with painful regret the diminution of attendance on public ordinances. They respectfully advised and remonstrated, but all in vain; and unfortunately the difficulties in accomplishing the desired change, proving at that time insuperable, they were induced to withdraw. The separatists made known their situation to the neighbouring churches, and requested the services of their ministers, which were occasionally granted, after a due investigation and general approval of their proceedings. About the beginning of 1815, a school-room was registered for the purpose, and a numerous congregation attested the good will of the inhabitants to the infant cause. This place shortly afterwards, with Temple Sowerby, and other villages, formed an important itinerant station. In 1819, a larger and much more convenient house for meeting was procured; a Sunday school was established; and there appears every prospect on the establishment, of a pro-

dent devoted minister, of a flourishing and well supported cause."

PENRUDDOCK, a large village in the extensive parish of Greystoke. Mr. John Noble of this place, who is mentioned at p. 385, as a deacon of Mr. Gilpin's church, united with several other young men of high esteem in the church, in setting up the exercises of religion in their families, by prayer, praises, and reading the Scriptures morning and evening, and teaching their households. Upon the removal of Mr. Gilpin from the parish church, in consequence of the King's restoration, 1660, those of the parishioners who valued the Gospel, assembled at Penruddock, in the house of Mr. Noble, the deacon there, still to enjoy Mr. Gilpin's ministry; but a short time after this he went to Newcastle, where he spent the remainder of his life, continuing his valuable and successful labours for several years. Soon after his departure, the church here called Mr. ANTHONY SLEIGH, from Durham College, who became their minister, and continued here about 40 years, enduring much hardship in his endeavours to feed his flock, and enjoying but slender encouragement in the prosecution of his ministry. "Their meetings," says Mr. Rattray in his communication, "were held mostly in the house of John Noble, and sometimes under covert of the night, as Christ's immediate disciples had sometimes done, through fear of the angry Jews; and as the primitive Gentile Christians did, that they might escape the fury of their pagan persecutors. And now John Noble was called to bear new trials, being confined, with some other of the servants of Jesus Christ, for six weeks in Carlisle jail. He was often heard to say, even to the day of his death, that in his imprisonment he had much spiritual comfort and satisfaction, and that those sharp times were made the best days to him, and were improved for searching his heart, and examining his past life; but altered not his judgment as to the cause he had owned and suffered for. He was afterwards informed against, as holding a conventicle in his own house, of which he was convicted, and the fine levied by distress; but this triumph of the wicked over him was short, and by him endured with patience, while some of them died in sorrow for it."

"John Noble and those who suffered with him in the cause of Christ, went on their way rejoicing, that they were counted worthy to suffer for his name's sake, who had died that they might live happily when they got beyond the suburbs of mortality, in the mean time exercising themselves to have a conscience void of offence towards God and man, that no one should have any thing against them,

except in the matter of their God; and in doing good to all men as they had opportunity."

"As a further proof of the piety and devotion of Mr. Noble, he, in times so disheartening to nonconformity, and when its ministers could scarcely find bread or rest, perceiving the need of a succession of faithful pastors, devoted a son to the service of Christ in the ministry; and bred him thereto in the best way that he could afford, declining, for conscience sake, the favour which was then offered to him by a kind neighbour, Dr. S. H., since Vice-Chancellor of the University of Oxford, of a presentation in Queen's College. A few years afterwards he devoted another son in the same way, and supported him through his academical studies. And was not this worthy of a conscientious dissenter, to take such steps to preserve the truth and cause which he had owned? Those that think God approves them in nonconformity ought to maintain it till the causes thereof be taken away. But the constancy of this eminent man did not degenerate into bigotry, for on just occasions he paid respect to, and received courtesies from several of the Bishops of Carlisle at Rose Castle, and in times of need would attend the ministry of the best of the parochial clergy, as well as of dissenters of other denominations, whom he would honour for their work sake. It may not be improper here to observe, that by the associations which had been formed in the county of Cumberland, in the time of Dr. Gilpin, the names of needless distinctions among the dissenters had been buried. Dr. Gilpin had well armed his people's minds against such follies, and when an union or necessary coalition of Presbyterians and Congregationalists was endeavoured, in 1690, the good Doctor was as forward as any man to promote it. That motion was surely of God, and will be more thoroughly pursued when men are more taught of God."

In 1672, after King Charles had taken liberty, without law, to allow the dissenters to erect meeting-houses, Mr. Noble erected a tabernacle near his own house for the more decent and commodious worship of God; and in about twenty years after the above date gave the ground upon which the present chapel stands, which it would also seem was built by him and his friends about the time of his death, March 14th, 1707-8. The meeting house was conveyed into the hands of Trustees on December 23d, 1712."

The Rev. Anthony Sleigh, M. A. died on the 13th of June 1702. He is described by his contemporaries as a worthy, pious, and reverend divine; and

Dr. Calamy has given the following interesting account of him. "He was a candidate for the ministry, when the Bartholomew Act took place. He was educated in a private academy at Durham, and took his degrees at Edinburgh, anno 1660. He preached occasionally in the public churches of Cumberland and Westmorland till 1662, and then was a nonconformist, and silenced, though he could not be said to be ejected. After some time he fixed among Dr. Gilpin's old hearers, and was solemnly ordained to the ministry. He continued among them all the time of King Charles's reign, performing the various duties of his ministerial function with great faithfulness; notwithstanding all the discouragements he laboured under, both from the government and from the people. He was twice imprisoned for his preaching, and once (while he was in confinement) thrown into the dungeon for praying with the prisoners. As soon as he was set at liberty he returned to his people, and preached to them in the night time, when he could not have any other opportunity for it. For twenty years together, he had not above twenty shillings a year from his people. He continued with them after the toleration, though he wanted not invitations to more profitable stations. But such was his love to his poor flock, that nothing could separate him from them but death. Towards the latter end of his time he was severely afflicted with bodily distemper, which he endured with Christian patience, till God called him to his rest, anno 1702. In the whole of his life he was regular and blameless to such a degree, that the worst of his enemies could notully his reputation in the least. He was a man mighty in prayer, and of a meek peaceable disposition, not loving to be embroiled in the controversies of the times, though he was able and ready to give a rational account, both of his faith and practice, to all Christian inquirers."

To Mr. Sleigh succeeded the Rev. SAMUEL AUDLAND, who, in 1707, preached and published a funeral sermon for the excellent Deacon and founder of this dissenting congregation already mentioned, Mr. John Noble. The names of Mr. MITCHELL and the Rev. JOSEPH DODSON occur in succession after that of Mr. Audland as pastors of this church; but without any intimation as to the time when they first took charge of their ministerial duties, or when they quitted them. Mr. Dodson was minister in 1712. The Rev. JOHN HELME, sen. appears to have succeeded him, and was minister from about the year 1741 to 1750, when he went to Lancaster. The Rev. RODGER DICKINSON succeeded Mr. Helme, but left Penruddock in 1755.

The Rev. JAMES BIGGAR laboured there for some time in 1757, and till the year 1760, when he removed to Keswick. The Rev. TIMOTHY NELSON supplied his place from March 1761 to June 1763. In the autumn of the latter year Mr. SMITH came to Penruddock, and occupied the pulpit for about three months. In the autumn of the following year Mr. MONCRIEF, a native of Scotland, commenced his labours among the people, and continued them till June 1771, when he became supernuated, and returned to his native country. During good part of the years 1771 and 1772 the pulpit was occupied by the Rev. JOHN HONYMAN, who came from Aberdeen, and quitted this place for Penrith. In the autumn of 1773 the Rev. and much beloved DAVID JOHNSON, also from Scotland, commenced his labours here, and continued them till 1778, when he returned to his native country, in a bad state of health. From 1778 to 1780 the pulpit was occupied by the Rev. THOMAS MORESBY, and he was succeeded, in 1781, by the Rev. ROBERT POTTS, who died in 1806. After his decease the congregation was supplied for about twelve months by the Rev. JOHN COCKBURN, a native of Scotland, to whom succeeded Mr. BEATTIE, who went out as a Missionary in the Duff, upon her second voyage. This vessel being captured he returned to England, and resumed his charge at Penruddock, where he did not long remain, in consequence of his having embraced the principles of the Sandemanian Baptists. The Rev. ANDREW RATTRAY, who was educated at the late academy of Messrs. Haldane, in Edinburgh, and officiated a short time at Annan, succeeded Mr. Beattie at Penruddock in June 1812, and continues to the present time his connection with this venerable congregational church. He has occasionally endeavoured to rouse the public attention to vital godliness, by village preaching and the institution of Sunday schools; but in those exertions he has experienced some discouragement, from the want of a more cordial and active co-operation on the part of the people with whom he is connected; notwithstanding that the neighbourhood presents a very extensive and important station for Home Missionary exertions.

PLUMLAND.—GAWIN EGGLEFIELD, the ejected Rector of this parish, was related to a distinguished family of that name, whose ancestor, Robert Egglefield, is celebrated as the original founder of Queen's College, Oxford. Gawin's conduct at College reflected no honour on his relationship. (Hutchinson, vol. ii. p. 291.) Nor does he appear to have been afterwards careful in maintaining his moral and christian reputation. The following

notices of him appear in the already quoted "Register of the church at Cockermouth."

"This day (August 4, 1652,) brother Gawin Eaglesfield was admonished by the church for having been overseen in company, to the scandal of religion and the reproach of the wayes of God."

"The same day (7th of the first month 1656,) our brother Eaglesfield, of Plumbland, in regard of a foul miscarriage, whereby the mouths of wicked men were opened, and in regard that he had been so often dealt with formerly, for many miscarriages, the church, upon advice with other churches and godly brethren, laid him under the sentence of excommunication, thereby to make him lye low before the Lord, and to try the truth of his professed repentance with teares at that time."

"In the month of April this yeare (1656), Mr. Eaglesfield was freed from the censure laid upon him some months before."

"February 13th, (1669,) being the Lord's day, the church met at the house of their pastor in his absence, when Mr. G. Eaglesfield, a brother in the church, preached twice, once from 2 Peter i. 10. and then from Jeremiah xxxi. 33."

His name occurs again, however, in the year 1671 and 1672, as having undergone the discipline of the church, and it is lamentable to state that the last mention of him was on March 4, 1678, where he was "again reproved by the church at Cockermouth, and promised amendment."

PLUMBTON and SALKELD.—These places are not far distant from each other, and have usually been supplied by the same minister. The meeting-houses at Great Salkeld and Plumbton Street were erected more than a century since; after which some members of the united congregations of these places, left, by their last wills, small sums to be lent out at interest, towards the maintenance of their minister, and his successors in office. These several sums amounted to about £50., at the time when the Rev. Dr. JAMES RICHIE, who was minister in the years 1752 and 1753, travelled through several counties in the kingdom, collecting money to repair the two meetings. After

the necessary repairs had been performed, and the expences defrayed, there remained an overplus of £60. which was added to the original stock, and a field, containing two acres seventeen perches, purchased therewith, which is now let for £5. 5s. per annum. This is stated to be all the property which properly belongs to the two meetings, the congregations of which are small, and the ministers have therefore some allowance from funds in that vicinity.

The following is a list of the ministers of these united places, as it has been communicated to us; but without the dates of their respective entries upon, or relinquishment of their connection with these churches. The Rev. Messrs. RICHARD RIGBY, JAMES CROSSLAND, J. ALDERSON, JOHN WHITESIDE, JOHN HELME, jun., JAMES RICHIE, JAMES McMILLAN, THOMAS LOWTHIAN, and TIMOTHY NELSON.

About the year 1781, a clergyman of the establishment, the Rev. ISAAC SLEE, who held the chapelry of Plumbton, gave an honourable proof of the power of conscientious conviction, by resigning his chapelry, and joining the *Antipedobaptist Society* at Broughton, in this county. He was afterwards settled at Howorth, in Yorkshire, where he died, January 13, 1784.—(See Memoirs of the late Dr. Fawcett, p. 246, note.)

RAVENGLASS—a small sea port town in the parish of Muncaster. Under the auspices of the Sunday School Society at Whitehaven, some encouraging hopes are entertained that the Gospel will be introduced into this place; the inhabitants of which have, from its contiguity to Bootle, had frequent opportunities of hearing the Gospel there, but possess no regular place of worship of their own.

SALKELD.—See under Plumbton.—The usual residence of the ministers of the united chapels of Plumbton and Salkeld is at this place. Mr. George Benson, a biblical writer of some eminence, was also a native of this place. He died minister of Crutched Friars Meeting-house, London, April 6, 1762; aged 63 —(Hutchinson, vol. i. p. 284—287.

(Cumberland to be concluded in our next.)

II. MISCELLANEOUS.

Wilts Association.—The next half yearly Meeting of the Wilts Association will be holden on Wednesday the 16th of October, at the Meeting-house of Rev. Mr. Fleming, Bradford. Agreeably to the rules of the Association, the morning service will be devoted to an improvement of the premature removal of the late Rev. Isaac Tozer, pastor of the church in

Rook Lane, Frome. The Rev. J. P. Allen, of Warminster, will be the preacher on that occasion.

Durham and Northumberland Association.—A meeting of the Association of Congregational Ministers of the counties of Durham and Northumberland was held at Darlington, on Monday and Tuesday the 9th and 10th of September. On the

Monday evening the Rev. W. L. Prattman, of Barnard Castle, preached from Numb. x. and the latter part of the 29th verse. "Come thou with us, and we will do thee good," &c. In the afternoon of Tuesday a public meeting of the Association was held, (Rev. C. Gollop in the chair,) when the Rev. Messrs. Prattman, Williams, Nicol, Lewis, Ivy, Gibbs, and Stowell severally addressed the meeting, and forcibly urged the necessity of greater exertion for diffusing the Gospel in the counties of Durham and Northumberland. The Rev. R. Gibbs, of Newcastle, preached in the evening from Zechariah iv. 6.

The congregations were numerous and respectable, and the whole services peculiarly interesting. It is hoped that the commiseration and zeal, excited in the ministers and churches for the unenlightened parts of these two counties, will induce many Christian friends to come forward and give their support to this Association.

Anniversary of Idle Academy.—On Tuesday, June 18, the examination of the Students in this Academy took place, which occupied the whole of the day, and furnished to their examiners the most satisfactory evidence of the very considerable attainments they had made. Being distributed into five classes, they read in Latin portions of Cornelius Nepos, Cæsar, Virgil, Cicero, Horace's Odes and Art of Poetry; and in the Annals of Tacitus, his description of that conflagration of Rome, which Nero laid to the charge of the Christians. The Senior Class had during the year read in this author the Life of Agricola, the Manners of the Germans, and the fifth Book of his History, as far as it relates to the Jews. In Greek, passages in Plutarch, Xenophon, Longinus, and the fourth Book of Homer's Iliad. In Hebrew, the 42d chapter of Genesis, the 33d chapter of Ezekiel, and the 41st chapter of Job. In Syriac, the 25th chapter and part of the 10th of the Gospel of Matthew. The fourth Class had read the greater part, and the fifth the whole of the Chaldee in the original Scriptures.

On the following day the General Meeting of the Subscribers was held in the adjoining Chapel. When the Rev. James Scott, of Cleckheaton, had commenced with prayer, three of the Students delivered Essays—Mr. C. Holgate on the Claims of Divine Justice; Mr. Holroyd on the Superiority of the Christian Dispensation above the Legal Economy; and Mr. Parsons on the Intellectual Progress of Finite Beings. After which the Rev. T. Scales, of Leeds, gave the Students a serious and solemn address, and concluded with prayer. On forming the Meeting for business Mr. Holland was

called to the chair, the Report was read, and several resolutions were moved, and appropriate speeches made by the ministers present. In the evening the Rev. R. W. Hamilton, of Leeds, closed the interesting exercises, services, and proceedings of the Anniversary with a discourse, addressed to an attentive audience, with his accustomed ability.

During the half year preceding Christmas there were sixteen Students in the Academy, and afterwards fourteen till Midsummer. In the course of the year six have finished their academical studies, and gone to labour in their Master's vineyard. Mr. Aspinall has settled at Grassington, and Mr. Blackburn at Eastwood. Mr. Holgate has been stationed at Frescot, and Mr. Holroyd at Woolton, both places near Liverpool. Mr. Parsons has accepted an invitation to York, and Mr. Turner another to Great Driffield.

The present circumstances of the institution are encouraging; public patronage has increased in its favour, and every returning year seems to brighten its prospects of support and usefulness.

BURYING PLACE AT MANCHESTER.

We are occasionally compelled to lament the restrictions imposed on us by our contracted limits, and by the necessity of compliance with certain rules suggested by our experience of the public taste; but we have seldom felt more regret than in the present instance, when with ample materials for a detailed and argumentative *exposé*, we can only assign a brief space for the meagre outline of an important statement.

Much inconvenience has been for many years sustained by the dissenters in the town of Manchester from the non-possession of a place of common right in which they might deposit their dead without submitting to an imposed ritual. After many ineffectual efforts a more successful exertion was made; and on the 10th of November, 1820, a meeting was held and a provisional Committee of fifteen appointed. Mr. Richard Roberts was nominated Treasurer, and Mr. George Hadfield, Secretary. In consequent of public advertisement several tenders were made, but ultimately a parcel of land offered by Messrs. Sharpe, Eccles, and Crie, containing 21,744 square yards was purchased at the price of £4000. and the full amount was raised in fourteen days by shares of £10. each. The capital was limited to 600 shares which were rapidly bought up, though no single proprietor was permitted to possess more than fifteen. The land purchased was free simple of inheritance, and situate in Chorlton Row, between Maskell Street

and Plymouth Street, fronting Russholme Road. It was opened as a burial-ground on the 16th of May, 1821, when the remains of Mrs. Martha Wood, wife of Mr. James Wood, were committed to the earth; a deputation from the Committee attended the funeral, and the Rev. Samuel Bradley, minister of the Independent Church, meeting in Motley Street, delivered an excellent address, which we propose inserting in our next number.

A foot way which crossed the site was found to be so serious an inconvenience, that application was made to the proper authority to procure its removal. Two magistrates, Col. Sylvester, and James Norris, Esq. viewed the ground, and made an order to stop the path, which was confirmed at the Quarter Sessions. The conduct of these gentlemen is represented as highly liberal and courteous.

May the 1st, 1821, the property was conveyed to 30 trustees by a deed, of which a copy lies before us, and which appears to be drawn with an accuracy that precludes all misconception or malversation. In this instrument, it is expressly provided, "that the burial of the dead in the said cemetery, shall be performed with such funeral rites and ceremonies, or without any rites and ceremonies, and with or without the attendance of such minister or ministers, or other teacher or teachers of religion, and in such manner in every respect as the friends or relatives of the deceased shall choose. Provided always that any such burial be performed in a decent and solemn manner, and do not take up an unreasonable length of time."

"That no religious books be provided by the Institution, except one or more copy or copies of the Old and New Testament, which shall be of the authorised version, and without note or comment; but the ministers or other persons attending any burial, may bring with them and use such book or books as they shall think proper."

February 28th, 1822, the first annual meeting was held, and fully attended. The Rev. W. M. Walker, from Preston, was appointed Registrar, and efficiency was given to the other arrangements respecting the business of the Institution.

Such have been the proceedings relative to a highly meritorious plan, whose promoters have been, we believe, the first* to enter on a course which we trust the Dissenting body will not be slow to follow in all cases where a crowded population renders it difficult to pro-

cure distinct accommodation. We are happy to learn that the shares are at a considerable premium, though such a circumstance was by no means in the contemplation of the original proprietors.

India.—It must gratify every friend to the progress of human reason to learn, that notwithstanding the difficulties so long considered insuperable, a glorious change is effecting in British India. The free press of Calcutta has operated powerfully in reforming the most inveterate and revolting abuses. The effect of seven native presses at work in that great city, has been to triumph over Hindoo superstition in its strong hold. During the last festival of Jugernaut, there were so few pilgrims present, that they were unable to drag the car. The Brahmins called in other aid, but no devotee could be persuaded to sacrifice himself to the idol. They now talk of removing the Rath to a more central situation. The wily priesthood have sagacity enough to perceive, that they must remove the theatre of their sanguinary superstition beyond the sphere of a free press, or that the bigotry of thirty centuries will disappear. To the glory of our Indian administration, a large portion of the population of Bengal are receiving the rudiments of an improved system of education, while thousands of elementary works are circulating throughout our empire. Even Hindoo women, against whom widowhood, and consequent burning alive, are denounced for learning the alphabet, and who must not read the Veda, under pain of death, have placed their daughters at the public schools.

It is with grief that we announce the death of the Rev. Henry Knight, upwards of 30 years the exemplary pastor of the Independent Church at Yelvertoft, Northamptonshire. On the Sabbath preceding his death he preached with his usual energy and feeling in the Rev. W. Scott's meeting at Rowell, and returned home on Tuesday in apparent health. On Thursday the 12th inst. having retired to his study, he was soon afterwards found extended on the floor a lifeless corpse. He was in his 53d year. He has left a widow and a large family. The last ceremonies of affection and respect took place on the 17th, when Rev. Walter Scott read a portion of Scripture, and engaged in prayer; the Rev. B. L. Edwards, of Northampton, delivered the funeral oration; and the Rev. Richard Hartley, of Lutterworth, concluded with prayer.

We hope to be able to present the public with a memoir of this valuable minister.

* Bunhillfields being the property of the Corporation of London.

LITERARY NOTICES, &c.

The Editors will feel obliged to Literary Gentlemen and Publishers for the communication of Notices (post paid) suited to this Department of the LONDON CHRISTIAN INSTRUCTOR.

WORKS PREPARING FOR THE PRESS.

In the Press, and expected to be ready in a few weeks, a Catalogue of Miscellaneous Books, on sale by Mr. Rusher, of Reading, including recent purchases.

In the Press, and to appear in a few days, a second and much improved edition of Mr. Robert Stevens's Remarks on the Present State of Ireland; with an appendix of new matter, containing a brief outline of the System of Education pursued in the rapidly increasing Schools of the London Hibernian Society. This edition will be printed in an exceedingly neat, but at the same time cheap form, to encourage the friends of Ireland to distribute it gratuitously.

In the Press, a new edition of the Platform of Church Discipline, gathered out of the Word of God, and agreed upon by the Elders and Messengers of the churches assembled in the Synod at Cambridge, in New England, (America,) to be presented to the Churches and General Court for their consideration and acceptance in the Lord, the 8th month, anno 1649.

Memoirs of the Life of Mary Queen of Scots. By Miss Beuger, Author of "Memoirs of Mrs. Hamilton," "Memoirs of John Tobin," &c. &c.

Journal of a Tour through the Netherlands to Paris, in 1821. By the Author of "Sketches and Fragments," &c. &c. In folscap 8vo.

WORKS RECENTLY PUBLISHED.

Just Published, a second and much improved edition of Mr. Shoveller's Plain Dialogues, designed to relieve from various difficulties connected with the doctrines of Predestination, Spiritual Inability, and Christian Perseverance, and the relation of the Law of God to the Believer, and to correct some unscriptural representations of those subjects. 1s.

On the best methods of promoting an effective Union among Congregational Churches, without infringing on their Independence; a Discourse preached before a Monthly Association of Ministers and Churches, on Sept. 5th, 1822. By John Morison, Minister of Trévör Chapel, Brompton. 1s. 6d.

Memoirs and Select Remains of an only Son. By Rev. T. Durant, of Poole, Dorset. Second Edition, in 2 vols. 12mo. 10s. 6d.

Short Discourses to be read in Families. By the Rev. William Jay. Fourth Edition, in 4 vols. 8vo. £1. 16s.

Walks in the Country, or Christian Sketches, of Scenery, Life, and Character; in Familiar Letters. Dedicated to the Directors and Friends of the Home Missionary Society. 3s. 6d. boards.

A View of the Present State of the Scilly Islands. By the Rev. G. Woodley. In one vol. 8vo. 12s. boards.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have been received this month from Rev. J. Turner—W. Scott—R. H. Shepherd—J. Blackburn—J. Bounsall—Morison—J. E. Good—Alexander—Davies—Higgins.

Also from Mr. G. Hadfield—Laicus—A Layman—R. K.—J. W.

Our Correspondent J. W. frequently furnishes us with valuable intelligence, but he must be aware that, unless confirmed by responsible authority, we can never make use of any information whatever.

The Criticism on Dwight and Campbell in our next.

Philippensis will appear in the November number.

We are again under the necessity of reminding our Correspondents that, although we are always obliged by information on the subject, all cases of Chapels opened are reserved until our Supplement.

The Reviewer of Hamilton's Codex Criticus requests us to say, that while writing the article, he had, for the moment, forgotten Dr. Beethroyd's meritorious Essay towards the correction of the Hebrew Text.

QUERY.

Gentlemen,—If any of your readers, acquainted with the history of dissent in Kent, can refer me, through the medium of your Magazine, to a biographical notice of John Cave, Minister of the Church at Speldhurst and Pembury, in that county, about the latter part of the seventeenth century, it will be conferring on me a great obligation. He left behind him, (printed after his death,) a 12mo. volume on Primitive Religion. If no such biographical notice exist, perhaps some of your Correspondents can inform me whether he was a brother of the celebrated Henry Cave, author of the Weekly Packet.

Ovinia Insula.

MILLS.

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[Vol. V.]

MEMOIR OF THE REV. THOMAS SCOTT,

RECTOR OF ASTON SANDFORD, BUCKS.

It is with peculiar satisfaction that we invite the attention of our readers to the biography of this faithful minister of Jesus Christ. He was and is, emphatically, an illustrious character. He had faculties which would have placed him high in the world's esteem, but these things he counted dross. He might have been the leader of a party, the commander of an army, or a successful investigator of science, but these were, in his estimate, the objects of a mean ambition,—his aim was to be the servant of Christ, and to win souls for his master. And never did the most enthusiastic votary of the world pursue his object with more intense and unswerving assiduity, than did this holy contemner of the world follow on to know and do his heavenly Father's will. If there were one quality which more than any other distinguished Mr. Scott, it was single-mindedness, calmly and resolutely pressing forward in the simple line of reason and duty: in fancy, in taste, in learning, in eloquence, he has been excelled by thousands, but in this rare property of mind, he has been equalled by few.

"I was born," says Mr. Scott, in his own personal narrative, "on the fourth of February, 1746-7, answering, since the change of the style, and the beginning of another century, to February 16, 1747. A small farm house at Braytoft, in Lincolnshire, was the place of my birth. Braytoft is five miles from Spilsby, and about six from Skegness. . . . My father, John Scott, was a grazier, a man of a small and feeble body, but of

uncommon energy of mind, and vigour of intellect; by which he surmounted, in no common degree, the almost total want of education. His circumstances were very narrow, and for many years he struggled with urgent difficulties. But he rose above them; and, though never affluent, his credit was supported, and he lived in more comfortable circumstances to the age of seventy-six years. I was the tenth of thirteen children, ten of whom lived to maturity: and my eldest brother was twenty-three years older than my youngest sister."

Mr. Scott's mother, too, seems to have been a valuable woman, and from her he learnt to read; a neighbouring day school afforded him the means of acquiring the first elements of Latin. At eight years of age, he was transferred to a different seminary, where he made some progress in the common acquisitions of youth. His elder brother had been trained to the medical profession, and was a surgeon's mate in the navy; but his zeal in the pursuit of knowledge, leading him to expose himself to a malignant fever which was raging among the crew of a ship of war just arrived from a foreign station, he fell a victim to its ravages. This event altered the destination of Thomas, who, having exhibited a certain degree of readiness in acquiring information, was singled out from the rest of the family to enjoy the advantages of a professional training. After spending five years, not to much purpose, at school in Yorkshire, he was bound apprentice to a surgeon and apothecary prac-

tising in the vicinity, but misconducted himself so grossly, as to give his master "a plausible reason for dismissing" him at the expiration of two months. It is a most remarkable circumstance in the history of Mr. Scott's religious experience, that during the brief season of this service, he received his first "serious conviction of sin committed against God." His master, though apparently destitute of moral principle, and with no respect for Christianity, while remonstrating with him on some instance of misconduct, told him, that "it was wicked in the sight of God." This simple observation sunk deep into his heart; the impression was never effaced, and proved, with the divine blessing, "the primary means" of his "subsequent conversion," though a long and dreary period of darkness and enmity against God intervened. He returned home, of course, in deep disgrace; but the mortification which he sustained had little salutary influence on his disposition or character. About his sixteenth year, his first attendance at the Lord's table took place, and amid all the disadvantages and profanations of that formal administration in which he participated, there was a solemnity in the act and its associations which produced much, though temporary, agitation of conscience. The results of his "gross misconduct" in his brief apprenticeship, were the forfeiture of that portion of the premium which had been advanced, the refusal of his master to give up his indentures, and a total change in his employments and prospects. With, as we suppose, a sort of vindictive feeling on the part of his father, inexcusable in itself, and mischievous in its consequences, the delinquent was now "set to do the most laborious and dirty parts of the work belonging to a grazier." His previous modes of life had not prepared him

for this exposure to the vicissitudes of a wintry season, amid the damps and inundations of a low and unwholesome site, and his constitution sustained repeated shocks, of which, in after life, he felt the injurious effects. Yet even amid these hardships, the force of Mr. Scott's character, mixed indeed with much pride and passion, bore him up without complaint, and his parents had not knowledge enough of the human mind to discern the elements of noble qualities which were discernible through all the gloom and turbulence of his spirit. Strong convictions frequently prevailed within him, and he was often assailed by appalling temptations, but that gracious Being who was preparing him through all this severe discipline for happy and honourable service in the church of Christ, kept him from despair. For about nine years he followed his harassing employment, associating with the riotous, the vulgar, and the profane, but still cherishing the secret hope of better days, and persevering amid all discouragements, in giving to his mind such culture as came within his reach. At length Mr. Scott, having discovered that in the ultimate disposal of the family property, his interests were to be completely sacrificed, applied himself with redoubled diligence to the study of his "few torn Latin books," with his Eton Greek Grammar, and, having been one day harshly and undeservedly reprimanded by his father, fiercely retorted, and renouncing his shepherd's life and garb, declared his intention of never resuming either. He then left his paternal dwelling, slept that night at his brother's house, and, after returning home to pay some necessary attention to the flock which he had left, set off for Boston, and waited on a clergyman to whom he was slightly known. His object in this visit must be stated in his own words.

"To this clergyman I opened my mind with hesitation and trepidation: and nothing could well exceed his astonishment when he heard my purpose of attempting to obtain orders. He knew me only as a shepherd, somewhat more conversible, perhaps, than others in that station, and immediately asked, 'Do you know any thing of Latin and Greek?' I told him, I had received education, but that for almost ten years I had never seen a Greek book, except the grammar. He instantly took down a Greek Testament, and put it into my hands; and without difficulty I read several verses, giving both the Latin and English rendering of them, according to the custom of our school. On this, having strongly expressed his surprise, he said, 'Our visitation will be next week; the archdeacon, Dr. Gordon, will be here; and, if you will be in the town, I will mention you to him, and induce him, if I can, to send for you.' This being settled, I returned immediately to my father for the intervening days; knowing how much, at that season, he wanted my help, for services which he could no longer perform himself, and which he was not accustomed to entrust to servants."

This exemplification of pliable spirit, and of filial concession, is quite sufficient to shew that the substantial qualities of Mr. Scott's temper were different from their superficial aspect. He had been "more sinned against than sinning;" the conduct of his father had been injudiciously and unjustifiably harsh, and in the concealed intention of withholding from his son any beneficial interest in his testamentary dispositions, unnatural and dishonest; yet, amid all these exasperating circumstances, we find this violent and indignant youth giving way, indeed, at first to the impulse of anger, but afterwards exhibiting a fine combination of energy, principle, and affection. Though it contribute but little to the progress of the narrative, we must give insertion to the following letter, as an important and interesting illustration of his state of intellect and feeling at this time. It is dated Boston, May 17, 1772, (less than a month after first leaving his home,) and addressed to his sisters. It shews

the firmness of his resolution, the correctness of his views, and the tenderness of his attachment.

"As I expected, I had some difficulty in reconciling my friends here to my intended scheme. My uncle Jackson, as my godfather, reminded me of my duty to my father. My answer was, that I found I could not perform the positive part, I must therefore endeavour to perform the negative part: that, though in my former conduct I had too often transgressed, yet in the present instance my conscience acquitted me. My aunt urged that, if I had not success, I could turn my hand to nothing else. I mentioned a school, for which I think myself well qualified, being so able to instruct myself. However, after a long and serious discourse on the subject, I left them both tolerably well satisfied. My cousin Wayet has said nothing to me on the subject. Mrs. Wayet endeavoured to rally me out of it: but, I must own, I thought her arguments weak. She urged the ridicule which *poor parsons* meet with: but surely those who ridicule any one on account of his poverty, if he behaves in a manner worthy of his situation, are themselves persons whose opinion I despise.—She said, she would not be of any profession, unless at the head of it: but this can be no rule for general practice, as some must be subordinate.—She mentioned my not being brought up in a regular manner: but it is the end, not the means, that is of the greatest consequence; and, if a man be qualified, it matters not at what place he procured his qualifications.—It sometimes humbles my vanity to hear them all account of me, as of one of the lowest order of the profession, not only in point of fortune, but also in other particulars. If I know myself, I am not deficient in abilities, though I am in the art of rendering them conspicuous. My vanity prompts me to say, that I am not without hopes of making friends in this way of life, as I shall be more conversant with men of letters, who are the companions I most delight in, and for whose company I shall spare no pains to qualify myself. But, let my condition in life be what it may, I will endeavour to suit myself to it. Pray heaven preserve me independent on any other for a livelihood, and I ask no more!—The happiest hours I ever spent have been in your company, and the greatest reluctance I feel at this change of my situation is, the being separated from a set of sisters, for whom I have the most sincere regard."

After an interview with the Archdeacon, who gave him reason to hope for final approbation, Mr.

Scott applied with redoubled diligence to his studies, and at the appointed time presented himself in London for ordination, but failed in procuring admission as a candidate. Ascertaining that the real ground of objection arose from a most unfounded suspicion of *Methodism*!—he solicited an introduction to the Bishop, who treated him with courtesy, but negatived his application, until he should obtain his father's consent, and a satisfactory attestation from some beneficed clergyman in his own neighbourhood. With this answer, in the 26th year of his age, and with every avenue apparently closed against him, baffled but not disheartened, the subject of our memoir quitted London, and on the day of his return home, "after walking twenty miles in the forenoon," laid aside his "clerical clothes," resumed his "shepherd's dress, and sheered eleven large sheep in the afternoon." After some further difficulties he obtained his father's reluctant consent, and such additional documents as were sufficient to gain him admission as a probationer; his answers were satisfactory, and Dr. Gordon, the examiner, expressed his approbation in forcible language. He was ordained deacon in Sept. 1772, and priest in March of the following year. His state of mind when he took upon himself the ministerial office, was afterwards described by himself in the strongest terms of reprobation. "I deliberately judge," are his own words, "this whole transaction to have been the most atrocious wickedness of my life as far as I understood such controversies, I was nearly a Socinian and Pelagian, and wholly an Arminian. . . . While I was preparing for the solemn office, I lived, as before, in known sin, and in utter neglect of prayer; my whole preparation consisting of nothing else than an attention to those studies, which

were more immediately requisite for reputably passing through the previous examination."

"Thus," he proceeds, "with a heart full of pride and wickedness; my life polluted with many unrepented, unfor-saken sins; without one cry for mercy, one prayer for direction or assistance, or for a blessing upon what I was about to do; after having concealed my real sentiments under the mask of general expressions; after having subscribed articles directly contrary to what I believed; and after having blasphemously declared, in the presence of God and of the congregation, in the most solemn manner, sealing it with the Lord's Supper, that I judged myself to be 'inwardly moved by the Holy Ghost to take that office upon me,'—not knowing or believing that there was any Holy Ghost;—on September the 20th, 1772, I was ordained a deacon.

"For ever blessed be the God of all long suffering and mercy, who had patience with such a rebel and blasphemer, such an irreverent trifler with his majesty, and such a presumptuous intruder into his sacred ministry! I never think of this daring wickedness without being filled with amazement that I am out of hell; without adoring that gracious God who permitted such an atrocious sinner to live, yea, to serve him, and with acceptance I trust, to call him Father, and as his minister to speak in his name. Bless the Lord, O my soul, and all that is within me, bless his holy name! Bless the Lord, O my soul, and forget not all his benefits! who forgiveth all thy iniquities, and healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies! May I fervently love, and very humbly and devotedly serve that God, who hath multiplied his mercies in abundantly pardoning my complicated provocations!"

Soon after Mr. Scott's expulsion from his apprenticeship, his father had given him a ewe lamb, and by judicious management he had reared a small flock of "sixty-eight sheep beside lambs;" for these, with much difficulty, he obtained from his father sixty-eight pounds, and after the purchase of clothes and books, as well as defraying his travelling and ordination expenses, he entered on his labours possessed of twenty guineas. "On such trivial incidents," observes Mr. Scott, "do the

most important events depend. Without this lamb, and the sheep which in this way I acquired, as far as I can see, my whole plan of entering into holy orders must have failed." His first labours were in the curacies of Stoke and Weston Underwood, in Buckinghamshire, with the occasional supply of Gayhurst, where he made a pleasant acquaintance with George Wrighte, Esq. a man of wealth and influence. Whatever of error and obscurity might rest upon his religious views, his labours, at least, on assuming his new office, were exemplary; he studied the Scriptures diligently, and was indefatigable in the acquisition of the languages and dialects which are connected with biblical investigation.

"No cost," he writes to one of his sisters, "do I in the least grudge to procure advantageous methods of pursuing my studies. So far is a multiplicity of studies, a diversity of pursuits, from overburdening my memory, that, by exercising it, I find it in a high degree more retentive; as well as the comprehending faculty more quick.—Nothing can give greater satisfaction than these considerations do. I proceed with alacrity; I think with expedition. Of the Hebrew, some twenty weeks ago I knew not a letter; and I have now read through one hundred and nineteen of the Psalms, and twenty-three chapters of Genesis; and commonly now read two chapters in the time above mentioned, tracing every word to its original, unfolding every verbal difficulty."

Not long after his establishment in this neighbourhood, he was induced to hear Mr. Newton at Olney; the sermon, as he imagined, was directly pointed at him, and this idea excited little other feeling than contempt and ridicule. Mr. Newton was then expounding the Acts, and, in regular order, he had taken as his text the Apostle's stern rebuke to Elymas in the xiiith chap. 9th and 10th verses. The coincidence was striking, but the impression was extremely slight; the doctrines of Mr. N. appeared to Mr. Scott

"abstruse, imaginative, and irrational; and his manner uncouth." The pastoral conduct of that excellent man seems, however, to have excited his respect and emulation. At Mr. Wrighte's Mr. S. became acquainted with the housekeeper, a Mrs. —. Miss would have been more appropriate, as the lady appears to have been a spinster.—Jane Kell, whose singular equanimity under the loss of her money at cards, first engaged his attention. She was an amiable, affectionate, sensible, and prudent person, and contributed much to the happiness of his life. When Mr. Scott thus became the head of a family, he introduced domestic prayer; at first he used a printed manual, afterwards written forms, and subsequently he addressed to his Heavenly Father the spontaneous effusions of his heart. During thirty-eight years this practice was never interrupted but from absolute necessity; visitors, that frequent and plausible excuse, were not allowed to suspend its exercise; and his expositions and prayers, aided by the consistency of his life, were greatly blessed to his household. We have the testimony of his son, "that in very few instances has a servant, or a young person, or indeed any person, passed any length of time under his roof, without appearing to be brought permanently under the influence of religious principle."

The time was now approaching in which the seed which had been gradually germinating in the heart of this excellent man was to expand into full maturity, and to *bring forth fruit unto perfection*. The details of this glorious process have been so amply and so impressively stated in one of the best, and most deservedly popular books in the English language—*The Force of Truth*—that we shall enter into their history with less minuteness than we should have

otherwise deemed expedient. In 1775 he removed to the curacy of Ravenstone, and

"At this place," he says, "I resided about two years, and it proved, as it were, a Bethel to me. (Gen. xxviii.) Here I read the Scriptures and prayed. Here I sought and, I trust, found, in a considerable measure, the knowledge of the truth as it is in Jesus. I was not indeed brought to say with unwavering voice, as Thomas did of old, *My Lord, and my God*; but I learned to count all but loss for the excellency of the knowledge of Christ. Here first I was made the instrument of bringing several persons earnestly to ask the all-important question, *What must I do to be saved?* and here I learned, in some degree, to give the scriptural answer, *Believe in the Lord Jesus Christ, and thou shalt be saved.*"

It was about this time that Mr. Scott commenced a correspondence with Mr. Newton, in which we know not which most to admire, the skilful forbearance with which the latter conducted himself in his treatment of his patient, or the acuteness and knowledge of character which he displayed in his anticipations of the grand result. The work of grace had, indeed, been for a considerable time, unfolding itself in the heart of Mr. S. but he *saw not his signs*, and while the hand of God was upon him for good, he was for a long time disposed to look elsewhere for the sources of his confidence and hope. At this period, too, Mr. Scott's mind was much agitated with scruples respecting subscription, which, in all probability, interfered with his worldly interests, since, with that conscientiousness which distinguished him on all occasions, he intimated his hesitation to his patron, much to the displeasure of the latter. When he became thoroughly imbued with evangelical sentiments, he professed himself satisfied that his "objections were groundless." We confess, however, that we should have been well pleased to have Mr. Scott's opinions on this point more fully detailed; there is, we believe, still in existence a letter

which would throw much light on the subject, but as we have not the present means of referring to it, we shall not more explicitly allude to its contents. Early in 1777 he removed to the house in Weston Underwood, which was afterwards tenanted by the poet Cowper, and exercised his skill and industry in substituting a pleasant and productive garden for a piece of ground little better than "a stone-quarry." In the same year he lost his parents. While resident here he began to "administer medical assistance" to his poorer neighbours, and Dr. Kerr, of Northampton, both took considerable pains to instruct him, and entertained a high opinion of his practical ability. Here too he lived when he published the *Force of Truth*, in the cast and composition of which he was much assisted by the counsel of his friend Cowper. Mr. Scott's happy alteration of character was extremely unpalatable to his family, and he advert to this fact chiefly as an introduction to the following affectionate letter addressed by him to his younger sister, Mrs. Ford, and dated July 27, 1779.

"Hitherto I have kept silence, *yea even from good words*: but it was pain and grief to me. . . . I would, however, once more remind you, that you have a brother—who was no hypocrite when he assured you that he loved you, at least as well as any relation that he had in the world, his wife and children excepted; that your interest and welfare were always near to his heart; that he would have been glad, if it had pleased God, to have had it in his power to evidence this to you by some important service: that his love is not waxed cold, nor in the least diminished, but the contrary: that he loves you as well, and wishes you better than ever; and that, seeing he can do nothing else, he never forgets, in his daily prayers, to commend you and yours, soul and body, to the love, care, and blessing of his God and Saviour.—Dear sister, I can truly say with Paul, that *I have continual sorrow and heaviness in my heart, for my brethren according to the flesh*: but on account of none so much as you. All the rest, though not seeing with my eyes, are friendly and

civil, and not willing quite to give me up: but you have totally turned your back on me:—the favourite sister, whose heart seemed as closely knit to mine by the dearest and most confidential friendship, as the nearest relative ties! The very thought brings tears into my eyes, and I weep while I write to you. And what have I done to offend you? It has pleased the Lord, through my study of his word, with prayer for that teaching which he hath promised, to lead me to a different view of the Gospel of Jesus Christ, than I had embraced: and not only so, but to lead me from seeking the favour of the world, and my own glory, to seek God's favour, aim at his glory, and derive happiness from him. A happiness I have therein tasted, to which I was before a stranger: that *peace of God which passeth all understanding*, and which as much excels, even in this world, any thing I had before experienced, as the cheering constant light of the noon-day sun exceeds the shortlived glare of a flash of lightning, which leaves the night more dark and gloomy than before. Having found that good I had long been seeking in vain, I was desirous to tell all I loved, in proportion as I loved them, what the Lord had done for me, and how he had had mercy on me; that they might find, what I knew they too were seeking, true happiness. *Come, taste and see how gracious the Lord is, and how blessed they are that put their trust in him*, was the language of my heart. But, for want of experience and prudence, forgetting my own principle, that none can come to Jesus except he be taught of God, (John vi. 44—46,) I was much too earnest, and in a hurry: said too much, and went too far; and thus, out of my abundant love, surfeited you. *Forgive me this wrong!* It was well meant, but illjudged, and worse received. O my dear sister, I wish you as happy as I am myself, and I need wish you no happier in this world. To call God my father; to confide in his love; to realise his powerful presence; to see by faith his wisdom choosing, his love providing for me, his arm protecting me; to find him (my sins notwithstanding,) reconciled to me, and engaged to bless me; to view him seated on a throne of grace, bowing his ear to my poor prayers, granting my requests, supplying my wants, supporting me under every trial, sweetening and sanctifying every trouble, manifesting his love to me, and comforting me by his Holy Spirit; to look forward to heaven as my home; and to be able to say at night, when I go to rest, If I die before morning, I shall be with my gracious Lord, to enjoy his love for ever; this is my happiness: and what is there in the world worth comparing with it.

'Let worldly minds the world pursue,
It has no charms for me;
Once I admir'd its trifles too,
But grace has set me free.'

Peace with God, peace of conscience, peace in my family, peace with all around me; these are the *blessings of peace* which God gives his people. May God give them to you!"

When Mr. Newton, in 1780, left Olney for London, he was extremely anxious that Mr. Scott should succeed him; his wishes were, however, in the first instance, frustrated by the choice of a clergyman who was an Antinomian both in doctrine and character. Soon afterwards this man was ejected, and, at the intreaty of the leading inhabitants, Mr. S. took the office, though the step was, on the whole, disadvantageous in a pecuniary view. His firmness as a man, and his skill as a medical practitioner, were put severely to the proof during the prevalence of the small pox, and, subsequently, of a malignant fever in his vicinage. There were arrayed against him all the ignorance and prejudice and obstinacy of the lower orders, the inertness of the parish officers, and the calumnies of ill-disposed persons; he persevered, notwithstanding, and the success of his exertions was his only, though to his disinterested feelings an ample repayment. Even the common expenses were refused to be advanced by the overseers, and had it not been for a providential supply from an unknown source, he must have sustained alone a burden which, in his narrow and even exigent circumstances, he was ill able to bear. While engaged in this *labour of love*, the following circumstance occurred:—

"A poor man, most dangerously ill, of whose religious state I entertained some hopes, seemed to me in the agonies of death. I sat by his bed for a considerable time, expecting to see him expire: but at length he awoke as from sleep, and noticed me. I said, 'You are extremely ill.' He replied, 'Yes; but I shall not die this time.' I asked the

ground of this extraordinary confidence, saying that I was persuaded he would not recover. To this he answered: 'I have just dreamed that you, with a very venerable looking person, came to me. He asked you, what you thought of me. 'What kind of tree is it? Is there any fruit?' You said, 'No: but there are blossoms.' 'Well then,' he said, 'I will spare it a little longer.' All reliance upon such a dream, I should, in other circumstances, have scouted as enthusiasm and presumption: but it so exactly met my ideas as to the man's state of mind,—which, however, I had never communicated to him; and the event, much beyond all expectation, so answered his confidence, by his recovery; that I could not but think there was something peculiar in it.

"On his recovery, this man for a time went on very well: but afterwards he gave up all attention to religion, and became very wicked: and when I reminded him of what has been now related, he treated the whole with indifference; not to say, with profane contempt. But I have since learned, from very good authority, that, after I had left that part of the country, he was again brought under deep conviction of sin; recollected and dolefully bemoaned his conduct towards me, and with respect to his dream; and became a decidedly religious character: and, if this be true, his case certainly furnishes a most striking instance, as of the force of human depravity, so also of the long-suffering and tender mercy of our God. I believe he is still living at Stoke Goldington."

So limited were the means of Mr. Scott at this period of his life, that, from inability to defray the cost of "a study and a separate fire," he frequently wrote "with a child on his knee, or rocking the cradle and his wife working by him." And so little promise was there of usefulness from his writings, that having given away a hundred copies of his Discourse on Repentance, the rest remained on hand; and even of the Force of Truth, the first edition, 1000 copies, lingered in its sale through the term of ten years, though when its worth became known, that number did little more than answer the annual demand, and a cheap edition of six thousand copies, recently published, was exhausted in six months. We shall

insert in this place a long, but every way interesting letter, addressed from Olney, April 14, 1784, to the Rev. J. More, a Scotch minister residing in the north of England, who had, it appears, written to Mr. S. in consequence of having read the Force of Truth.

"I must frankly observe that I am not much attached to externals, being decidedly of opinion, that, had the Lord Jesus intended all his people to be of the same sentiments about church government, he would have explicitly declared it, as under the Jewish dispensation, and have rendered it impossible for godly, reflecting, and judicious persons to have differed much about these things: even as it is impossible for such persons much to differ about the method of a sinner's justification, or the nature and need of regeneration. Every man ought to be satisfied in his own mind about the lawfulness of communicating as a Christian, or officiating as a minister, in that society he belongs to, and leave others to judge for themselves; candidly supposing that men who are conscientious in other things are so in this: and, though they see not as we see, yet possibly their eyes may be as good as our's. In my own judgment, after I hope much serious and impartial consideration, I am a moderate Episcopalian and a Pædobaptist; but am entirely willing my brethren should be, some Presbyterians, and some Independents, and not extremely unwilling that some should be Baptists; rejoicing that Christ is preached, and the essentials of true religion upheld amongst persons of different sentiments, and only grieved that each one will be what he is *jure divino*, and judge and condemn others. I would only beseech all to leave *biting and devouring one another*, and to unite together in striving, as so many regiments in one army, against the common enemy. My avowal of my sentiments on this subject will help you to know your man, and what you are to expect.—My post is very different from your's. There are above two thousand inhabitants in this town, almost all Calvinists, even the most debauched of them; the Gospel having been preached among them for a number of years by a variety of preachers, steadily and occasionally, sound and unsound, in church and meeting. The inhabitants are become like David, *wiser than their teachers*; that is, they think themselves so, and, in an awful manner, have learned to abuse Gospel notions to stupify their consciences, vindicate their sloth and wickedness, and shield off con-

viction. There is an Independent meeting in the town, the minister of which is newly come amongst us, and for this and other reasons is very popular. He is, I doubt not, a godly man; but his preaching does not appear to me calculated to rouse a stupid audience out of their lethargy. There is also a Baptist meeting; the ministers of which heretofore, by dry supralapsarian discourses, accompanied by little alarming, inviting, searching, or practical matter, have done much to bring things to this pass. If you are acquainted with the disputes about the *modern question*, you will need nothing more to be said on that system of *passivity* introduced by the strenuous deniers of its being every man's duty to believe. If you have not met with any thing on this subject, on another occasion I will write a little more upon it. But the present minister is a solid, judicious, and godly man, though not an awakening preacher. . . . As for myself, I am very unpopular in this town, and preach in general to very small congregations. Before I came hither I had two curacies in the neighbourhood, one of which I retain with Olney. There I have a people to whom the Lord has made me the instrument of good. They love me, and are a comfort to me. They are not very numerous, but so many as to prevent my complaining that I have quite laboured in vain; and the Lord adds to their number one and another from time to time. O that he would multiply them a hundred or a thousand fold!—I have a few even at Olney who cleave to me, and a small number of those who are my own; but I labour under great discouragement in this respect, and am generally looked upon as unsound, legal, Arminian. The truth of the matter is, upon mature deliberation I am convinced that the preaching of the present day is not practical enough, or sufficiently *distinguishing* between true and false experience. I therefore speak more fully than most do of the moral character of the Deity: of the excellency, glory, and loveliness of that character as described in the word of God. From this I deduce the reasonableness and excellency of the holy law of God; which I endeavour fully to open in its extensive requirements. Thence follows man's obligation to love God, both on account of his infinite loveliness, and of our natural relations and obligations to him. Then I demonstrate the evil of sin, as apostacy from this lovely and glorious God and king, and transgression of his perfect law. Thence I show the justice of God in the infinite, the eternal punishment of sinners; it being necessary that God should mark his hatred of this hateful thing, magnify his holy law, and show his justice, that

he might appear glorious in the eyes of all for ever, but rebels.—Thus I suppose I dig deep to lay the foundation for the Gospel of free grace: the necessity; nature, and glory of the vicarious obedience and sufferings of Emmanuel; the sufficiency of his one sacrifice; and his ability and willingness to save to the uttermost all that come. Thence I show that all who will *may come*, *ought to come*, and that all sin atrociously in *not coming*: that, however, it is in no natural man's heart to come; because each man is proud, selfish, worldly, and carnal: therefore, all are without excuse. But a God of sovereign grace, having mercy on whom he will, according to his own purpose makes some willing by regeneration. This changes the prevailing bent of the heart, and henceforth the man is not only humbly willing to be justified by faith, and saved by grace, but hates and repents of sin, loves God's law, loves holiness, and leads a holy life, sincerely, progressively, though imperfectly,—daily receiving from Christ grace so to do; and that all experience which has not this effect is false. *Every tree that bringeth not forth good fruit, &c.* My paper forbids more. This is the outline of my scheme."

There is another letter to the same person, which we would willingly have made room for had it been practicable, in which Mr. S. adverts strongly to the annoyance which is frequently sustained by excellent and judicious divines in the dissenting ministry, from the turbulent Antinomians of their congregations. His picture is much exaggerated, and he represents the conflict as generally terminating either in the thralldom or expulsion of the pastor. Our knowledge of these matters is, probably, more extensive and correct than that of Mr. Scott, and as far as it reaches, we should say that in a large majority of cases, the strife has been, though exceedingly vexatious, decided in favour of scriptural sentiments; wherever the pastor has stood firm, he has, in nearly all instances, been supported by a body sufficiently numerous and respectable either to overawe or to expel the agitators.

(To be continued.)

THE REV. S. BRADLEY'S ADDRESS,
ON OPENING THE GENERAL BURIAL GROUND IN MANCHESTER.

In our last number we gave an account of the steps taken by the dissenting interest in Manchester, for the purpose of securing a Burial Ground, open to all, without any other restrictions or regulations than those indispensably required by propriety and convenience. We now complete our detail by the insertion of the very excellent address delivered, by the Rev. Samuel Bradley, at the first interment, when a deputation from the committee attended, and a large assemblage of spectators had been attracted by the novelty of the circumstances. The deceased, Mrs. James Wood, had been a member of Mr. B.'s church.

“Although death is a very common event, and the sight of a funeral is almost equally familiar to our eyes; yet the scene which we here behold is, on several accounts, remarkable, and peculiarly interesting. For, until now, the various denominations of Dissenters as a body, in this large and populous town, notwithstanding their great and increasing number, and the station which they occupy in society, have not possessed a general burying place, where they could, to their full satisfaction, inter their dead. To a few of their chapels a small cemetery is attached. But this provision is totally inadequate to furnish graves and vaults for their deceased friends. The consequence has therefore been, that in almost every instance of bereavement in their families, they have been obliged to seek a place of sepulture in a church-yard, and to hear precisely the same form of burial service read over a dearest relative who may have lived a life of steady faith and strict piety, and died in

the joyful hope of a blessed immortality, as that which is read over an habitual and impenitent swearer, a drunkard, or adulterer. And thus the anguish of their minds has often been increased by that religious ceremony which rather should have soothed their grief. At length, however, through the good providence of God, we have obtained this ample field for the possession of a burying-place for our friends—for ourselves—and for our posterity for ages yet to come. And by our uniting together in this general object, as a body of Dissenters of different persuasions, we make it manifest to the world, that though we may have some diversity of opinion in matters of doctrine while we live, yet our controversies for ever cease when we die.

“The Divine Author of the Holy Bible considered Abraham's choosing, purchasing, and obtaining a sure possession of a burying-place for the patriarchal families, so important, that he commanded and inspired his servant Moses to record minutely all the circumstances of that transaction, for the instruction of future generations.

(Here Mr. Bradley read the twenty-third chapter of Genesis.)

“Amongst a variety of interesting reflections which arise out of this history, we see what an affecting and awful change death makes in the human countenance and frame. Sarah, the once beautiful wife of Abraham, on whose personal charms the eyes of kings and princes were fixed, who struck with admiration all persons who saw her wherever she went, became so loathsome, that her fond husband was compelled to turn away from the sad spectacle, and say ‘give me a possession of a

burying-place that I may bury my dead out of my sight.'

"The sons of Heth, though heathens, generously offered Abraham the choice of any sepulchre which they possessed. But the Patriarch had fixed his mind on a particular field, planted all round with trees, at the end of which was a cave, formed either by nature or by art, and exactly suitable for a family vault.

"Ephron the owner would freely have given it to Abraham, without any recompence. But he handsomely declined the offer; not out of pride and ingratitude, but from a principle of justice; as he, being rich in gold and silver, was well able to purchase it.

"The value of the land was therefore ascertained—the contract was publicly agreed to in the audience of the people—the amount was honourably paid—and a clear and indefeasible title was given to Abraham. We are not informed in what manner it was done; but doubtless it was agreeable to the method of conveying property at that time, and in that country. For it deserves especial notice, that we are twice told, 'The field and the cave were made *sure* unto Abraham for the possession of a burying-place.' There he buried his wife Sarah, and there he himself, and most probably all the patriarchs were buried.

"And thus we have obtained, after many years' expectation, this land for a place of sepulture. And I rejoice I can say, that we hold it by a tenure so firm and so good, that we believe that the bodies which shall be deposited here will slumber undisturbed till the glorious morning of the resurrection.

"As Dissenters from the Established Church, strongly objecting to the system of presentation and patronage, we justly reckon it a high privilege that we can choose our own ministers, to instruct us

from the pulpit and to visit us when we are sick and dying. And is it a small privilege, that we can obtain them to speak at the interment of a friend? Nor are they restricted to any prescribed ritual; but they are at perfect liberty to adopt their own plan, and to use such expressions as they think best suited to the character and to the occasion.

"But the land, it may be said, has not been consecrated, and can this be deemed a Christian burial?—Consecrated! if it has not been, in a few moments it shall be consecrated—not by the aid of any mitred dignitary—not by performing any superstitious rite—not by scattering around a handful of sanctified earth, taken from some other holy place; but by committing to this grave the mortal remains, or rather the *golden dust* of a real Christian, a member of the body of Jesus Christ; and her union to the Son of God gives to this place the best consecration which it could possibly receive.

(The corpse was then deposited in the grave.)

"Forasmuch as it hath pleased Almighty God, of his infinite goodness, to take unto himself the soul of our dear sister here departed, we have committed her body to the ground, in the certain hope of her glorious resurrection unto eternal life, through our Lord Jesus Christ; who shall change her body, (now in a humiliating condition) that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. It is sown in corruption; it is raised in incorruption. It is sown in dishonour; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. Behold I show you a mystery. We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of

an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory. Oh Death! where is thy sting? Oh Grave! where is thy victory? The sting of Death is sin, and the strength of sin is the Law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord.'"

The father of Mrs. Wood was the late Mr. John Hope, of Manchester, who died August 29th, 1822, in the 79th year of his age. He had been an active and useful deacon more than fifty years, first in the church at Cannon Street, under the pastoral care of the late Mr. Timothy Priestley, and afterwards in Mosley Street, when that noble place of worship was erected, of which Mr. Hope was the architect. He was a Congregational Dissenter of the old school, strictly adhering to his principles to the last. For almost thirty years the procuring of an ample burial-ground for Dissenters in Manchester had been with him a very favourite object. And so anxious was he that his daughter should be interred in the cemetery, of which an account was given in the last Magazine, that, as the title-deeds were not signed, nor the purchase-money paid at the time of her death, her funeral was delayed some time, and extraordinary measures were adopted to complete the title, in order that her mortal remains might be deposited in a spot, on which his eye had so long been fixed, and which, perhaps, for dryness, convenience, beauty, and extent, is one of the most delightful burial places ever seen. His parents were Arians, worshipping in the spacious

meeting-house in Cross Street, which originally had been built for the renowned Henry Newcome, but which has since undergone many alterations. He was catechised by Mr. Mottershead, the friend of Matthew Henry. But when Mr. Seddon, the son-in-law of Mr. Mottershead, was chosen as his assistant, Mr. Hope, alarmed at the audacious manner in which he asserted the rankest Socinianism, quitted his former connexion, and happily prevailed on his brothers and sisters to accompany him.* He was a man of the most sober, regular, and diligent habits. He rose in the morning, during the summer months, throughout his long life, at four o'clock, and in winter at five. Being an ingenious man, an excellent mathematician, and fond of reading, he never lost a single moment of time. On six days in the week, during his waking hours, (except at meal-times, which were very short,) whoever called upon him, might be sure to find him occupied, either in his professional or some mental pursuits. Hence he was always cheerful and happy. He was the same lively and pleasant companion in the last year of his life, that he had been in his youth. His great temperance and regularity no doubt materially contributed to his uncommon share of bodily health. For thirty years he had conducted the Sabbath-morning Prayer-meeting at seven o'clock, in the vestry of Mosley Street chapel; and he was always in his pew thrice on the Lord's-day, as well as constant in his attendance on week-day services, until he lately removed to the suburbs of the town, when he declined coming out in the evening. He was very fond of singing and music, and fully accorded with Baxter's views, vol. i. page 693. He had evidently been ripening for a better world for a considerable time past. His temper and conversation were more than usually heavenly. And although on the Sabbath, only four days before his death, he appeared in the house of God as firm as a venerable oak, yet he had been anticipating his departure: for he had prepared his own vault hard by that of his dear daughter's. He had no bitterness in his short sickness. His faith in his Redeemer was unshaken—his mind perfectly calm—the garment of mortality dropped off easily—and his end was peace.

* Messrs. Bogue and Bennett truly state, that Mr. Seddon was the first minister in Lancashire who preached Socinianism.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON SEAT-RENTS IN THE MEETING-HOUSES OF DISSENTERS.

IN a paper contained in the Supplemental number of the Instructor for the past year, I perceived, with pleasure, the discussion of a subject of vast importance to the temporal happiness of the dissenting clergy, nor of less moment to the reputation and consciences of their flocks. I allude to the salaries of ministers, and to an abstract of a very judicious and convincing sermon on the matter, by Mr. Bennett. I have reason to believe that some impression has been produced by the powerful argumentation of that writer; but it is too much to expect from human nature, from established habits, from self-complacency, and from self-interest, that a simple statement, or a solitary enforcement of truth, should be sufficient to insure its triumph. It must be repeated in various forms, at numerous periods; it must be hammered into the dense heads and adamantine hearts of men.

Myself a Dissenter, I am anxious to redeem the class to which I am attached by principle, rather than education, from the charges of mercenary feeling, and selfish indifference to the comforts of their pastors—charges for which there is certainly too much apparent ground, and which I hear reiterated, until I blush, at one time with shame, at another with indignation. Great blame rests assuredly somewhere—the fact is glaring and undeniable, that our ministers are not adequately remunerated for their services; that their salaries bear no proportion to their merits and exertions; that they are treated as a species of gentlemanly paupers; and that as their people expect them to obtain the felicities of a future life, they suffer their subsistence in the present to be

limited to “faith, fresh air, and fish.”

Now it does seem to me impossible to totally exculpate the mass of our congregations—the members of every society must be acquainted with the income of their teacher—if not, their shame is the greater—they must, from the most cursory look round upon their numbers and their properties, be enabled to judge if such a salary be a fair contribution by such a body of individuals—and if they deem it disproportionate and pitiful, one cannot deny that it is their bounden duty, to a man, to take the necessary steps to increase it up to the demands of justice; and that if they are indolent and backward, they are negligent of their duty as Christians and as men. But for such omissions, blamable it is true, there is this palliation—societies of Dissenters, like all other combinations of persons, select appropriate officers to transact their business, and accomplish through the agency of one or a few, what could not be effected conveniently by the mass. The deacons of the respective churches are these officers; and this peculiar business of the salary of the pastor is entrusted to the management of the deacons. They are supposed to procure to the minister an income regulated at once by the labours he undergoes, and the means of reward possessed by his flock. They are supposed to do more than simply say—“Sir, we are come for your quarterly subscription”—They are expected to reprove meanness and avarice, and to direct generosity and good feeling. It is for them to expostulate with a member of their society, who contributes less than his circumstances enable him to advance—to inform him that he not only alights the demands of justice, and

acts dishonourably towards his pastor; but that he likewise violates a strict injunction of his religion, and disobeys the commandment of his God. And if deacons are acquainted with persons of an opposite character; with men who are inclined to dedicate a fair proportion of their substance to the cause of religion; it is their province to inform them, that before they expend their wealth in handsome donations to the various philanthropic and pious institutions of their day, they ought first to look to it, that they are proffering a sufficiency to the just maintenance of him, whose claims upon them as professors of Christianity are surely paramount to those of every other. There is no duty, however obvious, but men require to be reminded of its obligations; and the misfortune and the peculiarity of this case is, that the very persons appointed to remind the members of Christian societies of their duties, can easily exhort to the performance of all others, but are prevented through delicacy from the inculcation of this important obligation. This very consideration should stimulate such deacons as require more incitement than is furnished by the plain nature of their office, to employ all their influence to procure a fair maintenance for the teachers of the Gospel.

This view of the matter certainly induces one to attach less of blame to congregations at large, but it throws more of it upon their officers—and that it is justly transferred to them, may be additionally inferred from the fact, that Dissenters are not slow to contribute to the cause of religion, whenever that sacred cause is pleaded before them. This fact is made evident by the laudable and energetic support which they give to all the benevolent institutions of the present day, numerous and expensive as they certainly are. Every

association, which has for its object the temporal comfort, the health, the morals of their fellow-creatures, is cordially and substantially assisted by Dissenters; but the religious societies, those which more immediately aim at the propagation of Christianity, have proved, by the magnificence of their contributions, that the dissenting community is not composed of selfish niggards. To such persons, generally speaking, the christian deacon will never appeal in vain. But still, among dissenting congregations, men are to be found whose habits of avarice and hearts of stone render them impenetrable by argument or example. To these all applications are useless; and it is the presence of these in our societies that renders a seat-rent, so displeasing to some persons, a convenient, if not an indispensable measure, when a decent salary is to be raised for the minister.

The objection made against a seat-rent, is founded upon the idea that it is not compatible with the voluntary character of our contributions. But a very little consideration will demonstrate this idea to be erroneous—will evince that there is nothing about it at all approximating to compulsion. For if each seat be let for an annual sum proportioned to its respective value, no person who pays a particular rent, can complain that he is compelled to its payment. If a certain sum of money be too great for his inclinations, or his abilities, he may advance a less, by merely occupying an inferior seat: and if his meanness or his poverty be such as to prevent his filling the seat which is prized the lowest of the whole, he will find in all our meeting-houses distinct room allotted to the poor. Where then is compulsion? If an individual, or a family, join a society of Dissenters, by whom is he compelled to enter their church;

and, if he enters, by whom is he compelled to open his purse?

The adoption of a seat-rent, moreover, whilst it does not oblige a man to contribute more than he may wish, does not restrain him to the donation of less. The price affixed to his sitting may be much less than he is disposed to give to the cause of religion and the worship of God. Is he not at liberty to contribute more? The advantage of a seat-rent, in such a case, would be the fixing the minimum of the clerical income. "Such an annuity," might the deacons say, "our pastor ought to have; and such an annuity his people ought to give him, at all events—but if we can raise for him a larger maintenance, we shall be happy to place in his hands an additional sum."

The adoption of a seat-rent, whilst it is the surest method to procure for the minister his fair maintenance; whilst it provides, to a certain extent, for a just contribution out of their property, by his people, cannot fail, likewise, to be agreeable to the conscientious deacon; to the man who is resolved to do his duty towards his pastor, and to make use of exhortations, reproofs, even intreaties, if they be required, to obtain for him his just reward. Such a deacon would rejoice that all those methods of appeal were not demanded, and that by a fixed and stated process he is enabled to do justice to his teacher, his fellow Christians, and himself.

I am sorry to remark, from authentic information, that the comforts of their clergy are the least considered by our deacons in most congregations—whatever the hardness of the times, the peculiar circumstances of the individual minister; his youth requiring a provision for sickness and old age; his advanced years, requiring additional comforts; his habits and tastes, as educated in a genteel

rank of society; the serious expenses of a wife and family—whatever the changes in his flock, from poverty to wealth, from paucity to numbers—his income remains the same. Let him ever so much need an augmentation, and let his people be ever so much enabled to make it, his income remains the same. It is high time that a system, I will not say so ungenerous—I am not asking favours—but so unjust, so flagitious, should terminate. It is high time that an evil, confessedly glaring and almost universal, should be traced to its seat and eradicated. If it be the fault of congregations, let individuals rouse their energies to correct; if of deacons, to reform. In these days, when every office in the state is undergoing strict scrutiny, let not abuses in the church of Christ be overlooked. If deacons are deficient in duty, let members of the congregation call them to an account!

If it be asked what ought a minister to receive? I reply, that the man, who propounds such a question, is the last person to collect his salary. What ought he *not* to receive? Ought he not, like all other men, to be fairly rewarded for his education, his acquirements, his talents, his labours of body and anxieties of mind? Ought he not to live in comfort—in the means of securing health—of maintaining a wife, a family—of providing against disease and decrepitude—of providing for a widow and for orphans? I envy not the state of that man's heart, who can sit down to calculate what is the *least* sum which will support his pastor—I envy not the natural feelings nor the piety of him, who, when he is apportioning the reward of a teacher of the Gospel, draws up his estimates, as if he were not likewise a man; as if his capacities of mind, and exertions of body, his relations to others, his hopes and anticipation, swere no-

thing; as if, with the prospects in a worldly profession, of opulence and fortune,—as a teacher of religion, he should be treated like a beggar!

I hope that some portion of the indignation which this subject excites in my breast, may be felt by those who read this paper; the evil, which I deprecate, would then be nearer its overthrow. It is a state of things as disreputable to those who inflict, as it is injurious to those who suffer—an unjust and criminal conduct, which, were I not constrained by principle and overwhelming arguments, would force me to reject the character, and spurn the name of A DISSENTER.

I know not any class of men whose conduct and character are so exposed to remark and censure—no men, whom their people think they have so much right to vituperate, as Dissenting Ministers.

It would be well if persons, who are in the habit of passing sentence in this manner, would first inquire whether, while they are charging a pastor with derelictions towards them, themselves are acting justly towards him. Such persons seem not to know that betwixt a pastor and his flock, if there be obligations, they are reciprocal. That if courtesy be expected from the former, it is due to him no less—that if he be required to take and to manifest an interest about his people, these ought to exhibit solicitude for him—that if he is to watch over their spiritual concerns, it is their equal duty to provide plenarily for the prosperity of his worldly affairs. Let any man look around him, and see if this reciprocity of attentions be thought of! It is truly remarked by the author already quoted, that they most complain, who least contribute; that they are most disposed to detect and reprove the faults of a Minister, who do least towards his happi-

ness and support! I cannot but perceive, by the style and manner of complaint of some of these good people, that they consider their pastor in the same light as a menial servant—and that by their petty quarterly contributions of a dollar or a guinea, they think they have obtained the same right to get their pennyworth out of him.

Once more, then, before I conclude, let me press it upon every individual, in every congregation, which does not maintain its minister honourably and justly, to consider, that it is his personal duty to exert his best influence to correct the evil. The long dominion, and the extended sway which this deplorable system has held, proves that we must look for an overthrow to other persons besides the established officers of our churches. Had they, in general, displayed manly vigour, and affectionate alacrity in the collection of ministerial salaries, I feel persuaded the present opprobrium to Dissenters would have had no foundation. And I cannot refuse to declare, however I may grieve at the necessity, that I firmly believe, that one chief reason why deacons are so remiss in applications to others, is because they must first be more liberal themselves—they cannot exhort to greater contributions, unless they set an example—they cannot preach, unless they are prepared to practise.

PHILIPPENSIS.

ON CHRISTIAN FELLOWSHIP.

How beautiful is the consistency of all the divine dispensations to man! When God, commencing a mighty renovation, by means of the Gospel, saith: "Behold I create all things new!" he forgetteth not his ancient declaration, concerning our great ancestor: "It is not good that the man should be alone." Christianity, the very opposite of all that is

morose and unsocial, designs to realise all,—and more than all, that was ever sung of the golden age by the poets, or gravely taught by the sages of antiquity. If the sentimental Sallust could with truth say, that, “to have the same desires, and the same aversions, affords the firmest security for friendship;”^{*} and the great Cicero, also, that, “to take away friendship from human life, is to deprive the earth of the sun;—heaven has imparted to us nothing better,—nothing more delightful than friendship;”[†]—we are warranted to speak in terms of equal commendation respecting *Christian fellowship*. It is not extravagant to say, that it is the most intimate, the most pure, and the most sublime state of human society;—that condition of humanity which restores to us something of the innocence and bliss of paradise, and shadows forth the happiness of the heavenly world. This extensive and important subject most assuredly deserves a better advocate; but if the effect of these papers shall be, to revive in any the sacred recollection of the day of their espousals;—to rekindle the holy resolutions of those who may have once intended to join themselves to the disciples of the Lord, by an open and decided profession;—to impress on the minds of others, who may have altogether neglected the fellowship of the saints, the duty of all believers, if possible, to enter into the bonds of Christian fellowship;—to allure the young into this holy and pleasant brotherhood;—and to suggest some joyful anticipations to the faithful, both with regard to this world and that which is to come;—my feeble at-

tempt to serve this great cause, and its ever blessed and adorable Chief, will not have been altogether in vain.

I. Its nature.

As to the *nature* of Christian fellowship, we may define it comprehensively to be,—that religious intercourse which takes place among those who profess to love and honour the same common Saviour and Lord, Jesus Christ.

It should be well remembered, that *Christian character* is the origin of all Christian fellowship: “What concord hath Christ with Belial, or what part hath he that believeth, with an infidel?” Christian character, again, derives its firmest support from Christian fellowship: these things are closely allied. The fellowship of Christians is maintained chiefly by their standing together in *church relation*. I do not say there can be no Christian fellowship where persons are not members of a church of Christ; but I think it will be obvious that there must be some accredited procedure, whereby persons may be known to have a rightful claim to religious intercourse with others of the same profession. It is so in the fellowship of all secular corporations. The members of the Royal Society, *e. g.* are admitted to connexion with it by some mark of distinction and approbation, whereby their character and qualifications are ascertained; and, thus recognised, they are warranted in attaching to their names a certain abbreviation descriptive of their membership: thus their title to associate with the other members of the same Society is established, and thus does their character become generally accredited in the scientific world.

But our definition—reasonable as it is in itself, is derived from the history of the primitive Christians; their fellowship arose from connexion with each other in a church

^{*} Idem velle et idem nolle, ea demum firma amicitia est.

[†] Solem enim è mundo tollere videntur, qui amicitiam è vita tollunt: qua à diis immortalibus, nihil melius habemus, nihil jucundius. Cic. de Amicitia.

relation,—whether that intercourse was general or particular, public or private.

Our attention shall be directed, *first*, to their *general* fellowship.

Supposing a serious question on some doctrinal point arose in the minds of individuals, as in the instance of the believers at Antioch, the determination of the question was made a church matter; and they held communion therein, not only with each other, but with a sister-church, for the purpose of obtaining counsel and information: thus did they manifest their desire to maintain the integrity of the “one faith” of the Christian church. This was the *fellowship of advice*.

When brethren in one country, were in distress from persecution, famine, or any other public calamity, the brethren in another country, felt it their duty to send them relief: and this they did, *not as individuals*, but *as a body*; it was a public official act: brethren were “chosen by the churches to travel” with their collected sums of charity, and entered in among the sufferers, as “*the messengers of the churches*.”—“If one member suffered, all the members suffered with it.” Hence, *individuals* became partakers of this kind of fellowship;—especially those sustaining a public station in the church. The Apostle Paul, deprived of his liberty, and exposed to many sufferings for Christ’s sake, became an object of sympathy and affection, not so much to individuals, as to the churches. To the honour of the Philippians, he records it, that “no church but they,” (implying that other churches might have been expected to do the same,) yet none but they “communicated with him, as concerning giving and receiving.” This was the *fellowship of sympathy and love*.

When the Gospel was to be preached in new regions, and

churches were to be planted and organised therein, the Holy Ghost directed, that the mission for this purpose should originate in the act of a church already established. By this means a communication was opened and maintained by the officers and members of the church of Christ at Antioch, with believers in other parts of Syria, and in the lesser Asia, who were either converted by the ministry of the deputation sent from the church at Antioch, or confirmed and refreshed by their visit; or brought into an orderly state by church-fellowship, and “the appointment of elders.” This was the *fellowship of evangelisation*.

When a brother or a sister had occasion to remove from one country to another, either on their private concerns, or in a public capacity, it was necessary in order to the enjoyment of Christian fellowship, that they should carry letters of recommendation from the church with which they were particularly connected to the church or churches into whose neighbourhood they were going: they were not recommended as Christians merely from one individual to another: it was an act of fellowship between the churches, arising from that unity of faith and affection, which universally subsisted among them; even though distantly situated from each other. Thus, when the eloquent “Apollos was disposed to pass from Ephesus into Achaia,” the brethren of Ephesus “wrote, exhorting the disciples to receive him.” In this way was the purity of the churches maintained. False brethren and false teachers could not disturb the peace of the church nor tarnish its glory, while the reception of a stranger, professing the faith, was dependent on a public and accredited testimonial. Those who “gave offence to the church of God” by their disorderly conduct; or who being really “ministers of

Satan," while they appeared to be "angels of light," were thus liable to be exposed; at the same time, that this caution tended to consolidate the churches in one general bond of purity and peace. This was the *fellowship of recommendation*.

In such instances as these, we find the general fellowship of the saints was carried on in an orderly and official manner. The rule of the whole Christian body was: "Let all things be done decently and in order;" and, while this rule was observed, the Lord blessed them with prosperity:—"walking in the fear of the Lord, and in the comfort of the Holy Ghost, they were multiplied."

It must be observed, moreover, that, in *particular districts*, there was an intercourse arising from the information diffused respecting the reception of the Gospel by new converts, or the prosperity of a particular church. They could not hear these tidings with indolent indifference: "if one member was honoured, all the members rejoiced with it," and an act of fellowship took place. For example, when tidings came to the ears of the church which was in Jerusalem, that a great number had believed and turned to the Lord at Antioch, without waiting for any application, they sent forth Barnabas thither, for the purpose of congratulating them in the name of the church; of confirming them in the faith; and of contributing to their order and prosperity. Thus the church at Jerusalem, of their own accord, immediately formed an alliance with the infant church at Antioch, by this act of sending them a wise and faithful brother as their missionary and representative.

Again, an edifying letter received by a church, after having been "read to all the holy brethren," was to be communicated to the churches around; as in the case

of the Apostle's letter to the Colossians, which was to be read in the adjacent church at Laodicea. This was the *fellowship of edification*.

The last kind of fellowship relating to Christians as a body, which I shall mention, respects the purity and order of their churches. During the lives of the Apostles, the superintendence of this important concern devolved on them;—more particularly on the Apostle of the Gentiles. He groans under the burden of "the care of all the churches." In this vast superintendence, he was assisted by evangelists and others, who acted as messengers and agents—carrying letters; reporting affairs; giving advice, admonition, reproof, comfort, &c.; "setting in order the things that were wanting;" organising churches, &c. While this agency continued there was but little occasion for any other interference; but it was necessary to provide for the withdrawal of it; that, on the death of inspired men, the churches might be no real losers, possessing the precedents and principles furnished by their appointments and decisions. Thus the Apostle had fellowship with the churches; and in it he associated with himself others, who took a lively interest in the peace of Jerusalem. In his epistles he joins Silvanus, and Timothy, and Sosthenes; and when he wrote an admonitory epistle to the churches of Galatia, he associated in this act, "all the brethren who were with him." Beside these acts, we find in his epistles certain principles which serve to guide Christians in the duty of mutual vigilance and admonition. The believing Hebrews were commanded to "exhort one another daily." The Romans were besought to "mark those who caused divisions and offences, contrary to the doctrine they had learned, and avoid them." The

Thessalonians were commanded to "withdraw themselves from every brother that walked disorderly;—yet not to count him as an enemy, but to admonish him as a brother."

A memorable and well known instance of this kind of fellowship took place between the churches of Antioch and Jerusalem, when false teachers had produced a diversity of sentiment, and interrupted the harmony of the former church. If even with the presence of the Apostle Paul, the church at Antioch thought it proper to appeal to the church at Jerusalem; *a fortiori*, those churches, and of course, all others, might with propriety take notice of each other's concerns, in a brotherly manner, for the purpose of giving assistance or admonition. If a church, *e. g.* "caused divisions and offences contrary to the doctrine of Christ," they were to be marked;—they were to be admonished;—if necessary to be rebuked; and in the last resort, to be withdrawn from. Such was the care exercised by the Apostles over the purity and peace of the churches of the saints; and such was the provision they were authorised to make for the same vigilance after their decease.

As a corroboration of the *fact*, as well as the principle, of this mutual care, we have a precious document under the hand of Clemens Romanus,—generally supposed to be the same mentioned by Paul in his Epistle to the Philippians. Through him, as their Bishop, the church at Rome wrote a letter to the church at Corinth, (which letter was sent by the hands of certain brethren, as messengers of the church,) expostulating with their brethren of Corinth, for having deposed their elders, and also exhorting them to submission. This was the fellowship of admonition.

THEOLOGUS.

Hitchin, Oct. 1822.

(To be continued.)

ON JAMES v. 15.

The prayer of faith shall save the sick.

THAT the Lord is the answerer of prayer is a glorious truth, and will continue so, though philosophers may argue themselves breathless upon the improbability of it—though they may tell us that the plans of God's providence are not to be altered for our desires; and though the rigid and over-scrupulous adherent to the mere letter of doctrinal opinion may join in the same sentiment. Some we know have affirmed that the thought that God could be moved by our prayers or tears is to accuse him of weakness, of changeableness, and of the shadow of turning; and it has been maintained that it is impossible to reconcile any answer to prayer with the eternal and immutable purposes of the divine mind.

Now there seems nothing farther to do in order to reconcile this with the divine decrees,—their certainty and unchangeableness, but to take a proper view of the subject. God has not made his decrees a number of unconnected items—they are not insulated and separated so as to stand irrespective of each other—but they are all connected as a mighty chain, made of innumerable links, united together for strength and beauty, and forming one magnificent whole.

Without at all dipping into the question of cause and effect, which has been philosophically handled till it has degenerated into the most unphilosophical absurdity, we may at least venture to suppose such a relation between a cause and its effect, as that they do exist in a connection which we can at no time fully trace, but which is the best mode of accounting for facts that we know; and, in this stage of the matter, why may not prayer be a cause by which God brings such and such things to pass? or to speak more in the

language of the humble believer, why may not God inspire his people with a desire to ask what he has determined to bestow?

Hence it seems evident that there is nothing contrary to the divine purpose in the answer of prayer. But there is a fact which cheers the heart of the believer, God's word reveals him as the hearer of prayer.* The mere audition of prayer could be no ground of comfort to a troubled soul; it must be such a hearing as implies answering: again the Psalmist professes that he will make his prayer and look up—look up for an answer as in confident expectation of its reception.† Indeed the passages are innumerable in the Old Testament; but the most clear revelation of the answer of prayer is made by the great Intercessor himself, in whose name prayer ought to be made.‡ It would be well if the believer would rest his hopes on these promises in the time of trouble; but it so happens that we are very apt to view these answers as a part of what belongs to the period of inspiration, and are afraid to record answers to our prayers lest we incur the charge of enthusiasm. Without any dread of incurring the hateful character, and in utter disregard of the opinion of worldly men, or of philosophising Christians, I shall mention two instances, one of them quite recent, the other more remote, wherein I have marked the special answer of prayer in my own case, in peculiar seasons of bodily distress;—these were, indeed, the only times I was under the Lord's afflicting hand in any very alarming manner.

About twenty-five years ago I began to be attracted by the sound of the Gospel, a very eminent servant of the Lord, now in glory,

lived just by me: his attention was drawn to the incipient work of grace upon my mind, and he was at much pains to fan the flame. A deep rooted affection had taken hold of his mind, coupled with anticipations of my future usefulness in the church, which I feel ashamed when I contrast with the little that has been realised. While matters were in this state I was seized with a strong inflammatory fever, of that kind denominated pleurisy; being of a plethoric habit and in a rather debilitated state, there was not a little dread of the result; the third day was the Sabbath, the fever was high, the good man went into the pulpit, he poured out his soul in more than usual fervour of prayer, in which the church joined. After dismissal the medical attendant and the man of God met at the door of the sick chamber. "Doctor, how does your patient?" "A most extraordinary change has taken place, the pulse has fallen forty since ten o'clock, and hopes may now be confidently entertained of amendment." True, so it was, but the drugs, the bleedings, the blisterings were not the cause—the prayer of faith had saved the sick.

Not long since, having left my residence to go to a watering-place, I was seized with an inflammation in the throat, a supuration followed, and the fever was high and strong. On the evening of Saturday, the surgeon punctured the most prominent places, and blood, tinged with pus, followed: no permanent relief was experienced, the fever seemed to gather strength, speech was gone, and deglutition almost impossible; on Sabbath morning the surgeon was called on at four, he repeated his visit at ten, still no relief, and serious fears were beginning to force themselves on the mind:—at about one a young gentleman called, who has been studying for

* Ps. lxxv. 2. † Ps. v. 3.

‡ Matt. vii. 7—11. xviii. 19. xxi. 22. Mark xi. 24. Luke xi. 5—13. John xv. 7. James i. 5. 1 John iii. 22.

the ministry, but kept back by bad health; he proposed to call upon God in the time of trouble—which was at once assented to; while he was speaking in prayer the surgeon stepped in, prayer being ended, he requested me to turn a little that he might see into the throat; while in the act of turning the imposthume burst, the matter flowed in abundance, and I had then to rejoice in the answer of prayer. 'Truly the Lord is the strength of my heart, and will be my portion for ever.'

What I have experienced myself, I can, with confidence, recommend to others. Neglect not the means, despise not the physician, but look unto the Lord in the day of trouble;—pour out your heart before him. Let your prayer ascend towards his throne, and look up for an answer. Let philosophers—let philosophising Christians laugh—let them employ ridicule—all the saints of God may know him as the hearer and answerer of prayer.

A.

July 4, 1822.

ANSWER TO A QUERY.

"THE Scriptures having denounced the wrath of God against unbelievers, it is inquired whether unbelief (on account of which men are the subjects of this curse,) consists in rejecting the testimony of God in his word, admitting, at the same time, that God is the author of that word, or whether it consists in disputing the divine origin of the Scriptures? If the latter, how is it that unbelief 'maketh God a liar,' since it denies that he has spoken; and what degree of evidence is necessary to the criminality of unbelief?"—*Cong. Mag.* for Jan. 1820.

The unbelief which is so frequently, so awfully condemned in the Bible, includes both the kinds which are specified in this query. Different circumstances may cause

it to manifest itself in one person in rejecting the Scriptures as an imposition on the world, and in another in disregarding their testimony, while their divine authority is admitted. It is to be wished that the proposer had told us what he means by "rejecting the testimony of God in his word, while it is admitted that God is the author of that word." This may be done in various ways; but there are very few persons indeed who will, theoretically and professedly, and while they are conscious that they are doing so, act in this manner. I think, for instance, that Unitarians reject the record of God respecting Jesus Christ, and the way of salvation through him; but I do not suppose that they know they are doing so: they appear to me to be misled by their false reasonings, and by their prejudices against the truth. Dr. Priestley is said to have asserted that he would not believe the doctrine of the atonement even if it were found in the Bible. But he surely did not mean that he would still reject this doctrine, even if God were to tell him that it is true; but that, in the case supposed, he would conclude that the Scripture could not be the word of God, or that the passages which contained the tenet in question, had been corrupted or forged. Still I conceive he was chargeable with the unbelief which is condemned in the Scripture, he did not believe the record which God has given of his Son. Perhaps the querist has in view those persons who, while they profess to believe the divinity of the Bible, and are correct in their sentiments, as far as they have formed any, respecting divine truth, are still far from giving it a cordial reception from believing with the heart unto righteousness; and are therefore chargeable with the unbelief which excludes from life, and exposes to the wrath of God. The faith required in the

Scriptures appears to be what Dr. Dwight has well denominated confidence in the moral character of God and of Jesus Christ. It is habitually and practically regarding the Divine Being and the great Redeemer, whatever they may reveal, or promise, or command, or require, worthy of entire confidence. Now the unbelief which makes God a liar, is the very opposite of this trust or faith. That unbelief, in whatever way it may work, in whatever form it may appear, regards God and Jesus Christ, as unworthy of confidence, as beings on whom no dependance can be placed, at least who are not entitled to entire dependance; it therefore implies a distrust of his moral character. Now all the three classes of persons to which allusion has been made—infidels, subtle evaders, or perverters of the truth—and those who theoretically receive, and yet practically disregard it, are chargeable with this unbelief. All these persons are influenced by the same principle differently modified. Perhaps it depends on circumstances, such as the education which men have received, the connexions which they have formed, the objects to which their attention has been directed, the leisure which they may enjoy, and other things of a similar nature, whether unbelief works and manifests itself in the form of infidelity, of determined, yet ingenious, evasion of the truth, or of practical inattention to the word of God. We may easily conceive that the very same person who, in consequence of the process through which he has passed, is an infidel, would, had his education, and connexions, and situation been different, have been a Unitarian, or, in a third class of circumstances, a worldly minded orthodox professor, treating the testimony of God with as much practical contempt as if its falsehood had been demonstrated a

thousand times. Now it would be easy to show that want of confidence in the moral character of God is manifested by each of these classes of persons, and consequently that they make him a liar; treat him as a person who is not entitled to entire credit and dependance. I shall confine myself to the first of them, since it is with regard to it that your correspondent asks, "How is it that unbelief makes God a liar, since it denies that he has spoken?"

God has attended his word with that degree of evidence which he deems sufficient for the conviction of all who are upright in heart. He has positively declared, that all who will impartially examine the Scriptures must be convinced that they are divine. Jesus Christ expressly assures us, that "If any man will do his will he shall know of his doctrine whether it be of God;" that men disbelieve because they "hate the light and love the darkness;" that if they "believe not Moses and the prophets, neither would they be persuaded, though one rose from the dead." Infidels say, that they have examined the Bible, and the arguments by which its divinity is supported, and that its evidences are *not* sufficient to convince any impartial man that it is the word of God. They maintain that it is their *love* to the *light*, their *zeal* for *truth* which induce them to reject the Scripture: but that if *one were to come to them from the dead* the falsehood of Jesus Christ's assertion would soon be made evident, they would then believe and repent. The deistical Gibbon, in his own insidious manner, introduces an infidel, challenging the Christians to raise the dead in only one instance, and then he would become a convert to their religion. Here, then, infidels are directly at issue with the Author of the Bible. They expressly contradict him. He says the Scrip-

ture is worthy of himself, as a Being of infinite perfection: they say it is not. He declares that the Gospel is worthy of all acceptance; they say it should be universally reprobated. He says that its evidences will convince every unprejudiced person, every one who attends to it with an honest and good heart, and that all who reject it will be justly condemned for ever; they say, none but the weak, the superstitious, the priest-ridden, will believe the folly and absurdity of the Bible. If the Scripture then is a *divine revelation*, and if the *evidences of its inspiration are sufficient*, infidels give God the lie in the most direct manner. They cannot escape from the charge. And in addition to this they charge him with acting unjustly and tyrannically; with reaping where he has not sowed; requiring faith where he has not afforded evidence.

It may be said too, that to suppose the Supreme Ruler of the universe, who by the very station which he fills, is, so to speak, the natural guardian of truth, would suffer an imposition to be so specious, to possess so many of the genuine characteristics of truth as the Bible exhibits,—so many, that they have been sufficient to convince multitudes of the wisest and best of men, who were as deeply anxious as infidels could be to know the truth, and who have frequently poured out their whole souls to him in prayer, that he would direct them, while they were literally seeking for it with as much earnestness and perseverance, as ever a miser sought for gold;—to suppose, that he would suffer an imposition to be thus circumstanced in a case in which the duty and the eternal interests of men are involved, if they are involved in any thing;—if they owe any duty, and have any eternal interests, is in effect, to assert that, to say the least, he is indifferent

to truth, as well as defective in goodness, and that, therefore, he is not entitled to the confidence of his creatures, that all the displays and proofs which, by the works of nature, he has given them of his perfections, have only deceived them. In this way too, infidels make God a liar.

“We have mathematical evidence for this,” says the eloquent Saurin, “that God cannot take pleasure in leading men into error. But God would take pleasure in leading men into error, if after having made the truth of their religion to rest on the existence of certain facts, which are susceptible only of the proofs of facts, he had bestowed on imaginary facts, the characters of truth which he has impressed on such as are real. The truth of our religion is founded on these facts; Jesus Christ is risen, and has ascended into heaven: but this exaltation is supported by all the evidence of which facts are susceptible. If the exaltation of Jesus Christ is merely imaginary, God has permitted imaginary facts to assume all the evidence of real ones. God, therefore, (on this hypothesis,) betrays men into error. But we have mathematical evidence, that it is impossible for God to betray men into error.” These observations deserve the serious attention of all infidels. The Christian religion is the only religion in the world, the truth of which is inseparably connected with well attested facts, the only one which a strict attention to the laws of historical evidence, would lead us to receive. We can believe every well authenticated fact on record, respecting Mahomet or Zoroaster, and yet prove, that they were both impostors; but it is impossible to do this respecting Moses or Jesus Christ. In order then to have the semblance of a refuge from the charge of making God a liar, infidels ought to disavow their disbe-

lief of every fact recorded in the pages of history.

To the second part of the question, "What degree of evidence is necessary to the criminality of unbelief?" I answer, that degree which would render it *barely probable*, that the Scriptures are the word of God, would, doubtless, render the rejection of it by unbelief, in any of its forms, criminal; and the criminality would be proportional to the degree of the evidence, connected with (I had almost said, multiplied by) the importance and urgency of the case, the impossibility of finding a substitute for the Bible, if it be discarded, and the difference in the consequences, betwixt receiving and rejecting it, on the supposition that it should prove false. If the evidence were merely probable, it would be as much our duty to receive the Bible, with a degree of faith proportioned to that probability, as it is now to embrace it in the full assurance of faith. As the Scripture will never lead us to embrace any depraved or depraving maxim or sentiment, or to perform any wicked action; as it enforces, by the most powerful motives, the great principles of truth, and integrity, and benevolence; as, if we resign ourselves to its influence, it will evidently lead us to "do justice, and love mercy, and walk humbly with our God;" as, in ordinary circumstances, we can lose little by embracing it, if it is false, and, in every case must lose all by rejecting it, if it is true; as, if it is thrown aside, no substitute for it can be found, since, if it does not afford us the light of truth, the world is completely in darkness;—the plain inference is, that if the evidence for the Bible rose to only the lowest degree of probability, we ought to act as if it were evidently true, and carefully to regulate our lives by its directions. A wise regard to our own interest

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would indisputably require this; nay, it would not be difficult to prove, perhaps it is almost too evident to need proof, that it would be rational to act in this manner, even if it were only *barely possible* that the Bible *might be true*. In every point of view, the conduct of infidels is indefensible. Nothing but complete demonstration that the Bible is false, could render their conduct capable of vindication at the bar either of reason or of self-love.

VOLENS.

BIBLICAL CRITICISM.

JAHN'S HEBREW BIBLE.

GENTLEMEN,—You have of late occasionally referred to Jahn's Hebrew Bible, and as Mr. Horne's meritorious work on Biblical literature gives but a slight notice of that edition, perhaps the following brief sketch of its distribution and contents, which was handed to me by a young student in the Hebrew language, may be useful to some of your readers. It should be added, that the text is well printed, with points, and that the poetical sections are metrically arranged. Jahn is, I believe, a German Benedictine; Mr. Dibdin, in his recent Bibliographical Tour, erroneously calls him Hahn.

N. Y.

The arrangement of the Sacred Books is as follows:—

The Pentateuch occupies the *first* volume in the usual order.

The *second* volume contains the books of Joshua, Judges, Ruth, Samuel, Kings, Ezra, Esther, and Nehemiah.

The Prophetic books are collected into the *third* volume in the following order:—Amos, Hosea, Micah, Isaiah, Joel, Nahum, Habakkuk, Obadiah, Zephaniah, Jeremiah, Lamentations, Ezekiel, Daniel, Haggai, Zechariah, Jonah, Malachi.

The *fourth* volume contains the Psalms, Proverbs, Job, Canticles, and Ecclesiastes.

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The books of the Chronicles are scattered through the first and second volumes, being placed in a second column against their parallel passages in the other historical books.

Each book is divided into greater or less sections, to which is prefixed a short analysis of their contents. The division into chapters is preserved, and their numbers noted at the head of the sections; the numbers of the verses are also marked in the margin.

The Masoretic notes which are generally added in the margin of Hebrew Bibles are retained, except a very few which relate to the accents, and mark the middle of a book; and, for the sake of students, they are all expressed at length, without abbreviations and with points, and many are besides accompanied with a Latin version.

The Jewish criticisms, which are in some editions added at the end of each book, are here omitted, being of no use to Christian readers. The more important various readings are subjoined to the text, and in some more difficult places, all the variations that could be found are carefully given. The books from which the various readings are taken are, the collections of de Rossi, Kennicott, Montfaucon, Grabe, Holmes, and Walton. The text, which is that of Hooght, is only changed in nine or ten places, in which many other editions, supported by many and very weighty authorities, had gone before.

ILLUSTRATION OF LUKE ii. 7.

It appears to be customary in the East, to have a little room (partitioned off) in the stable, which is used, even by "the great," as a winter room.

The following extracts from the

Life of the Rev. H. Martyn, and which refer to his journey from Tebriz towards Constantinople, may tend to illustrate the circumstance of Joseph and Mary's being accommodated in a stable at Bethlehem.

"At Shurror, I was accommodated by the great man, with a *stable* or *winter-room*; for they build it in such a strange vicinity, in order to have it warm in winter."—Life of Martyn, p. 474.

Again—"At Ghanikew, I was lodged in a *stable-room*, but very much at my ease, as none of the people of the village could come at me, without passing through the house."—p. 487.

"At Mijingud, I took up my quarters at an Armenian's, where, in the *stable-room*, I expected to be *left alone*; but a Georgian young man, on his way from Echmiazin, going on pilgrimage to Moosk, where John the Baptist is supposed to be buried, presuming on his assiduous attentions to me, contrived to get a place for himself in the same room."—p. 490.

"Arrived at Chiffick, where I was lodged at my request in the stable of the Post-house, not liking the scrutinizing impudence of the fellows who frequent the coffee room."—p. 493.

"They brought me to an open verandah, but Sergius told them that I wanted a place in which to be *alone*. This seemed to be very offensive to them. 'And why must he be alone?' they asked, ascribing this desire of mine to pride, I suppose. Tempted at last by money, they brought me to a *stable-room*."—p. 495.

Were public accommodations in Judea similar to those in Persia or Turkey? If so, then there was nothing unusual or degrading in the parents of our Lord being lodged in a stable-room. On the contrary, as a place of comparative quiet and privacy, it was well adapted to the circumstances of Mary at the time. Or if the inn was so crowded as to render her accommodation in a separate room impossible, (which is the fact stated in the passage) what other remove was practicable than from the stable-room into the stable itself?

Devon.

J. B.

POETRY.

THE HEARER'S SILENT SABBATH.

A SILENT Sabbath ! most emphatic name !
 I never felt its force so much before :
 While us'd by others, I esteem'd it tame,
 And wonder'd how a Christian should deplore
 One silent Sabbath, if there were no more
 Appointed to him in a single year :
 One from the number seem'd too slight a sore,
 To be bewailed by either sigh or tear ;
 But now I feel it, 'tis indeed severe.

Thrown from its course, like an arrested stream,
 Searching for outlets in a circuit wide,
 My mind expatiates from theme to theme ;
 But rolls to none in one collected tide :
 Its strength still weak'ning as its waves divide,
 It only spreads to sparkle, or expend
 In flashing vapour, like the Falls of Clyde,
 Where floods which fall a CATARACT, ascend
 In clouds of foam, unfixed to shape or end.

Rainbows may glitter on the empty spray,
 And range their halos of prismatic light ;
 But, fleeting as fantastic, they decay
 Often by day, and utterly by night :
 Thus undecided thought, by devious flight,
 Cameleon-like may vary in its hues ;
 Sometimes be lovely ; but the tinge as slight
 As morning sunbeams upon melting dews :
 The colours vanish while the gazer views.

While my Mind's channel was the sacred bed,
 Whereon " The Sanctuary Waters " flow,
 Thought roll'd collected of itself, or sped
 Rejoicing onward underneath the glow
 Of Ministerial stars : content to owe
 For light and guidance to the Men of God.
 And well I might ! to hear *them*, is to know
 All that can be known on " the narrow road,"
 And all that should be shunned upon " the broad."

Left to myself—like a bewildered lamb,
 Though lost on mountains of luxuriant green,
 Bleating amid the bloom, it calls its dam,
 And feels as lonely in the lovely scene,
 As if it wandered in a dark ravine,
 Or roam'd a wilderness of barren sand :—
 Mount Zion shines not with its usual sheen ;
 Nor breathe its flow'rs so delicately bland,
 As when presented by a PASTOR's hand.

Habit is much in the pursuit of truth,
 And I have sought it in " the House of God"—
 Sought it as eagles, " to renew their youth,"
 Select the Rock of their unfledg'd abode ;
 And perching there, as when they gaz'd abroad,
 For the first time on the effulgent sun,
 Mould till their wings dismantled of the load
 Of wither'd plumage, impotent, and dun,
 They break away as when their flight begun.

Born and bred up on Zion's hallow'd mount,
 I love the eyries of my early days,
 And deem it *nearer* to the sacred fount
 Of light Divine, and *more* within its rays,
 Than any spot, on which its glories blaze :
 For *there*, "with healing in their wings" they shone,
 Warm on my soul, before I knew the ways,
 Where meteor-error flashes and is gone—
 Like fitful splendours in the Frigid Zone.

There, like the Prophet's servant, I beheld,
 "Horses and chariots" of immortal fire,
 In which the Martyrs of the Church had scal'd
 To loftier thrones than the seraphic quire,
 And louder hymns : I felt my soul aspire
 To join their chorus, and to share their crown ;
 And found I *might*, *without* the martyr's pyre,
 Since *all* who wore it, humbly "cast it down,"
 To sing of *Jesu's* blood, and not their own.

There, with a Shepherd of the kindest heart,
 That ever beat within a human breast,
 (His art was nature, and his nature art,)
 In pastures green, I laid me down to rest,
 Or rose to follow, with increasing zest,
 His gentle footsteps by the genial rills.
 Pleas'd to observe, that blessing he was blest,
 While leading us on "everlasting hills,"
 Where faith forgot her fears, and life its ills.

There, midst a flock, diversified, but calm,
 I cropt the verdure of eternal spring ;
 Breathing with them an element of balm,
 Wafted for ever from the waving wing
 Of the celestial dove ! who loves to bring
 The sweetest odours to the simplest fold.
 No serpent lurk'd, insidious, to sting ;
 No "root of bitterness," nor pride of gold,
 Made breth'ren distant, or disputers bold.

MITIS.

FROM EDMESTON'S SACRED LYRICS.

GALATIANS vi. 1.

BREATHE thoughts of pity o'er a brother's fall,
 But dwell not with stern anger on his fault ;
 The grace of GOD alone, holds *thee*, holds *all*,
 Were that withdrawn, thou too would'st swerve and halt.

Lead back the wanderer to the Saviour's fold,
 That were an action worthy of a saint ;
 But not in malice let the crime be told,
 Nor publish to the world the evil taint.

The Saviour suffers, when his children slide ;
 Then, is his holy name by men blasphemed,
 And he afresh is mock'd and crucified,
 Even by those, his bitter death redeemed.

Rebuke the sin, but yet in love rebuke,
 Feel as one member in another's pain ;
 Win back the soul that his fair path forsook,
 And mighty and eternal is thy gain !

REVIEW OF BOOKS.

Illustrations of Biblical Literature, exhibiting the History and Fate of the Sacred Writings, from the earliest Period to the present Century; including Biographical Notices of Translators, and other eminent Biblical Scholars. By the Rev. James Townley. 3 vols. 8vo.—London: 1821.

THE literary history of the Bible presents a rich and extensive field. More than three thousand years have elapsed since the first part of it was committed to writing, and during this long period it has been constantly extending its circulation and its triumphs. More ancient than the most celebrated productions of Greece and Rome, and infinitely more valuable than all the sacred and classical works of the East and the West, in every age, it has been venerated by the believer for its divinity, by the philosopher for its wisdom, and by the scholar for its style. The character of sacredness, which is stamped upon it, has sometimes exposed it to danger, but more frequently secured it from corruption and ruin. Its history is the history of knowledge; and its progress marks the steps of religion. It illustrates the providence of God, the fates of the church, and the character of the world. It has passed through innumerable hands, has been translated into all languages, and exercised the pens of the most learned and ingenious of our race. The blessings it has conferred on men are incalculable. It has saved the hardened sinner, and comforted the despairing mind. It has dispersed the shades of ignorance, illuminated the dark recesses of superstition, and humanised the abodes of cruelty. It is destined to renovate the earth, and to people the heavens.

The history of such a book,

composed with the requisite information and care, could not fail to command attention. We envy Mr. Townley his choice of a subject, and, were it not wrong, we should envy him his success. We congratulate him on the completion of his laborious undertaking, and present him with the warmest thanks of the religious public for the valuable body of curious and interesting information, which, with vast pains and judgment, he has collected together. He has left no accessible source unexplored, and he has made the best use of the scattered facts of ecclesiastical history which belong to his subject. His descriptions of manuscripts and editions are exceedingly accurate, and many of his biographical notices uncommonly interesting. From some knowledge of the ground over which he has travelled, we can cordially sympathise with him, when he says,

“With hardly a ray to guide him through the untravelled paths of the dark ages of ignorance and superstition, he has turned over many a ponderous tome, hoping to meet with information suited to his subject, and been utterly disappointed. The scantiness of biographical history, the diversity of dates, and the discordant opinions of biographers, increased his labour. hours, and sometimes days, have been spent in procuring a biographical notice, fixing a date, ascertaining the author of a version, or reconciling the apparent contradictions of historical details, and, in some cases, without effect.”—Preface, pp. 10, 11.

The work is divided into three parts. The first is devoted to the period from the giving of the law to the birth of Christ. The second from the birth of Christ to the invention of printing; and the last from that epoch to the present century. The first period occupies but little space, and the last occupies nearly as much as both the former. The two last periods are

divided into centuries, and extensive indices accompany each volume. It would have been an improvement had one general index been made to serve the whole. Having given this general account of the work, and our opinion of its merits, we shall proceed to the examination of it in detail, and shall enrich our pages with some extracts from its valuable matter.

In the first section we have a curious and extended discussion on the origin of alphabetical writing, and on the various kinds of writing material which were employed in the early ages. Mr. Townley is inclined to the opinion, which has been defended by several eminent writers, that Moses was the first person who employed alphabetical characters, and that the knowledge of them was communicated to him by God on Mount Sinai. It is a curious fact, which he does not mention, that the law of the ten commandments, which was engraven on the two tables of stone by the finger of God, contains all the letters of the Hebrew alphabet. The only letter that seems to be wanting is ט Teth; but it is to be found in the missing clause of the fifth commandment, "That it may be (טו) well with thee," in the copy of the law which is given in the fifth chapter of Deuteronomy. The two following paragraphs contain answers to the principal objections against this hypothesis.

"To this latter opinion it has been objected that, 'alphabetical writing must have been in use before the giving of the Law at Sinai, since Moses had been directed before that time to write an account of the battle with Amalek in a book, and also to write the names of the children of Israel upon the High-Priest's breast-plate, like the engravings of a signet.' To which it has been replied, 'that both these may refer to a picture-writing, or to some improvement of it, whereby entire words were denoted, without being resolved into their simple sounds. The first might also be a prophetic intimation to Moses, however, not understood by him when it was given, that he should

be soon enabled to write in a much more complete manner than he or his enemies the Egyptians, could at present.' To which may be added that as the engraving on signets was probably symbolical, the injunction might merely refer to the mode of engraving in *relievo*, or embossing the characters.

"It has also been urged against this hypothesis, that the precept by which the Israelites were enjoined to write the words of the Law upon the door-posts and gates of their houses, (Deut. xi. 20.) presents the idea of a people already well acquainted with the art of writing. To this it is replied, that even if this or any other similar injunction be taken literally, and not, as is more probable, figuratively, for the attention demanded by the divine laws, it must necessarily refer to a period somewhat future, the original copy of the Law being laid up in the ark, from which transcripts must be subsequently made. The precept itself evidently refers to the time of their residence in the land of promise, and not to that of their wandering in the desert and living in tents. There would, therefore, be ample opportunity for certain Scribes to learn the art of alphabetic writing, and to acquire a facility in transcription, so that if the great mass of the people had not become acquainted with alphabetic characters before their entrance into Canaan, they might easily be furnished by the Scribes with copies of the very small portions of the Law, to be inclosed in the *Menzoth*, and affixed to their door-posts, or worn in their *Phylacteries*. It is even possible that the Rabbinical legends, respecting the explanations of the Law, or Mishna, given secretly by Moses, first to Aaron, then to his sons, and afterwards to the Seventy Elders, might originate in the information communicated by the Jewish legislator to certain persons selected for the purpose, and designated to the office of transcription, and graphic instruction."—pp. 7, 8.

The details of our author, respecting the different substances employed as the means of preserving sentiment, though curious, are more connected with general bibliography, than with the history of the Bible. We are not disposed to wish, however, that they had been omitted; and the following explanations, of some common terms, will, perhaps, supply information to some of our readers.

"To these ancient modes of writing, and the materials employed, the etymo-

logy of many words now in use may be traced. Not again to mention *Paper* from *Papyrus*, or *Volume* from *Volvendo*; the very word *BIBLE*, which means, by way of eminence, *THE BOOK*, is derived from the Greek word *Biblos*, or *Byblos*, a book, but which originally signified the inner bark of a tree. The word *Book* is also derived from the Saxon *Boc* or *Bocce*, the Beech Tree, probably from tablets or leaves of that tree having been used for writing upon. Hence also the term *Leaf*, applied to a part of a book, and the use of the word *Style*, for a person's manner of writing."—p. 49.

We wish the author had said something respecting the extent to which the ancient Jews enjoyed the Old Testament Scriptures. We doubt very much whether reading was a common attainment in Judea. The possession of a MS. copy of the Bible must have been limited to the rich, or to the rulers of the people. Perhaps a complete copy was not always to be found in a synagogue. Hence, the importance to the people of real instruction, the necessity that "the priest's lips should keep knowledge," and the dependence of the multitude on those who sat in Moses' seat. We question whether the traditions of the elders would have had such influence over the people, had they been generally able to read, and generally possessed of the word of God. The most effectual counterpoise to clerical domination, is the general circulation of the Bible. Had this been enjoyed by the first Christians, the dark ages of Christianity would never have occurred; and while there is a free press, an intelligent people, and a power to circulate the Bible in the world, the recurrence of a period of general apostasy and superstition can never take place.

The account of the Septuagint, given by Mr. Townley, is chiefly extracted from the history of Aristæus. He remarks on the fabulous statements of this narrative, but considers it as containing the general fact. We are much disposed to receive Mr. Hamilton's

account of the origin of this celebrated version as given in his introduction to the Scriptures; and to which we refer those who may think with ourselves, that Mr. Townley's account of the Septuagint is rather meagre. We wish he had entered a little into the merits of the version itself, for which he had so very favourable an opportunity. It is very unequal. The Pentateuch is well translated; the other books are, upon the whole, inferior. They are all very literal, but they have been executed with various degrees of skill and accuracy. Isaiah is very bad, and Daniel is from the translation of Theodotion. Only the five books of Moses seem to have been executed at the request of Ptolemy; the other books were done at different times; and the whole was completed perhaps an hundred and fifty years before the Christian era. A knowledge of the Greek of the Septuagint is of immense importance to the biblical scholar, and will do more to enable him to understand the New Testament, than the most intimate acquaintance with all the classics of Greece. Were the days and nights of our theological students more devoted to this important book, we are satisfied that the benefit derived from it would soon appear in the greater accuracy of their sentiments, and the precision of their public instruction. We were much interested in the notice given by Mr. Townley, of Cyril, the Patriarch of Constantinople, by whom the Alexandrine MS. of this invaluable version was sent to our Charles I. Our readers will thank us for making room for it.

"The tragical fate of Cyril Lucar, who presented the *Alexandrian Manuscript* to King Charles I. demands the tear of sympathy from every pious and candid lover of literature and religious liberty. A native of Crete, educated at Venice, and extensively learned, he was successively Patriarch of Alexandria, and Constanti-

nople. In his younger days he had travelled over a considerable part of Europe, and understood not only the Greek, Arabic, and Turkish languages, but also the Latin and Italian. Possessing a mind superior to the slavish condition of his country, he formed various plans for the promotion of the common cause of Christianity, and the particular church under his care. He collected an excellent library, which he furnished with the choicest manuscripts; the *Alexandrian MS.* was one of them. He also patronized a Greek, named *Nicolemus Metaxa*, who had resided some years in England, and who having learnt the art of printing, had procured a printing-press and types from London; and employed him to print catechisms and other books for the instruction of the Greeks, in the principles of their religion. With the same benevolent design of aiding the interests of religion, he promoted an edition of the *New Testament* in the *Vernacular Greek*, undertaken by *Maximus Calliopollitus*, at the instance of *Cornelius Haga*, the Dutch ambassador at Constantinople, and printed at Geneva in 1638, in 4to. To this edition he wrote a preface, in which he vindicated the propriety of translating the Scriptures into the vulgar tongues, and the right of all persons to read them. With the utmost liberality he also forwarded the designs of Dr. Pocock, and other learned men, who visited Constantinople, in order to acquire a more extensive and accurate knowledge of the languages, customs, and literature of the East.

"During his travels, his inquiries had been directed to the disputes between the Romish and Reformed Churches; the result of which had been an attachment to the doctrines and discipline of the latter; he therefore now ventured upon the bold step of printing at Constantinople, a *Confession of the Faith and Doctrines of the Greek church*, dedicated to the English monarch, Charles I. He also conceived the design of reforming the Greek church, and rendering its doctrines and ritual more scriptural. He occasionally attended public worship in the British ambassador's chapel, and even undertook to be godfather to the infant son of Sir Peter Wych, who was named *Cyrl*, after the patriarch.

"His attachment to the Reformed Church, and correspondence with its learned members, exposed him, however, but too fatally to the machinations of his determined enemies. For nearly 20 years, the Jesuits, aided by the credit and influence of the French ambassador, perplexed and misrepresented him. In this nefarious business, his adversaries were assisted by the stratagems of some perfidious Greeks, particularly *Cyrl*, Bishop of

Berea, a man of a dark, malignant, and violent spirit. Sometimes he was represented as the enemy of Islamism, and his arguments in defence of the divinity of Christ, as blasphemy against Mohammed; at others, as employing the Greek press for the purpose of circulating inflammatory and seditious publications. At one time he was deposed; at another heavily fined; but the influence of the British Government, and the exertions of its ambassadors, shielded him from the ultimate designs of his enemies, till the fatal deed was effected by *Bairam*, a bashaw, in 1638.

"*Bairam*, being a favourite of the Grand Seignior, and bribed for the purpose, took advantage of the Grand Vizier's absence, to persuade the Sultan *Morad*, then on his way to the siege of Bagdat, that the death of *CYRIL* was necessary for the safety of the state. An order was immediately signed for his execution, and sent to the Governor of Constantinople, who apprehended and confined him in one of the castles on the Bosphorus; and afterwards on the 27th of June, delivered him to a band of Janizaries, to execute the sentence of the Sultan. The venerable patriarch was then carried out to the sea, as though he was to be again banished; but scarcely had they quitted the shore, before he perceived they intended to take away his life, and kneeling down, prayed with great fervency and recollection; whilst the Turkish officers inhumanly insulted him, and fastening the bow-string round his neck, strangled him; then stripped him, and threw his body into the sea, which being driven to the shore, was buried by his friends. The rage of his enemies pursued him to the grave, they dug up his corpse, and again cast it into the sea: it was, however, recovered a second time, and buried in a Greek chapel, on a small island over against the bay of Nicomedia, from whence it was afterwards brought to Constantinople, and decently interred. Such was the end of the great and good *CYRIL LUCAR*, whose piety and sufferings will endear his memory to distant generations!"—pp. 64—67.

The first chapter of the second division of the work, embraces the first three centuries of the Christian era. It contains statements respecting the books of the New Testament—the autographs of the sacred writers—the Syriac, Latin, Sahidic, and Coptic versions, and various other subjects connected with these topics. Had it been at all compatible with the plan and

views of Mr. T., we should have liked that he had gone into the character and merits of the early commentators on the Scriptures, and those of the middle ages. He has spoken very fully of the superstitions and fooleries of these periods; but the other discussion would have been more useful. The commentaries of the fathers and schoolmen, discover not merely the particular talents of the men, they exhibit the spirit of the age, and they continued to have a powerful influence, even after the reformation. The "*Historia Interpretationis Librorum Sacrorum*," of Rosenmüller, (a book which we do not observe Mr. Townley to quote,) would have rendered him the most important assistance on this topic. The extensive and accurate information of this work, and its highly enlightened reasonings, render it worthy of being more extensively known than it is in this country. The present race of theologians are not so minutely acquainted with the works of Jerome and Origen, Augustine and Chrysostom, as those of a former period. This is not very deeply to be regretted; but an acquaintance with their peculiar sentiments and respective facts, is desirable as an important part of ecclesiastical history. The foolish use which was frequently made of the Bible, is illustrated by various instances of the practice of Bibliomancy, a superstition, like many others, borrowed from ancient paganism.

"Superstitious as this practice was, it nevertheless gained ground by the countenance of certain of the clergy, one of whom permitted prayers to be read in the churches for this very purpose. Others, however, endeavoured to suppress it, for in the council of Vannes, held A.D. 465, it was ordained, 'That whoever of the clergy or laity should be detected in the practice of this art, should be cast out of the communion of the church.' In 506, the council of Agde renewed the decree; and in 578, the council of Auxerre, amongst other kinds

of divination, forbade the *Lots of the Saints*, as they were called, adding, 'Let all things be done in the name of the Lord.' But these ordinances gradually became alighted, for we find the practice again noticed and condemned, in a capitulary, or edict of Charlemagne, in 793. In the twelfth century, this mode of divination was adopted as a means of discovering heretical opinions! One Peter of Thoulouse, being accused of heresy, and having denied it upon oath, a person who stood near, took up the Gospels, on which he had sworn, and opening them suddenly, the first words he lighted upon were those of the devil to our Saviour, (Mark i. 24.) 'What have we to do with thee, thou Jesus of Nazareth?' Which, says the relator, agreed well with such a heretic, 'who indeed had nothing to do with Christ!'

"Francis of Assise, who founded the order of Franciscans, in 1206, says of himself, that he was tempted to have a book: but as this seemed contrary to his vow, which allowed him nothing but coats, a cord, and hose, and in case of necessity only, shoes; he after prayer, resorted to the Gospel, and meeting with that sentence, 'It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given;' (Matthew xiii. 11.) concluded that he should do well enough without books, and suffered none of his followers to have so much as a Bible, or Breviary, or Psalter!!

"Bibliomancy was also practiced, not only in the common occurrences of life, and by private individuals, but by the highest dignitaries of the church, on the most public occasions, and particularly in the election of bishops. When a bishop was to be elected, it was customary to appoint a fast, usually for three days; afterwards the Psalms, the Epistles of St. Paul, and the Gospels were placed on one side of the altar, and small billets, with the names of the candidates upon them, on the other; a child or some other person then drew one of the billets, and the candidate whose name was upon it, was declared to be duly elected. On one of these occasions, St. Euvert caused a child to be brought, which had not yet learned to speak; he then directed the infant to take up one of the billets, the little innocent obeyed, and took up one on which the name of St. Agnan was inscribed, who was proclaimed to be elected by the Lord. But for the more general satisfaction of the multitude, Euvert consulted the Sacred Volumes. On opening the Psalms, he read, 'Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts.' In the Epistles of St. Paul he found 'Other foundation can no man lay, than that that is laid,

which is Jesus Christ.' And in the Gospels he opened upon the words, 'Upon this rock I will build my church, and the gates of hell shall not prevail against it.' These testimonies were accounted decisive in favour of Agnan, all the suffrages were united, and he was placed in the episcopal chair of Orleans, amid the acclamations of the people. A similar mode was pursued at the installation of abbots, and the reception of canons."—pp. 114—116.

The Gothic version was made during the fourth century. The Vulgate Latin was then also new modelled by Jerome. The Ethiopic version, too, seems to have been made about this period. The following is Mr. Townley's account of the Gothic *Codex Argenteus*:—

"Of this important version, the principal remains are contained in the famous *CODEx ARGENTEUS*, or *Silver Book*, a MS. preserved in the library of the University of Upsal, in Sweden. It is impressed, or written, on very fine, thin, smooth vellum, of a quarto form, and purple colour, though some sheets have a pale violet hue; and has received the name of *ARGENTEUS*, from its *Silver Letters*; but the three first lines of the Gospels of St. Luke and St. Mark, are impressed with *golden foil*, as those of St. Matthew and St. John, would most probably be found to be, were they still in existence. When the commencement of a section, or capitulary takes place at the beginning of the line, the whole is distinguished by golden characters; but if in the middle, or any other portion, such part of a line only is thus splendidly ornamented. The beginning of the Lord's Prayer, and the titles of the Evangelists, are also illuminated in gold. Unfortunately it has suffered several mutilations. It is supposed to have been the property of Alaric, king of Thoulouse, whose kingdom and palace were plundered and destroyed by Chlodovic, (commonly named Clovis,) in the year 507; or of Amalaric, whom Childebert overcame in battle, in the year 531. For many centuries this book was preserved in the monastery of Werden, in Westphalia, where it was discovered in 1597, by Anthony Marillon, who extracted a few passages, which were inserted in a 'Commentary on the Gothic Alphabet,' published by Bonaventura Vulcanius. Soon afterwards, Arnold Mercator observed it in the same library; and transcribed a few verses, which Gruter gave to the world in his 'Inscriptiones Antiquae.' When that district was ravaged by the triennial war, in the seventeenth century,

it was transmitted to Prague, for security. Subsequently, Count Konigsmark took this city by storm, when it came into the possession of the Swedes, and afterwards enriched the library of Holme. After lying some time in the library of Queen Christina, it suddenly disappeared, without any one being able to account for the loss, and was again brought to light in the Netherlands. Some have supposed that Isaac Vossius received it as a present from the Queen, others that he brought it away by stealth. The latter is the more probable, since during the confusion which preceded Christina's abdication, he is said to have pillaged the royal library, and carried away many rare books and MSS. The recollection of these literary depredations, is perpetuated by a curious collection called *Furta Vossiana*, still preserved in the library at Leyden, and supposed to have been stolen by him whilst in Sweden. Puffendorf, journeying through Holland, in 1662, found it in his possession, and purchased it for Count de la Gardie, for 400 rix-dollars, (Coxe says £250.) who presented it to the royal library at Upsal, where it now remains."—pp. 140, 141.

The Armenian translation, which La Croze pronounces the queen of versions, was made in the beginning of the fifth century. Its author was Miesrob, Secretary of State to Arsaces IV. of Armenia. In the sixth century, the Philoxenian Syriac version was formed by Philoxenus, Bishop of Hierapolis. About the same period the Scriptures were translated into the language of Georgia. The Arabic version was made in the eighth, and the Slavonian in the ninth centuries. The Saxon Gospels appeared about the tenth century, and parts of the English Scriptures began to appear in the twelfth and thirteenth. Of all these, their authors, where they could be discovered, and the circumstances connected with their appearance and the first printed editions of them, a full account is given in the first volume of this work. The matter is so very diversified and miscellaneous, that we find it impossible to give a distinct view of it, and our bounds do not admit of the extracts which would be necessary. It will perhaps relieve the

dulness of our abstract, and throw a little light on the darkness of the dark ages, to extract the following amusing account of the feast of the ass; and the delectable verses in which Asinine virtues were celebrated by bishops and clergy in holy places. We shall only give the literal version of the half Latin-half French in which these brutal praises were originally sung.

“Of the deplorable state of religion, and of the wretched superstition that reigned in this and several succeeding centuries, no other proof need be adduced than that of the *FEST OF THE ASS*, celebrated in several churches in France, in commemoration of the *Virgin Mary's flight into Egypt*. This festival was cele-

brated at Beauvais, on the 14th of January. They chose a beautiful young woman, whom they richly attired, and placed a lovely infant in her arms. She then mounted an ass richly caparisoned, and rode in procession, followed by the bishop and clergy, from the cathedral to the church of St. Stephen, where she was placed near the altar, and high mass commenced. Instead, however, of the usual responses by the people, they were taught to imitate the braying of the ass; and at the conclusion of the service, the priest, instead of the usual words with which he dismissed the people, *brayed* three times, and the people *brayed*, or uttered the imitative sounds *Hinham, Hinham, Hinham!* During the ceremony, the following ludicrous composition, half Latin, half French, was sung with great vociferation, in praise of the ass:

TRANSLATION.

Orientis partibus
Adventavit asinus;
Pulcher et fortissimus,
Sarcinis aptissimus.

Hez, Sire Asnes, car chantez;
Belle bouche rechignez;
Vous aurez du foin assez
Et de l'avoine à plantez.

Lentus erat pedibus,
Nisi foret baculus;
Et eum in clunibus
Pungeret aculeus.

Hez, Sire Asnes, &c.

Hic in collibus Sichem,
Jam nutritus sub Ruben;
Transiit per Jordanem,
Salit in Bethlehem.

Hez, Sire Asnes, &c.

Ecce magnis auribus!
Subjugalis filius;
Asinus egregius,
Asinorum dominus!

Hez, Sire Asnes, &c.

Salu vincit hinnulos,
Damas et capreolos,
Super dromedarios
Velox Madianeos.

Hez, Sire Asnes, &c.

Aurum de Arabia,
Thus et myrrham de Saba,
Tulit in ecclesia
Virtus asinaria.

Hez, Sire Asnes, &c.

Dum trahit vehicula
Multa cum sarcinula,
Illius mandibula
Dura terit pabula.

Hez, Sire Asnes, &c.

Cum aristis hordeum
Comedit et carduum;
Triticum à palea
Segregat in area.

Hez, Sire Asnes, &c.

From the country of the East
Came this strong and handsome beast:
This able ass beyond compare,
Heavy loads and packs to bear.

Now, Seignior Ass, a noble bray;
That beauteous mouth at large display;
Abundant food our hay-lofts yield,
And oats abundant load the field.

True it is, his pace is slow,
Till he feel the quick'ning blow;
Till he feel the urging goad,
On his buttock well bestow'd.

Now, Seignior Ass, &c.

He was born on Shechem's hill;
In Reuben's vales he fed his fill;
He drank of Jordan's sacred stream,
And gamboled in Bethlehem.

Now, Seignior Ass, &c.

See that broad majestic ear!
Born he is the yoke to wear:
All his fellows he surpasses!
He's the very lord of asses!

Now, Seignior Ass, &c.

In leaping he excels the fawn;
The deer, the colts upon the lawn;
Less swift the dromedaries ran,
Boasted of in Midian.

Now, Seignior Ass, &c.

Gold from Araby the blest,
Seba myrrh, of myrrh the best,
To the church this ass did bring.
We his sturdy labours sing.

Now, Seignior Ass, &c.

While he draws the loaded wain,
Or many a pack, he don't complain:
With his jaws, a noble pair,
He doth craunch his homely fare.

Now, Seignior Ass, &c.

The bearded barley and its stem,
And thistles, yield his fill of them:
He assists to separate,
When its thresh'd, the chaff from wheat.

Now, Seignior Ass, &c.

Amen, dicas, asine,*
 Jam satur de gramine :
 Amen, amen, itera ;
 Aspernare vetera.

Hez va ! hez va ! hez va hez !

Bialx Sire Asnes car allez ;

Belle bouche car chantez.

Amen ! bray most honoured ass,
 Sated now with grain and grass ;
 Amen, repeat, Amen reply,
 Add disregard antiquity.

(To be continued.)

On the best Methods of promoting an effective Union among Congregational Churches, without infringing on their Independence. A Discourse delivered in the Meeting-house of the Rev. W. Williams, of Stepney, on Sept. 5, 1822, at a Monthly Association of Protestant Dissenting Ministers. By John Morison. 8vo. 1s. 6d. — London: Westley, 1822.

WHATEVER difference of opinion may be entertained respecting the principles avowed and defended in this discourse, there can be none whatever concerning the importance of the subject and the skill with which the present writer has stated and enforced his own peculiar views. We do, indeed, consider this as a very able composition, and notwithstanding our extreme jealousy on the points discussed, we have read it, if not with entire accordance, yet with great satisfaction at finding a question of such magnitude and difficulty, managed with so much clearness and discretion. We could have wished that two or three expressions had been omitted or softened ; to our minds there is a good deal of superfluous energy in the assurance from Mr. Morison that he entertains ‘ *an inveterate abhorrence* of the word Independent’—a distinctive epithet to which we must still express our strong attachment—but notwithstanding these few minor liabilities to exception, we have seldom met with a more interesting tract, whether we refer to the spirit which it manifests, the important considerations which it brings into view,

or the manly style in which it is written and argued.

Mr. Morison, after an exordium of some length, 1st, points out the characters of an effective congregational union, and, 2d, inquires into the means of improving the present system. Under the first head he adverts, 1st, to the objects of the association of believers in *separate churches*, with the view of ascertaining in *what the real effectiveness of union in a single society of professing believers consists*. 2d, to the legitimate objects of *associated churches*, in order to shew in *what the effectiveness of their association properly consists*. In connexion with this last inquiry, he breaks out into an animated strain of anticipation.

“ When we are organized from one end of the kingdom to the other, when minor differences of opinion shall cease to divide us, when every soul amongst us shall feel a common interest in every question which either more directly or more remotely concerns the welfare of the body ;—what is there, let me ask, that talent, wealth, piety, and numbers, can effect, by the Divine blessing, that the congregational churches of this country may not hope to accomplish ? If other churches exceed us in numbers, I am bold to say, they do not in real practical efficiency. We are now, unhappily, broken down and scattered in various fragments ; but let us form ourselves into one great religious community, and in all cases, not affecting the rule of individual churches, let us act as by one impulse, let us be animated as by one spirit, let us be roused as by one common and irresistible call of duty, and the spectacle which our churches will present, will be as glorious as it will be lovely.

“ When such a union shall be realized, how greatly will it tend to the identification of religion in the eyes of the world ! The contentions, the unhappy differences, of professed Christians,—especially the unhallowed spirit in which *various* of opinion have been supported, have often roused the world’s scorn, and weakened

* Here he is made to bend his knees.

a doubt, whether religion, so variously attired, and so diversely maintained, is, in every instance, the same, or whether there are not as many religions in the world as there are disputants? Oh, that in replying to these evil-affected bystanders, we could make our triumphant appeal, at all times, to the harmony of our general belief, but especially to the simplicity and meekness of our Christian tempers! Congregationalists have so little to divide them from each other, either in sentiment or practice, that they might, without almost a single sacrifice, present themselves to the eyes of the world, in all the harmony and affection of a single family.—pp. 41—43.

The second discussion enters on the other branch of the inquiry.—*By what means, it is asked, is a more effective union to spring up amongst us, without infringing on the independence of the churches.* It is answered, 1st, *Let the means now in operation be more vigorously pushed.* 2d, *A congregational union that should embrace the whole of England, would add greatly to the strength and unity of the body.* 3d, *Let the ministers of the denomination more frequently instruct their people in the real nature of their principles, and in the paramount duties which they owe to the body as a whole.* 4th, *We must pray very earnestly and unitedly for the spirit of love and unity to rest upon us.*

Without making any specific objection to the measures here proposed, some of which are, in fact, highly expedient, and without engaging in the general investigation, we would suggest that there does, at the present moment, exist a very close and effective union among our churches. That the Congregationalists, those of them at least who hold orthodox principles; should be split, by a most inexplicable and indefensible schism, into two great parties, we deeply lament; but if we take those bodies separately, we shall find in each a system of combination and co-operation quite sufficient for all ordinary purposes. We have paid some attention to the business of dissenting county

associations, and though we have occasionally had to regret the absence of efficient means when some desirable end has been proposed, yet we are not aware that any admissible addition to the existing machinery would have removed the difficulty. More zeal and more money might often be available to noble purposes, but we should protest, and so we are convinced would Mr. Morison, against the concession of power to any distinct incorporation. Now the only principle on which the Independent churches can act as a body is that of representation; but our principles forbid us to invest any delegated assemblage with irrelative authority;—we seem therefore to be reduced to this dilemma, either to desert our principles by conceding power, or to adopt the absurd scheme of deliberative, but powerless, delegation.

There is, however, one plan that might be adopted with excellent effect, and we really feel it a disgrace to our communities that it has not long ago been acted upon. We mean the establishment of a place of free and common resort, where might be collected a library, registers, and every mean of procuring and preserving information; where, too, the meetings and deliberations of the general body, in all cases affecting its well being, might be held. Something on the arrangement of Dr. Williams's institution, but which should be strictly our own; a house which we could enter with confidence as our own possession, founded by our own liberality, and bequeathed by us to our children, not with such regulations as should bring it under the control of perverted opinions, but on such a basis as should make it the head quarters of happy and evangelical union throughout all our generations—something of this kind would, we have no doubt, go far towards the attainment of the great object proposed by Mr. Morison.

The Scripture Character of God ; or Discourses on the Divine Attributes. By Henry Forster Burder, M. A. 8vo. price 7s.—London: Westley, 1822.

A WORK of this kind was much wanted. We have had treatises and sermons in which the subject has been discussed, both as a whole and in its various divisions, but it has not, so far as we recollect, been brought before the public in a popular form, touching lightly on abstruse reasonings and speculations, but unfolding the Scriptural views of the divine character and attributes in a perspicuous arrangement and with a decided reference to evangelical principle. This important labour has been undertaken by Mr. Burder, and we have great pleasure in expressing our opinion that he has executed with wisdom and discretion, a task which required for its successful completion no small share of those invaluable qualifications. Nothing can be easier than to string together the common-places of the different points of inquiry; nothing more difficult than to place them in such a light as to give them strong relief without sacrificing accuracy to effect. The temptations to over-step the limit of profitable inquiry and description are innumerable, and it required in Mr. B. considerable firmness to repel all disposition to enter upon a field which would have given scope for personal display, to the injury of that sound intellectual and practical instruction with which these important topics are so richly fraught. In all these respects he deserves high eulogy; he has evidently looked to the most effectual modes of conveying spiritual knowledge in preference to an idle exhibition of academical dexterity. The characteristics of his style are sustained elegance and perspicuity, qualities which are at once rare and peculiarly adapted to the majestic objects which his subject

led him to contemplate. He has no tawdry decorations, no inflated and overwrought descriptions; he never envelopes himself in an Ossianic fog of misty and mysterious *verbiage*, nor does he take delight in setting his readers a-wondering at an explosion of sky-rocket similes, dazzling but darkening. An extract or two will, however, illustrate our criticism more effectually than pages of definition. In exemplifying the *Patience of God* 'towards the world at large,' he describes in the following terms its exercise towards the antediluvian world.

"How gloriously conspicuous was the exercise of divine Patience towards the world *before the flood*, even from the day in which our first mother plucked the forbidden fruit of the tree of Knowledge, to the day in which Noah entered the ark. 'And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.—The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.'—One exception only to the general depravity, is specified in this affecting description, and yet the population of the earth was then immensely great. What must have been the Patience which endured the provocations of its rebellious myriads! What must have been the Patience which permitted the transgressor, advancing in his career of wickedness, not only to add year to year, but century to century—which allowed him not only to form, but to mature, and to carry into full effect, systems of crime, and schemes of violence! Think of the Patience of God in its exercises towards the antediluvian sinner, accomplished in crime, sagacious and subtle by his knowledge of the world, and obdurate by long familiarity with vice. Think of the Patience of God extended towards him during five hundred years—seven hundred years—perhaps even nearly a thousand years! What would have been, in character and crime, the Pharaohs—the Alexanders—the Cæsars—the Tamerlanes—the Napoleons of subsequent ages, had life, and energy, and opportunity been continued through such a space! Do you wonder, that, at length, God said to Noah, 'The end of all flesh is come;' or

do you not rather wonder that the Deluge was so long delayed? And think how long it was delayed after the threatening was explicitly denounced. 'Yet,' said the God of Patience, 'his days shall be a hundred and twenty years.' Every day, during that long period, did the slow progress of the ark exhibit the Patience of God, while the warnings of the preacher of righteousness were calculated to bring sinners to repentance. Well might the Apostle Peter invite our attention to the 'long-suffering of God, which waited in the days of Noah, while the ark was preparing.'"—pp. 178—180.

In his sermon on the Divine Mercy, Mr. Burder thus illustrates the perpetuity and extent of its exercise.

"More than twenty times, in the compass of one song of praise, does the Psalmist repeat the words—'His Mercy endureth for ever'—and his Mercy is there assigned as the reason even for the continuance of the course of nature, and the gracious interpositions of divine Providence in favour of the children of men. And is not this representation perfectly correct; and may we not, with propriety, call even our common blessings *Mercies*? Are they not the gifts of the God of Mercy to creatures who have forfeited every claim to the expression of his goodness; and to such creatures is not every gift, in truth, an act of Mercy?"

"The reign of mercy began at the date of the first promise to fallen man, on his expulsion from Paradise. Every sacrifice appointed and accepted by God, from the oblation of righteous Abel, has been a pledge of Mercy. Every altar dedicated to Jehovah, by a believing worshipper, has been a memorial of Mercy. When justice required the destroying Deluge, on the bosom of the overwhelming flood was seen the ark of Mercy. The rainbow in the clouds is a symbol of Mercy. On the ark of the covenant, in the awful recesses of the sanctuary, was there the throne of Mercy. In every age of the ancient church, as well as of the christian economy, there have been 'vessels of Mercy'—there have been triumphs of Mercy. The heavenly world has already received myriads of pardoned and redeemed sinners, who are ever celebrating, in the loftiest anthems of praise, the wonders of Mercy."

"In every instance in which Mercy is extended to a sinful being, that Mercy is *perpetual*. It never forsakes the object of its unmerited regard; it triumphs over all his unworthiness, all his waywardness, all his perverseness, all his ingratitude,

and keeps him by the energy of almighty power through faith unto salvation. Even the last great day, which will be, in one sense, the day of wrath, will be also the day of Mercy. Then will all the glories of Mercy be displayed in their richest splendours. Then will the full extent of its provisions and its preparations be distinctly apparent; then will be revealed and enjoyed the exceeding and eternal weight of glory; and then will there be exhibited, to full advantage, the wondrous contrast between man's misery and God's Mercy. Of the nature and extent of that Mercy we shall be prepared to form some adequate conceptions, when admitted to the glories of the divine presence; to the rivers of celestial pleasures; to the inexhaustible fountain of blessedness; to the fulness of eternal joy; to the society of angels and of saints, and to consummate felicity both of body and of spirit in the world which God has prepared for them that love him."—pp. 208—210.

The volume contains twelve discourses, on *the eternity, the omnipotence, the omniscience, the wisdom, the holiness, the justice, the sovereignty, the goodness, the patience, the mercy, the love, the faithfulness, of God*.

While we feel satisfied that the present work has a fair claim to general popularity, we would recommend it in an especial manner to youthful readers. Its attractive composition, the clearness of its statements, and the decided character of its evangelical instruction, renders it a valuable and sure guide in the earlier stages of religious inquiry.

The manner in which Mr. Burder has occasionally introduced both the synthetic and inductive forms of argumentation is an instructive specimen of the true method of presenting them to general readers. Were we not pressed for room we should have much gratification in citing the passage where he has stated the proof of the eternal self-existence of Jehovah; it compresses, with clearness and precision, the substance of extensive and bewildering discussions.

A Speech, delivered on the 24th May, 1822, before the General Assembly of the Church of Scotland, explanatory of the Measures which have been successfully pursued in St. John's Parish, Glasgow, for the Extinction of its compulsory Pauperism: with an Appendix. By Thomas Chalmers, D. D. 8vo. price 2s. 6d. Glasgow: 1822.

IN his sermons and theological writings Dr. Chalmers has approved himself the able and eloquent advocate of the best interests of mankind, and the faithful and impressive monitor of an erring and perverse generation. If his style be somewhat too Asiatic and luxuriant for our more rigid views of the higher qualities of composition, it is, at least, remarkable for richness and beauty; and the peculiarity of manner with which the Doctor puts forward one leading idea, placing it in all lights, enforcing and reinforcing it until it become, as it were, identified with the very essence of emotion and conviction, though it may abate from the intellectual character of his appeals, adds greatly to the intensity with which his pulpit addresses excite and overpower the feelings.

Our readers are, probably, aware that Dr. Chalmers has been, for some time, engaged in a task of no ordinary extent and importance, having undertaken to prove, by actual experiment, that pauperism and compulsory assessments for its relief, are evils easily vincible by common and salutary methods. The injurious effects, both moral and political, of a legal provision for the poor,—on the one hand its intolerable pressure on the public purse, on the other the improvidence and rapacity which it generates in the lower classes, with the mutual hostility and defiance which it kindles between the reluctant givers and the dis-

satisfied receivers of this constrained gratuity,—are matters, not of reasoning and inference but of melancholy notoriety; and if there be any mode by which society can be liberated from this severe oppression, he who shall discover and bring it into operation, will have conferred a vital and lasting benefit on his age and country.

The solution of this problem is affirmed by Dr. C. to lie in giving free scope to an active and judiciously applied scheme of minute inspection and charitable aid, and he has evinced the highest ability and the most determined perseverance in the prosecution of his plan. In the parish of St. John, which appears to abound with poor, he has put in motion a machinery by which he has, simply in the application of the Sabbath collections which are made every week in Scotland for the benefit of the needy, completely taken off the pressure of his own poor from the town pauper-fund. Devoting a specific class of collections to the discharge of the old claims, he has answered all new demands out of another and much inferior branch of parochial contribution, and on the whole, has had a considerable surplus applicable to the equally important exigencies of general education. For the details of all this excellent management, we must refer to the very able and interesting pamphlet, which has left us, after an eager perusal, at a loss whether most to admire the beneficent energy shewn in the execution of the plan, or the distinguished talent manifested in its development and defence. It may be considered as a kind of *resumé* of Dr. Chalmers's well-known tracts on civic economy, and it will add to his justly earned reputation as an accomplished writer and orator, that of a high-minded philanthropist, and a clear headed man of business.

Memoirs of the Rev. Thomas Brand, with a Sermon preached on the occasion of his Death. By the Rev. Samuel Annesley, L.L.D. A new Edition, revised and corrected. By Wm. Chaplin. 12mo. 2s. London: Holdsworth, 1822.

MR. BRAND was born at Leaden Roothing, Essex, in the year 1635. He was the son of a clergyman of the establishment, and his original destination was to the bar; but his investigations of Scripture led him to the adoption of dissenting principles, and the work of grace in his heart urged him to the Christian ministry. He began to preach while tutor in a respectable family, and, after much hesitation, he assumed the pastoral office at Staplehurst. Like many other excellent Nonconformists of that time, he suffered much for conscience sake, but nothing was able to hinder his zealous and persevering course of useful labour. His religion was not merely that of official seasons, but of every hour, and every opportunity; he delighted in addressing and catechising young children, and when it was intimated, that this was a profitless effort, and that no abiding effect was likely to result, he called for a sieve, and pouring water into it, "look here," said he, "most of it is run through, but some remains; here is a dew, a moisture." He was a great distributor of pious tracts and books, and gave away great numbers of Bibles; but finding that, as a gift, they were treated with neglect, he adopted the plan of selling them at reduced prices; and this he found answer his benevolent purpose very effectually. "He once gave Wade's Treatise of the Redemption of Time, curiously bound, to a young minister, who at first received it kindly; but when he began to read it, finding Mr. Baxter quoted in it, he hastily returned it, not enduring to read any thing that Mr. Baxter had written." His

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liberality was unbounded; an intelligent individual who had lived some years under the same roof with Mr. Brand, told Dr. Annesley that, "besides what he could not find out," Mr. B. gave away "one year with another," upwards of "three hundred pounds *per annum*," and he was himself accustomed to say, that "he would not sell his estate, because it was entailed, but he would *squeeze* it as long as he lived." About three years before his death, exposure to inclement weather, "in a journey about his Master's work, cast him into a violent fever," from the effects of which he never recovered. During his affliction,

"He was never observed to have any unquiet emotion of mind, but had always a serene and humble submission to the sovereign will of God; he did often bewail his own imperfections and small knowledge of God and Christ, and express his longing desires of seeing God face to face. A while before his death he did often say, 'What is the world? it is not worth a straw. O my God, I would be with thee, Oh, how I long to be with Christ my dear Redeemer!' This he spake with great earnestness, 'O, my God, bring me to thyself!' Whereupon he spake much of the glory to be revealed, and insisted on those words, *I will be your God*. 'What greater gift could he give? He gave himself. He gave all.' Then he was rapt up into a serious admiration and deep amazement, and cried out, 'O, my God! my God! what is sinful man! What manner of love is this! Love indeed! Oh, I cannot express it!'—He desired one to read to him, John xvii. 22. *And the glory which thou gavest me, I have given them; that they may be one, even as we are one.* The very hearing of which put him into an ecstasy of joy: and he desired him to read of Christ's love, in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of St. John's Gospel; some of which were then read to him. A while after, speaking to one about family prayer, he said, a camel may as well go through the eye of a needle, as a man that prays not in his family go to heaven."—pp. 44, 45.

We feel ourselves much indebted to Mr. Chaplin for introducing to our notice this brief but interesting sketch, exhibiting a happy exemplification of the consistency and energy of the Christian character.

4 H

Literaria Rediviva; or, The Book Worm.

Nehushtan, 8vo. 1668.

Dr. Plot in his *Natural History of Oxfordshire*, has related to the peculiar honour of a particular district of that county, "that there has not been known any such thing, as an *alehouse*, a *sectary*, or *suit of law** commenced, within the whole parish, in the memory of man." Without staying to illustrate a thought which occurred to our minds in the perusal of this passage, that it must have proceeded from the exercise of very opposite principles, that *alehouses* and *sectarianism* were at once excluded from this primitive neighbourhood; principles very dissonant from that which originated the famed *bill of sports* about the same period, which did not more effectually oppose *sectarianism*, than it fostered *debauchery*; we cannot but express our astonishment at the general prevalency of that spirit, of which the above quotation furnishes but a solitary, and indeed slight instance, which has endeavoured, in imitation of the ancient Roman decree respecting the Jews, to stigmatize the Dissenters of this country, as the declared enemies of the human race. We can have no possible objection to a fair examination of either the principles or general features of Nonconformity, nay, there are but few books which we peruse with greater pleasure than the *Polity of the judicious Hooker*; but that an inoffensive treatise on fossils, and musical concords could not make its way in the world, without carrying a sting in its tail against

dissent, shows either that the privileged party must be sadly in want of proper munition for the warfare, and are therefore necessitated to use such weapons as show rather their infuriated malice than their vigorous prowess; or, that conscious of weakness, they would rather trust the defence of their cause to a dexterous management of irony and lampoon, than to the more difficult and dangerous methods of argumentation. Dr. Plot, however, has the unusual credit of having couched his sarcasm in terms not offensive to delicacy; the unusual credit, we say, for in the merry days of Charles the Second, it was almost esteemed an index of puritanism to retain the least decency of expression, and where the point of invective was Nonconformity, the wit was esteemed the more poignant in proportion as it was more indecorous. Did not a respect for our readers, and for the purity of our pages forbid, we could quote passages from celebrated Episcopalian writers, in which the grossest and most obscene epithets are bestowed indiscriminately on men, whose whole crime, (such is the authorized solecism in speech,) consisted in presuming to devote the faculties derived from their Maker to uses for which they were originally designed, in matters, which, both from their very nature, and the explicit command of God, are only cognizable at a higher tribunal than any in which fallible man can legislate, and where it is held as of paramount authority, that "faith should not stand in the wisdom of men, but in the power of God." We shall leave such vulgarity of abuse, (which, like a certain pestiferous missile of Indian warfare, derives all its significance from its noisomeness and impurity,) in the

* The copy of Dr. Plot's work in our possession, has the following MS. note (apparently in the hand writing of some Nonconformist owner,) appended by an asterisk to the two last of these parochial immunities. "It seems then, in this parish, there was neither *law* nor *Gospel*."

luxuriant bed whence it originated, only directing our curious readers to *Parker's Answer to Owen*, to *Chamberlayne's Angliæ Notitia*, 12mo. 1682, pp. 34, 35, &c. &c. for a verification of our assertions. We shall, by way of specimen of the elegant phraseology of the Episcopalian polemics of that day, inform our readers, that the most common epithet by which the Dissenting ministers were then designated, and which obtained such general currency, as almost to be received as of classical authority, was *belwether*.*

It would not, however, be a difficult task to prove, that a great proportion of those calumnious epithets so unsparingly bestowed on Dissenters are chargeable, (allowing, for the sake of argument, the mere validity of their application,) rather to the conduct of their adversaries than to themselves, or at least, that the unjust policy of their enemies has had a direct tendency towards originating the actions so criminated. Are they reproached with schism? Surely the separation unjustly reprobated by that watch-word of intolerance, derived its very existence from the arbitrary imposition of things confessedly indifferent, and by the suffering party esteemed sinful, on the consciences and conduct of our forefathers; a separation not hastily nor petulantly commenced, but only resorted to after a fruitless endeavour of a century's continuance, to abrogate or meliorate the offences which eventually enforced it. We have the authority of a doctor of their own church, and one whom they justly regard as a singular instance of the union of the most profound and brilliant qualities of mind, to assert, that "whosoever false, or suspected opinions are made a piece of the church liturgy, he that sepa-

rates is not a schismatic."[†] With the same ingenuousness, and with an equal regard to truth, after prohibiting, (under the severest of all penalties, the forfeit of conscience,) the entrance of our youth into either of their Universities, (thus vainly endeavouring to make that peculiar which the laws of all nations, and the customs of civilized countries, have ever left free to all whose magnanimity would dare to compete for its acquisition,) they reproach, at once, their antagonists with ignorance, and themselves with former bigotry, and with present baseness. We care not to rebut such a charge. If the works of HOWE, BATES, OWEN, CLARKSON, BAXTER, and the Nonconformists of the earlier days, those of WATTS, JONES, DONBRIDGE, &c. did not abundantly refute such an assertion, we would refer, for its complete overthrow, to concessions themselves have made.† "Tis well known that some of them (i. e. the Nonconformists) philosophize and reason as soundly as any other men. I think I should do that party right, if I should say, that, making allowance for their number in respect to others, there are as many among the *dissenting clergy and gentlemen* that are able to speak and write good sense, as there are among the like persons somewhere else;" alluding to the insolent boastings of a high church writer, who had indulged his spleen in an attempt to

* Hales on Schism.

† Edwards's *New Discoveries*, 8vo. 1714, p. 156. Lest any malapert wit should presume to exert his punning powers upon the exhaustless fund contained in the title of this volume; as that the claim of the Dissenters to learning and science, was a *new discovery*, we beg leave to inform him, that we have reserved all such right to ourselves alone. The *New Discoveries* are of the common errors of the age, and the learned Doctor rightly considers it as one of them, that the Dissenters were considered by some as deficient in those respects.

* Nicolson's *Epg. Hist.*, p. 169. *Parker, passim, cum multis aliis.*

charge the Dissenters with a deficiency in those qualities. But we are not about to enter on a defence of the Nonconformists; that would be *rem actam agere*; and in this age of overstrained, and indeed mistaken liberality, perhaps we should ourselves be censured as bigots, if we dared to stigmatize bigotry as it deserves, and be esteemed illiberal, even by those who nominally espouse our own party, because we presume to vindicate those principles, upon the belief of which alone, our separation from the national establishment can be justified.

We confess ourselves to be *dissenting book-worms*, and therefore our readers will not be surprized, if we occasionally present them with a volume on the subject of Nonconformity, chosen out of the almost innumerable works on that fertile topic. Perhaps many will wonder, that amidst so vast a throng of *folios* and *quartos*, the condensed remains, and, as it were the very essence of the reasoning powers of CARTWRIGHT, AMES, GILLESPIE, PARKER, OWEN, CLARSON, CALAMY, &c. &c. we should select an octavo of an anonymous and almost unknown author; and we scarcely know what answer we should return to such a question. The most satisfactory one that we can think of at present is, that the volume, besides its intrinsic value, and its great rarity, is more suited, on account of its diminutive size, to the genius of this age, than most of the works written on the controversy. If neither the learning, nor the strength of argument, nor the adroitness of the author, have sufficient attraction to claim the attention of those of our readers into whose possession the *Nekushlan* may fall, surely its being but a small octavo, and that only of 192 pages, will secure at least one hasty perusal from its owner. We know, and have hitherto paid a

scrupulous attention to the fastidiousness of modern appetite, which cannot endure that a repast, however sumptuous, should be too long; which sickens in the perusal of a volume, half as large as one of Dr. Owen's prefaces, and has so amended upon the ancient Greek adage, *μεγα βιβλιον μεγα κακον*, as to infer from it, that the value of a work is always in arithmetical proportion to its diminutiveness; and influenced perhaps by this knowledge, we have called our readers' attention to this volume. The author, (though his name is not mentioned in the title page for obvious reasons,) was Mr. John Wilson, the ejected minister of Beckford, Cheshire. A short account of him is given in Calamy, and in our volume for 1820, p. 123, where he is recorded to have been the author of several other works on the same subject. Some of these pieces are in our possession, but we apprehend, that his *Nekushlan* is the most calculated of all his works, to convey to the reader an adequate idea of the erudition and extensive reading of its author. The limits of this volume rendered it necessary that the author should treat only on one section of the great argument which he undertook, nor, indeed, is it absolutely necessary that all the widely extended and lengthened points involved in this disputation should be investigated. If a tenable lodgment can be made and secured in any part of an enemy's citadel, it is sufficient to ensure a final victory. Truth is equally impregnable on every side, and unassailable from any quarter. We would not be understood, as though we were framing an excuse for the omissions of our ancestors, in the required examination of any part of this controversy. We conceive that every point which was necessary to the safety of the cause of Nonconformity, has been abundantly

scanned, and that no argument brought forth by our Episcopalian adversaries remains unexamined and unrefuted by our laborious and persevering forefathers. Nor was there any difficulty in choosing the method of combat: the same ground had been traced before in the disputes of the early Protestants with the Papacy, and it was only to have recourse to the Church of England's own armoury to procure weapons for the conflict.

The argument principally handled by Mr. Wilson is the necessity of the removal of those rites from the worship of God, which having originally been of *divine* appointment, have in the course of time, through the superstition of mankind, been perverted from their design, and become incitements to idolatry to the *evil affected*, and offences to the *true* worshippers of God. The instance whence the propriety of this removal is drawn, he derives from the conduct of Hezekiah, as recorded in 2 Kings xviii. 4: "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it *Nehushtan*." Our readers will instantly perceive that this argument is capable of very powerful application in the dispute at issue between the Episcopalian and ourselves, as the contested ceremonies have confessedly not a divine original, as the brazen serpent, to which the cited passage refers, had; and if the argument of the subsequent tendency of that serpent to cause superstitious and idolatrous worship, were sufficiently valid to justify Hezekiah's annihilating it, that the argument of abrogating ceremonies, allowedly of human invention, when abused to superstitious worship, is infinitely stronger. That these ceremonies

have been so abused by the papists, from whom they descended to the Church of England, is conceded to us by all churchmen that have written on this subject (by none more avowedly than by Hooker); that they are even at this time so abused by the generality of those using them, in teaching them to substitute a mere formal, exterior worship for that devotion of the heart which is alone acceptable to God, is the ground upon which we assert their being obnoxious to the same repeal which the reformer of Israel, Hezekiah, enacted with respect to the *Nehushtan*. The Dissenters would, moreover, justify their demand for the abrogation of those ceremonies, by asserting that rigorous imposition is, in effect, to "teach for doctrines the commandments of men," and that in so doing they make "the commandment of God of none effect." Matt. xv. 6—9. For, supposing a society of men meeting together for God's worship, who shall, in every particular, hold those doctrines which God has revealed, (and here there will be no difficulty, for both those who hold the articles to be Calvinistic, and those who consider them to be Arminian, will find bodies of Dissenters who in this particular will agree with them,) let this society be constituted ever so consonantly to the word of God, yet not receiving the liturgy, nor the ceremonies of the established church, it shall not be considered a church of God, nor its worship be thought orderly; while the mere fact of its adopting the liturgy as its formula of worship, and the reception of other forms of human invention, shall, at once, entitle it to be considered orthodox, and stamp a value upon its worship which was before unknown. This, we conceive, is in the most literal sense, not only to make the traditions of men *equal* to the commands of God, but to stamp them with a *greater* value, and to

make them of more importance. But, *ad rem*, Mr. Wilson has with admirable adroitness used the precedent to be derived from Hezekiah's conduct, and has met every objection that might be alleged in such a manly and incontrovertible manner, that the only effectual way of answering him was resorted to.—“The author of the *Friendly Debate* confuted his *Nehushtan* by causing its author to be pursuivant-ed up to the Council.”*

Our readers are, we doubt not, generally acquainted with the writings of the ancient puritans: those who are familiar with them know that their peculiar excellence consists not so much in the elegance of their imagery, and the smoothness of their style, in which they were, generally speaking, inferior to their conforming brethren, as in the masculine grasp of their arguments, the weight of scriptural information embodied in their discourses, and the laborious and extensive research of authorities which crowd the margins of their polemical pieces. In the latter respect we think *Nehushtan* is unrivalled. Nothing seems to have escaped Mr. Wilson's persevering investigation that bore any relation to his subject. Authorities are cited from writers of all nations and religions, in all languages, and are made to elucidate the topic of his discourse. In several instances the most ingenious use is made of the arguments of his opponents, against their own cause. Among the rest we observe one, in page 62, wherein the words of Hooker, in his defence of the sacredness of some peculiar times, are adroitly made, by the argument of inversion, to affix an additional odium on those actions which, though indifferent in themselves, have been rendered obnoxious to abuse in the worship of God. The words in italics are a quotation from *Hooker*.

* Calamy, ii. 127.

“The works which God does in times give reputation to them, and his extraordinary works have advanced certain times to such a degree of eminence, that all those who honor God ought to esteem them holy. Now if this be so, may we not fairly infer that evil works do in like manner disparage times, and that the extraordinary wicked works that have been done by superstitions, idolatrous, profane men, have sunk them down to such a degree of vileness, that all those who honour God ought to look upon them as unclean and loathsome? If the old *maxime, contrariorum eadem est ratio*, be true, certainly we may, for good and evil works are contrary, and therefore if the former have power to make holy and honourable, the latter have power to make unholy and disgraceful.”

The reader will only have to change the argument from the circumstance of the time *in* which, to the instruments *with* which such actions are performed, and he will perceive the full import of our author's ingenuity, and the wound which it inflicts on the contested ceremonies.

We have already adverted to his meeting the objections of his opponents, of which one of the most specious is, that we should be compelled, if this system were generally acted upon, to abrogate many of the most common and necessary ceremonies and circumstances in worship, as there are but few, or none, which have not been abused by wicked men to unworthy purposes. He answers:

“There are many devices and works of men which have been variously abused, yet being necessary and profitable, it is no other than reasonable, that being separated from their abuse, they should be retained. I confess if they are such as may with any tolerable inconvenience be spared, and the evil that is (either already, or likely to be) committed by them, be such as does overbalance the advantage we receive from them, we ought to abolish them as Hezekiah did the high places, groves, and brazen serpent; but if it be otherwise, we may retain them, and go on in the comfortable use of them. And when it is once proved that the controverted ceremonies, and other things impos'd on us, are not only *lawful*, but necessary and profitable: so necessary, that they cannot with any tolerable inconvenience be spared; and so profitable that the evil committed by them does

not overbalance the advantage received from them, I shall say as much of them; but till then, I must needs be of this persuasion, that we lye under an obligation to lay them by."—p. 129.

And again,

"We must distinguish, 1. Betwixt what the common light of nature, (without any contradiction from the word,) do's direct to, as proper to express the resentments and workings of our minds and hearts; and what some particular men's heads, drawn away to superstition, have thought fit to use and impose upon others. 2. Betwixt what men do by divine appointment, and what they do of their own heads. 3. Betwixt what is necessary and profitable, and what is otherwise. 4. Betwixt what is used in the same outward visible form it pass'd under before, and what is used in another, wholly distinct and different. 5. Betwixt civil, harmless customs, practised without scandal; and innovations in religion practised with scandal. As for those things that are of the former sort, that is to say, either suggested, (as I told you,) by the common light of nature, as bowing of the knee in prayer: or appointed by God, as *Cideon's* taking wood out of his father's grove: or are necessary and profitable, as the reserving trophies of victory, such as *Goliath's* sword; or pass under another outward visible form; as the silver and gold taken in *Jericho*, which, to say nothing of the necessity and profitableness of it, was in all probability, according as the law required, first melted, and then put into the treasury: or are civil, harmless customs, practised without scandal, as veiling the head: I say, as for those that are of this nature, they may, (nay some of them are, as I showed in the limitations,) notwithstanding their abuse, to be retained. But then, for those things that are neither suggested by the common light of nature, nor appointed by the word, neither are necessary and profitable, nor are changed from their ancient form, but are innovations in religion, attended with scandal, they are for their idolatrous abuse to be laid aside, as the texts of Scripture, and reasons before mentioned, do evince."—p. 143.

Our readers are aware, that in the space allotted to this department, it is impossible for us to present them with any detail of the complicated argument contained in Mr. Wilson's *Nehushtan*, and any part separated from the rest, can give but a faint idea of the inimitable dexterity with which the whole is made to bear upon the subject in dispute. We shall, there-

fore, content ourselves with citing one or two short passages which do not belong so entirely to the body of the work, and which will be fair specimens of the digressive part of this volume.

"What shall we say in defence of ourselves, who though we have not the very same individual fashions of *Heathens* and *Papists*, yet we have of the same kind, so like them, that he must do little less than divine, who distinguishes the one from the other. What beholder, seeing two priests, the one a papist, the other a protestant, making the sign of the cross, can without knowledge of the persons tell which is popish and which is protestant? Or cast two surplices into a corner, the one used in *England*, the other in *Italy*, and who is he that upon the seriousest view, can say this is popish, and this is protestant? Dr. Ames tells of a minister in *Q. Elisabeth's* days, who, being urged by his ordinary to wear the surplice, alledged that the surplice offered to him was the very same the mass priest was wont to sacrifice in. The ordinary admitting that excuse, commanded another to be made; which being done and brought to the minister into the church, he took it and spake thus to those that were present. Good people, the Bishop himself confessed, that the former massing surplice was not to be worn by a minister of the gospel, and judge you if this be not as like that, as one egge to another: let this therefore go after the other; and so he cast it away."—p. 150.

We shall conclude our extracts from this excellent little volume with the author's criticism on the history of *Naaman the Syrian*, 2 Kings v. 18. which appears to us remarkably just, and with a quotation from his last chapter, in which he sums up his whole argument.

"*Naaman the Syrian*, upon his turning to the Jewish religion, would not make the Lord an altar of any earth but that of *Israel*. And calling to mind his former bowing in the house of *Rimmon*, the Idol of his country, he was greatly troubled at it, and begg'd of God to forgive him. In this (saith he) the Lord pardon thy servant, &c. Concerning this case of *Naaman*, *Expositors* and *Casuists* discourse variously; I shall therefore, for the better clearing of the truth, and making out what I have in hand, inquire a little into it. Some think his going into the house of *Rimmon*, and bowing there, was lawful, and warrantable, for this reason, that it

was not religious, but civil, not out of choice, but necessity, not out of respect to the *Idol*, but the King his master, who there lean'd upon him. But if so, wherefore did he acknowledge it as a fault, and begg forgiveness? Certainly, he either miss'd it in bowing, or else in begging pardon; and then how, as the prophet did not acquaint him with it, and tell him that he was too forward, that he confessed before he had offended, and begg'd pardon before he was guilty, both which are unnecessary and improper. As for the Prophet's valediction: *go in peace*; it argues not his approbation of his former practice, but of his succeeding repentance. Others think, that though he sinn'd in going into the house of Rimmon, and bowing there, and was convinced of the unlawfulness of it, yet he still retained a resolution to do it. But this I conceive is an error, as well as the former, proceeding from an apprehension that the words are to be taken in the future tense, whereas being in the gerund, they may as well be rendered in the preter tense, and then they run thus; *in this thing the Lord pardon thy servant, that when my master went into the house of Rimmon to worship there, and leaned on my hand, and I bowed myself in the house of Rimmon, the Lord pardon thy servant in this thing.* The reasons wherefore I conceive the words should rather be taken thus than otherwise are these: 1. It's ordinary with the sacred pen-men, to put the gerund for the preter tense. To go no further than the word here rendered go, its ordinary with them to put *בָּוֹא* for *בָּא* and *בָּאָה*. 2. Being taken thus, they best agree with the context. 1. With Naaman's profession. Behold now I know there is no God in all the earth, but in Israel. And knowing this, he must needs know that he was not to show respect to any other God but him. 2. With his promise. Thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. Under which he comprehends not only offering and sacrifice, taken in a strict sense, but all devotion, and all respect whatsoever. 3. With the prophet's valediction; *go in peace*. Which I can hardly think he would have said to him, without any insinuation at all of dislike, if he had understood by his words that he had intended to go and show the same respect to the *Idol* he us'd to do. By this it appears how much Baldwin is out of the way, when he saith that Naaman obtained leave of the prophet to accompany the King his master into the house of Rimmon. He was so far from obtaining leave of the prophet to do it, that he never so much as desired it from him. He asked not leave to sin for the time to come, but pardon for the time past. The summe then of all this is, that Naaman, whilst he was of the Syrian religion, in

pursuance of the civil office which he owed to his master, used to go with him to the house of Rimmon, and there bow with him; which, upon his conversion, being convinced of the unlawfulness of, he confesses his faults, is sorry for it, and craves pardon. That the words are to be taken only in this sense, I shall not be so peremptory as to affirm, but this I am sure of, that not only many good authors go this way, but also whereas the taking of them in other senses begets divers scruples, this do's not, but presents us with an eminent convert, and a remarkable instance of abstaining from Idolatry, with the occasions of it."—p. 163.

"The present liturgy, though there be many good and useful things in it, yet it hath been so much abused, both heretofore among the idolatrous papists, from whom we had it, and since amongst ourselves, that it hath for many years been the desire of several thousands of sober and godly people of all degrees in these nations, that it should, after the other popish trash thrown out of the house of God in the beginning of the reformation, be laid aside. What relation it hath to the papists, and of what nature it is, we may learn from the message sent by King Edward the Sixth to the men of Devonshire and Cornwall, who upon that pious King's casting off popery, and setting up protestantism, rose up in arms, and made several impudent demands to him, telling him, amongst other things, that they could not receive the new service, but would have their old service of matins, mass, evensong, and procession in Latin, as it was before. To which he returns this answer. As for the service (saith he) in the English tongue, though it may seem to you a new service, it is indeed none other than the old. You have the self-same words in English which are in Latin, saving a few things that are taken out, which are so fond, that it had been a shame to have heard them in English, as all they can judge who list to report the truth. And how can this with reason offend any reasonable man? If the service in the Latin church was good in Latin, it remaineth good in English, for nothing is altered, but to speak with knowledge, what was spoken with ignorance. Thus that religious king, and King James who came after him, spake to the same purpose. In a speech of his in Scotland, he said in plain terms, that the English liturgy was an ill-said mass. And hence it is that the Papists themselves have such a liking to it. Pope Pius the Fourth, sending Vincentio Parnipia, Abbot of St. Saviour, to Queen Elizabeth, offered to confirm it, if she would yield to him in some other things. And when the Pope's intelligencers had seen service solemnly sung and said in Canterbury and London, with all their pomp and procession, they wondered that their master should be so

unadvised, as to *interdict* a prince or state, whose *services* and *ceremonies* so symbolised with wisdom. Nay, so well were the *papists* of our own nation pleased with it the first eleven years of *Q. Elizabeth's* reign, that they came to the church, and joyned themselves with protestants in the use of it. — Turn you which way you will, you shall find that the *reasons* for sparing the brazen *serpent*, were as many and strong, as those alledged in the behalf of the *service book*; nay, far more, and stronger. The *service book* is not of *divine* institution, but the *serpent* was. The *service book* was never any instrument

of miraculous cures, but the *serpent* was. The *service book* was never any figure of Christ, either being to come, or being already come: but the *serpent* was. Hereby, to proceed no further, it appears that the *reasons* for sparing the *serpent*, were of as much, nay more weight than those be, which are produced on behalf of the *service book*; yet *Hezekiah*, considering it had been an *Idol*, did, in obedience of the law of God, take it, and break it in pieces. Why then the *service book* should not be dealt with after the same manner, I understand not."—pp. 174—178.

ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

Thomas Johnson's further Reasons for Dissenting from the Church of England: in Two Dialogues with Mr. Sikes and John Twilight. Price 4d. —London: Holdsworth, 1822.

WHATEVER may be the case with Messrs Johnson and Twilight, Mr. Sikes, we believe, is a real person, a clergyman who has published several pithy tracts against Dissenters and against Evangelical ministers, of the establishment. The share which is assigned to him in these dialogues is made the more piquant by the circumstance that the sentiments are copied from his own expressions, though their absurdity is a little heightened by the new company which they are here made to keep. Thomas Johnson is a shrewd fellow; he pushes his antagonist pretty closely, and urges a good deal of forcible argumentation in a very pointed way. In the second dialogue we find John Twilight on his road to the dissenting meeting. John, it seems, had been, accused to go a little astray for the sake of hearing Mr. Goode, the evangelical preacher at a neighbouring church. From this disposition to agrancy he had, however, been reclaimed by Mr. Sikes, who convinced him that he ought not to leave his own parish steeple; but till John was not quite at his ease; he had heard the Gospel preached, and the ministrations of Mr. Sikes proved but an indifferent substitute. Mr. Goode was an enemy to the incipies of dissent, and Mr. Cong. Mag. No. 59.

Sikes was an enemy to the principles of his brother churchman;—all this puzzled John strangely, and after some hesitation, he came to a conclusion, which we shall state in his own words.

" You must know, Thomas, that long before I took to going to hear Mr. Sikes, I had a very bad idea of you Dissenters. For, though Mr. Goode did not speak out quite so plainly, he always made it out to be a very dreadful thing to leave the church, and talked of the sacraments and all that, much in the same way as Mr. Sikes does. And he never said a word against my going to hear Mr. Sikes, though he knew that his preaching was as different from his own, as two religions like, but only warned me against going to meeting. Now I have been thinking, that if Mr. Goode was really a good man, and thought Mr. Sikes preached wrong doctrine, he would never have advised me to hear him, at the risk of my being led astray. But there is another thing. Here is one clergyman preaching one doctrine, and he says it is the doctrine of the church; another clergyman is preaching just opposite doctrine, and he says, his is the doctrine of the church. Both appeal to the Prayer-book to prove they are right. Now which is a plain man to believe? It seems to me to come after all to every man's judging for himself, which is the doctrine of the Bible; and so I have made up my mind to come and hear what your minister has to say about religion." —pp. 21, 22.

Thomas Johnson improves as he proceeds; a large field lies before him, and we hope that he will not desist until he has fully exposed, in

a series of popular tracts, the weakness and iniquity of the various manoeuvres by which the progress of light and truth is hindered in certain quarters.

Memoirs of Mrs. Joanna Turner, as exemplified in her Life, Death, and Spiritual Experience. With a Recommendatory Preface by the Rev. D. Bogue, D.D. 12mo. price 4s. —London: Nisbet, 1820.

We have so long been familiar with this inspiring Memoir, that we were somewhat surprized at finding from the very first sentence of Dr. Bogue's preface that "it was never before published," a few copies only having been "printed and circulated among her particular friends and acquaintances." We are, however, well pleased to renew our intimacy, in this unrestricted mode of publication; with a work which affords remarkable illustrations of the energy and success of strong faith, and self-renouncing zeal.

Mrs. Joanna Turner, daughter of Mr. John Cook, of Trowbridge, was born in 1732, and in her diary complains of unhappiness occasioned to herself by the early developement of untoward dispositions. Pride, passion, and hypocrisy, tyrannized over her young mind, and the harshness of a stepmother was not calculated to repress their vehemence. When she was seventeen, her father died, and she took up her residence with a pious relative, where her convictions became decided, and she put on record a solemn covenant with God. The love of the world, however, was not yet quelled in her affections, and her vivacity and talents rendering her a desirable companion, she mixed with the light-hearted, herself the gayest of the gay. Her history at this time presents a strange alternation; at one moment throwing herself with intoxication into the world's embrace, at another chiding the depraved frivolity of her pursuits, and lamenting her broken covenant. Balls and places of public resort were animated by her presence through the week, while the Sabbath found her an attentive and interested auditor wherever the Gospel was preached within her hearing. Whitfield and Romaine

she heard with the greatest eagerness, and the struggles of conscience which she underwent filled her, while she yielded to the love of dissipation, with anguish and dismay. Having been introduced to some pious individuals connected with the Wesleyan Society, she began to enjoy the delights of religious sympathy, and under the influence of a sermon preached by Mr. Kingdon, a Baptist minister of Frome, "she stripped herself of her rings and ear-rings, as she sat in the pew." After this, while passing through the streets of Bristol, she "pulled off her ruffles," and from that time became as remarkable for the simplicity of her attire, as she had previously been conspicuous for the shewiness of her outward adorning. On her return to Trowbridge she entered with all the ardour of her character upon a new way of life; wrote expestatulatory letters to ministers of the Gospel in whose habits she detected any flaw, and established a little society for reading and prayer. After various trials and difficulties, she commenced housekeeping, since in no other way could she secure an opening for the Gospel in Trowbridge, on the interest of £500, and of that small sum she did not hesitate to lessen the principal by sacrificing a portion to build a house for the Lord's service. In 1766, she accepted a proposal of marriage from Mr. Turner, a pious tradesman, and made full proof of the consistent energy of her character by assisting him in his business, keeping his books, and dividing her attentions between the shop and the counting-house. But the main work was not neglected; in fact she was the most singular shopwoman that ever stood behind a counter; she preached as she weighed or measured out the articles in which she dealt, delivered parcels with a prayer or a warning, and wrote letters of spiritual import to her customers. And the smile of God was upon this sublime consistency of christian character; her soul and her traffic flourished together; a blessing was on her spirit, as well as on her basket and her store. She and her husband prospered; they were happy in each other, in their labour, and above

all in the possession of their heavenly Father's love. At first, however, they were visited with trials; appearances were unfavourable, they incurred hazards, and sustained losses, but in the end, all was repaid, even in this world, by prosperity from the Lord. No sooner did the tide turn than they found a channel for its profitable direction: they built a "Tabernacle" for the worship of God, and opened it in November, 1771. The only aid they received in "free-will offerings," amounted to £29. 7s. and on taking stock in January, 1772, they found that the profits of their business for the preceding year, had acquitted the whole coat with a surplus of twelve pounds "as wages for overseeing the work." In 1781, she carried the Gospel to Tisbury, where a chapel was soon afterwards built, and to the neighbouring village of Ebsbourn. The details, by herself, of her proceedings in these and other parts where she procured the Gospel to be preached, are full of life and interest. At length a cancer commenced its fatal ravages on her constitution, and after a long and severe trial of her exemplary faith and patience, released her on Christmas eve, 1784, at the age of 52, from a world of sin and suffering, to the perfect enjoyment of holiness and bliss.

we think, be no difference of sentiment concerning the fairness and ability with which the controversy is managed. The work is thrown into the form of dialogues between Faithful and Seek-truth, with the occasional intervention of other personages whose names are similarly indicative of character. The following extract contains the answer of Faithful to the question—"What are the real uses of the law?"

"The law ought to be preached for the purpose of shewing unbelievers their sinfulness; for by the law is the knowledge of sin. It should be preached in its spirituality, to shew them the sins of their hearts, as well as of their lives; and in its righteousness and justice, to shew them the odiousness of their sins; and in its goodness, to shew them the folly of their sins; and in its solemn threatenings, to shew them the awful consequences of sin. Where the law is thus applied, all self-righteous hopes will be slain. The law should be preached to believers, that they may perceive what is their duty; that they may become acquainted with the extent of their depravity, and be humbled on account of the sin of their nature; that they may admire divine grace; that it may be a test whereby to discover the existence of the new nature in them; that they may see the necessity of the atonement of Christ for the pardon of sin; and to shew them the essential importance of abiding in Christ, that they may be free from condemnation."—pp. 58, 59.

Plain Dialogues, designed to relieve from various Difficulties connected with the Doctrines of Election, Spiritual Inability, Christian Perseverance; and the Relation of the Law of God to the Believer; and to correct some unscriptural Representations of that Subject. By John Shoveller, jun. Second Edition. 12mo. 1s.—London: Jones, 1822.

WE have read this little tract with much pleasure. It enforces correct notions of the Gospel scheme in a judicious and intelligible manner; and while it takes a popular shape, and adapts itself in style and address to the general reader, it evinces on the part of the writer much accurate reflection and a right view of the bearings of his subject. All difficulties are met: and though opinions may vary respecting the sufficiency of the answers, there can,

The Child's Scripture Examiner and Assistant. Parts I. and II. Or Questions on the Gospels according to Matthew and Luke, with Practical and Explanatory Observations, suited to the Capacities of Children. By J. G. Fuller. Price 1s. each.—London: Holdsworth, 1822.

WE have, on the whole, been much pleased with these very useful and comprehensive books. The interrogative form, it is observed by the author, has been before applied to the Sacred Scriptures, but only in the comparatively feeble and inefficient way of insulated questions; and it has been his aim to furnish such a continuity of examination as shall impress on the scholar's mind the great outline of New Testament facts, with such incidental suggestions as might tend to intellectual and spiritual improvement.

In this design we think he has succeeded; much valuable and easily intelligible instruction is arranged in a manner which seems well suited to its object.

Roses from the Garden of Sharon.
Second edition. 1s. — London:
Holdsworth, 1822.

THE plan of this little manual is at once simple and useful. It supplies a text for every day in the year, either selected from among those which in the Bible itself assume the form of aspiration, or else, by a slight adaptation, put into the language of ejaculation and prayer. It is best, assuredly, for all to search the Scriptures for themselves, but those who are deficient in readiness or restricted in time, may advantageously avail themselves of this convenient *vade mecum*.

*Assemblée Générale de la Société
Biblique Protestante de Paris.*
1822. *Troisième Anniversaire.*—
A Paris: Smith, 1822.

WE have been uncommonly interested by a cursory perusal of this document. A substantial volume of nearly 350 pages, containing a report, speeches, correspondence, accounts, and all the regular accompaniments of a Bible Society's annual appeal to public feeling and opinion, bearing date from *Paris*, sanctioned by eminent names, and exhibiting abundant evidence of the zeal and discretion with which the concerns of the institution have been directed—this is indeed a book not to be dismissed without, at least, a passing reference to its existence, and an expression of our gratitude to God for this evidence of his gracious operations among mankind. The general outline of the Protestant Bible Society in France is too well known through the medium of our own reports to require detail here, and we have not room for a large analysis of this interesting publication; but we shall not refuse ourselves the gratification of translating and inserting the following extract from a letter written by the Duke Decazes while Ambassador to our own Court.

"It is only in this country (England)

that I have been able sufficiently to estimate the good to be expected from the distribution of the Bible. I have found it in every cottage, carefully preserved as the most precious furniture of the peasant's chamber. The Duke de la Rochefoucault has requested me to send him the books which in England make up the poor man's library. After diligent search, I shall finish by forwarding to him the Bible which suffices for every moral requirement, in a country where it forms the basis not only of the national faith, but of the political institutions, of which it is the safeguard and the surest guarantee."

Early Rising recommended. A Tract; written immediately on returning from an agreeable Morning Walk in the Neighbourhood of London, on Friday, June 7, 1822. By Jacob Snelgar. 12mo. 6d.—London: Westley, 1822.

WE are strenuous advocates for early rising, and great admirers of the freshness and dewy sparkle of a fine June morning, though we cannot say that we are much addicted to wandering over Hampstead Heath at so ultra-early an hour as "three o'clock;" and we lend a delighted ear to the "melodies of morn," though we have no special preference for "the braying of the ass," which Mr. Snelgar has enumerated among them. In other respects, we can cordially sympathise with Mr. S. in the enjoyment of his morning stroll, and give our approbation to the pleasing descriptions and salutary instructions of which he has made this little tract the medium. The following is a brief specimen.

"The SUN appeared the animating and sovereign power of the whole. No gem, no jewel, no diamond, no star, ever presented equal lustre, with his smiling face, through the variegated shades, and lofty trees of Caen Wood. He had scattered the darkness of the previous night; and he shone in all the mildness of unclouded grandeur, and undisturbed serenity. I almost felt that I stood on enchanted ground. I was instantly reminded of HIM, whom, most of all, I wish to love and serve. From Nature I ascended to her God; and, under the guidance of the inspired volume, united with the Spirit of adoption, every Christian, when viewing the matchless operations of divine wisdom and power; may joyfully exclaim—

"My Father made them all!"

RELIGIOUS INTELLIGENCE.

I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

CUMBERLAND.

(Continued from p. 557.)

TORPENHOW.—**THOMAS TURNER** the incumbent of this parish, shared in the honours of the year 1662, when he was ejected from his cure for conscience sake. In later times the parish has frequently been the scene of a Gospel ministry, particularly the village of Bothell.

WASDALE.—This parish was the birth place, and often enjoyed the ministry of the Rev. Mr. NICHOLSON, late tutor of Cheshunt College. He rested from his labours on the 29th of June, 1807, in the 47th year of his age. A memoir of Mr. Nicholson appeared in the Evangelical Magazine for 1808, p. 232. It is to be regretted, that the inhabitants of this district, who are well disposed to hear the Gospel, do not now enjoy the privilege. The district is

among the most neglected parts of the county.

WETHERALL.—Mr. WILCOX, an early Nonconformist, belonged to this parish, which is extensive, and at the present time contains Nonconformists of three denominations, Quakers, Roman Catholics, and Independents, the last have a meeting-house and Sunday school at Scorby; where they enjoy the ministry of the Rev. THOMAS WOODROW, of Annetwell Street meeting-house, Carlisle.

WHITEHAVEN.—There are four large Dissenting congregations in this town, of which we have not yet been able to obtain any satisfactory accounts. We therefore, reluctantly quit the county without farther notice of them.

The following list exhibits the state of dissent in this county at the present time, according to the best information we have been enabled to obtain.

Places.	Denominations.	Ministers' Names.
Ainstable . . .	Independent . . .	Rev. James Scott.
Allonby . . .	Independent.	
Alston Moor . . .	Independent . . .	— John Harper.
Alleyfield . . .	Independent.	
Beucastle . . .	Independent . . .	— Mr. Lauder.
Blennerhasset . . .	Independent . . .	— Mr. Walton.
Bootle . . .	Independent.	
Borrowdale . . .	Independent . . .	— Mr. Gritton.
Bowness . . .	Independent.	
Brampton . . .	Presbyterian . . .	— Mr. Laurie.
— . . .	Independent . . .	— Mr. Ivy.
Broughton . . .	Baptist . . .	— Samuel Ruston.
Carlisle, Fisher Street Meeting-house . . .	Independent . . .	— Richard Hunter.
— Annetwell Street Meeting-house . . .	Independent . . .	— Thomas Woodrow.
Cockermouth . . .	Independent.	
Croglin . . .	Independent . . .	— John Haddock.
Crossthwaite, Keswick St. John's Chapel . . .	Independent . . .	— T. Gritton.
Egremont . . .	Independent.	
Gamblesby . . .	Independent.	
Glassonby . . .	Independent.	
Hensingham . . .	Independent.	
Kirkandrews . . .	Independent.	
Kirkoswald . . .	Independent.	
Longtown . . .	Presbyterian . . .	— A. Macfarlane.
Lorton . . .	Independent.	
Mary Port . . .	Scots Church . . .	— William Rintoul.
— . . .	Associate Synod.	
— . . .	Independent . . .	— Charles Kitchin.
Millum . . .	Independent.	
Newbiggin . . .	Independent.	
Oughton or Oulton . . .	Baptist . . .	— Samuel Ruston.
Parkhead . . .	Independent . . .	— John Haddock.
Penrith . . .	Presbyterian . . .	— H. Thompson, D.D.
— . . .	Independent	

Places.	Denominations.	Minister's Names.
Penruddock	Independent	Rev. Andrew Rattray.
Plumbton	Independent	— T. Nelson.
Ravenglass	Independent.	
Renwick	Independent.	
Salkeld	Independent	— T. Nelson.
Scalehouses	Independent	— John Haddosk.
Torpenhow	Independent.	
Wetherall	Independent	— Thomas Woodrow.
Whitehaven, Duke Street	Independent	— Arch. Jack.
—, James Street	Presbyterian	— Walter Fairlie.
—, Charles Street	Antipædobaptist.	
—, High Meeting	Associate Synod	— Robert Hogg.
Wigton.		
Workington.		

We cannot conclude this article without returning our thanks to our Correspondents, some of whom have been mentioned in the course of it; but more particularly to the Rev. J. Whitteridge, jun. by whom we have been furnished with a considerable quantity of local information.

As the commencement of the Statistics of Devonshire will appear in our December number, we request our Correspondents, who are connected with that County, to furnish us forthwith with all the information they are in possession of respecting the Dissenting churches in their neighbourhoods, as the delays which have hitherto taken place in the publication of this article, have been occasioned

entirely by the omission of those who possessed information, to furnish us with it in due time. —

* *An instance in point to illustrate the remark, and justify the request contained in the preceding paragraph, has occurred while this sheet was passing through the press. A packet, dated the 16th October, reached our hands on the 29th of the month, containing some valuable extracts from the church books of Whitehaven, which we had, in consequence of the delay in transmitting them, despaired of ever receiving. The only course we have found it practicable to pursue, under such circumstances, is to promise our readers the additional matter contained in this packet, at a Supplement to Cumberland in our next number.*

II. MISCELLANEOUS.

Northamptonshire Independent Association.—On Thursday, the 26th of September, the half-yearly meeting of the above Association, was held at Weedon-Beck. The Rev. T. Toller, of Kettering, and the Rev. W. Notcutt, of Wilbarston, preached in the morning; the former from Zech. i. 5., the latter from Luke xii. 42. and two following. In the afternoon, the business of the Association was transacted, when the subscriptions and collections in behalf of the Missionary fund were received, of which the sum of £26. was voted to the Home Missionary Society; and the remaining £80. to the London Missionary Society. The Rev. W. Scott, of Rowell, preached in the evening. A solemn interest was given to this meeting, by the recent and sudden death, of one of the most respected, and active members of the association, (the Rev. H. Knight, of Yelvertoft,) by which circumstance, the morning preachers were led to the impressive subjects on which they discoursed.

Wymondley College.—On Thursday the 12th of September, 1822, was held the annual examination of the students at Wymondley College, Herts, by the trustees of the late William Coward, Esq. Portions of the classics were read from Virgil, Livy, and Cicero, and from Lucian, Herodotus, and Plato: some

portions also, from the Psalms and Isaiah in Hebrew. In the classics, most of the students were not informed before-hand of the passages they would be called upon to read.

The examination was continued in Logic, Intellectual Philosophy, and Theology; when the students were required to give an oral abridgment of the lectures they had received in these branches. They were also called upon to demonstrate various problems, taken indiscriminately, from several books of Euclid. Some, in addition, read sermons of their own composing.

The trustees expressed themselves in the warmest terms of approbation, and said, "We have attended many examinations here, but never did we feel greater pleasure and satisfaction, than we have enjoyed throughout the whole of the examination this day."

Bethel Union.—On Wednesday, October 2, the British and Foreign Seamen's Friend Society and Bethel Union, held its annual meeting at the City of London Tavern. Lord Gambier in the Chair. It will not be necessary for us to notice the proceedings on that occasion; but as the "Retrospect" of the proceedings from October 1821, to October 1822, lies before us, we shall, in a few lines, give a general view of the objects and

transactions of this important Association. In the year 1817, "a few friends having encouraged and promoted prayer meetings and ship preaching on the River Thames:" and the *Port of London Society* having subsequently commenced its valuable labours, the success which had attended the exertions of the first movers of the work among seamen, led to increased activity, and ultimately, to the formation of "the Bethel Union." An attempt to incorporate the two institutions proved unsuccessful, and the two Societies in perfect amity, but in separate tracks, urged forward their noble work. The Flag adopted by the Bethel Union is now hoisted, as the signal of divine service in many of the English Ports, and in nearly all the quarters of the globe. Much good has been done, and the enlightened views of the Society have extended themselves to the temporal wants, as well as to the spiritual necessities of sailors. A Boarding House, —a most important establishment, which we wish may be multiplied an hundred fold—has been opened for the reception of sailors, a race of men proverbial for simplicity, and liability to imposition. Able and disinterested labourers, among whom Captain Angas is conspicuous, have engaged in the work, and we trust, that the good will of the public towards this excellent Institution will be manifested by ample support, and that the blessing of God may give an abundant increase.

DEATHS.

The Rev. John Owen.—It is with extreme sorrow that we advert to the recent death of the Rev. John Owen, one of the active and disinterested Secretaries of the British and Foreign Bible Society. We do not mention this event as matter of intelligence, for our readers will have long since learnt it from the usual sources of information, but we should not do justice to our own feelings, were we to leave it unnoticed. The language of panegyric has too often been lavished on the unworthy dead, but in this instance, not to eulogise, would be to defraud the eminent and the good of their just due. Mr. Owen was most admirably fitted for the important, and sometimes embarrassing station which he occupied; his eloquence was ready, animated, full of tact, and most emphatically *ad rem*. There was an air of cheerfulness and liveliness in his whole demeanor, when engaged in public meetings that gave life and vivacity to all around him. We had no further acquaintance with him than that which arose from casual intercourse; but we have heard those who knew him well, speak in the highest terms of his domestic and social character. His literary character was highly respectable. The production by which he is most exten-

sively known, *History of the Bible Society*, is distinguished for accuracy, clearness, and candour: and it will long shed a ray of lustre upon his name, that, though a churchman, he there, without hesitation, assigned the palm of pre-eminent distinction to his co-secretary, the Rev. Joseph Hughes, a dissenting minister. To the conceptions of the enlightened and benevolent mind of that venerable man, Mr. Owen has justly ascribed (v. 1. p. 17.) the first idea of the present British and Foreign Bible Society; and to his pen, the first efforts from the press to draw the attention of the British public to the subject. Mr. Owen has left a chasm in society; and in the official situation which he held in connexion with the Bible Society, it will be found a matter of the greatest difficulty to supply his loss. Any clergyman, however gifted, who has committed himself against Dissenters must, we should think, be ineligible.

At Mile Town, near Sheerness, on the 7th September, Mr. Robert Brown, Assistant Surgeon in the Dock-yard, at the age of 50 years. Mr. Brown had been for many years, a consistent member of a Dissenting Church, and since his arrival in this part of the country, attached to the church under the pastoral care of Mr. Prankard, of Sheerness. The amiable picture of Christianity displayed in his conduct towards the church and the world at large, procured for him the esteem and affection of all his Christian brethren, and even forced from those who were opposed to his religious views, a tribute honourable to his character. Few private individuals were ever more respected while living, or more lamented after their decease. Uniting the most conciliating demeanour, with the most inflexible and primitive integrity, private affection, and public respect were ever ensured to him, from all who had the pleasure of his acquaintance. The spirituality of his mind was so apparent in every part of his conduct, that he seemed at once a living instance of what true Christianity should be, and a reproof to its present degeneracy. One of the last expressions of this saint of God, was, that for him "to die, was gain."—"Blessed are they who die in the Lord."

We willingly comply with the request of a correspondent to insert the following directions:—*How to distinguish OXALIC ACID, (which is a poison,) from EPSOM SALT.*—There is a very simple way of satisfying one's self, that the *dose about to be taken* is not *oxalic acid*. Taste one drop of it, or else a particle of the suspected crystals, and if it be *oxalic acid*, it will be found *extremely sour*, like most other acids. The taste of Epsom salt is quite different.

LITERARY NOTICES, &c.

The Editors will feel obliged to Literary Gentlemen and Publishers for the communication of Notices (post paid) suited to this Department of the LONDON CHRISTIAN INSTRUCTOR.

WORKS PREPARING FOR THE PRESS.

Truth against Falsehood; or, Facts opposed to Fiction, in a series of Letters addressed to Douglas, the Author of "No Fiction." By Lefevre.

In the Press, a Funeral Sermon for the late Rev. John Owen, of Felham. By the Rev. Joseph Hughes, of Battersea.

Shortly will be published in one volume 8vo. with a Portrait, Lectures on Scripture Comparisons, by William Bengo' Collyer, D.D. LL.D. &c. forming the seventh and completing volume of the series.

Travels in the Northern States of America, particularly those of New England and New York. By Timothy Dwight, LL.D.

In the Press, Granger's Biographical History of England. Fifth Edition, in 6 vols. 8vo.

The History of Rome from the Earliest Period, to the Termination of the Empire. By Charles Mills, Esq. Author of the "History of the Crusades," in 10 vols. 8vo.

An Essay on the History of the English Government and Constitution, from the reign of Henry VII. to the present time. By Lord John Russell. Second Edition, in 8vo.

The History of Roman Literature, from the Early Periods, to the Augustan Age. By John Dunlop. In 2 vols. 8vo.

The British Constitution, or an Epitome of Blackstone's Commentaries on the Laws of England; for the use of Schools. By Vincent Wanoostrocht, LL.D. in 12mo.

WORKS RECENTLY PUBLISHED.

Gleanings and Recollections, (moral and religious,) to assist the Memory of Youth. By a Parent. Dedicated to his own Son. 18mo. 1s.

A Defence of the Daity of Jesus Christ, in Reply to Ram-Mohun Roy, of Calcutta. By Dr. Marshman, of Serampore. 8vo. 7s. boards.

A Treatise on the Faith and Hope of the Gospel. By the late Rev. Benjamin Ingham. Fourth Edition, 12mo. 3s. 6d. bds.

The Christian Indian of North America. A Narrative. 18mo. 6d.

Treatises on the Life, Walk, and Triumph of Faith. By the late Rev. W. Romaine, A.M. with an Introductory Essay, by Thos. Chalmers, D.D. 2 vols. 12mo. 9s. bds.

The Constitution of the Character of Jesus Christ. In two Parts, 8vo. 10s. bds.

Short Discourses to be read in Families. By the Rev. William Jay. New Edition, in 4 vols. 8vo. £1. 16s.

Twenty Remedies against the Fear of Death. By the Rev. J. Wilkinson. Third Edition, 18mo. 6d.

Biblia Hebræica, Editio longè Accuratissima. Ab Everardo Van der Hooght, V.D.M. one large volume, in 8vo. price £1. 5s. boards.

Conder on Protestant Nonconformity. Second Edition, in one vol. 12mo. 5s. 6d. boards.

Sermons by the late Rev. Henry Martyn, B.D. 8vo. 10s. 6d.

A Serious Enquiry into the Nature and Effects of Modern Socinianism, being an Answer to the Question, "Why are you not a Socinian?" By the Rev. J. Freeston. Fourth Edition, 1s. 6d.

Two Sermons occasioned by the Death of Sarah, the Wife of the Rev. W. Chaplin, of Bishops Stortford. The first by Rev. Thomas Craig; the second, by the bereaved Husband. 8vo. 1s. 6d.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have been received this month from Rev. J. Sharp—J. Turner—C. N. Davies—J. Pinkerton—J. Thornton—J. Turnbull—J. Shovelher, jun.—J. Phillip—W. Orme.

Also from Messrs. T. Wood—P. Mitchell—Allan.

We are under the necessity of postponing the Criticism on Dwight until our next Number.

Erratum.—P. 560, in the query, for *Cave*, read *Care*, in both places.

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[Vol. V.]

MEMOIR OF THE LATE REV. SAMUEL NEWTON,
THIRTY-SIX YEARS PASTOR OF THE CONGREGATIONAL CHURCH,
WITHAM, ESSEX.

THIS eminent minister of Jesus Christ was born in the city of Norwich, on the 17th of February, 1768. His father, who was a native of Milbourne Port, Somersetshire, where the descendants of a branch of the family still reside, received his education for the christian ministry in the academy at that time conducted at Mile End, but now established at Homerton. At an early age, Mr. Newton, senior, went to Norwich as assistant to the Rev. Dr. Wood, an excellent man, the friend and associate of Dr. Doddridge, who presided over a large and flourishing congregation, comprising many families of the very first respectability. Mr. Newton, soon after his settlement at Norwich, married the daughter of Dr. Wood, a lady of a fine understanding, a most amiable disposition, and great piety. During a part of Mrs. Newton's life, she was visited with a disorder which affected her intellect, but from which she happily recovered, and lived to rejoice in the increasing usefulness and growing reputation of her son, till in the year 1798 she died in peace and hope at the age of sixty years. In the course of Mr. Newton's ministry at Norwich, several distressing disputes arose in his once harmonious congregation, and occasioned repeated separations, but he was carried through these trying scenes with much composure and fortitude by

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a firm reliance on God, coupled with a disposition naturally buoyant and cheerful. This temper of mind enabled Mr. N. to enjoy the pleasures of life with great zest and animation, while it preserved him from sinking under the pressure of its troubles into undue and unbecoming dejection. He closed his earthly career calmly and happily on the 12th of October, 1810, in the 78th year of his age, and the 56th of his ministry, leaving no family to deplore his loss, except his son Samuel, the subject of the present memoir.

Mr. Newton personally conducted the early education of his son, with no assistance except in the French language and the mathematics, for which departments of learning he engaged different masters. The particular plans he adopted in his interesting and important undertaking are not now known, except that he very early endeavoured to accustom his son to think and judge for himself, encouraging him to express and to defend whatever opinions he might have formed on the various subjects which, in the course of his studies, came under his consideration, while he condescendingly laid aside the authority of the tutor and the father to become his antagonist and guide in the argument. While proceeding with the education of his son, Mr. Newton had also for a pupil, Mr. Wm. Godwin, author of the work on Political

Justice, who was the son of a dissenting minister at Guestwick, in Norfolk. Mr. S. Newton has been heard to relate, that by Mr. Godwin, when his fellow pupil, he was first taught to pray extempore, Mr. G. being accustomed to take him privately into a room for this purpose: a somewhat singular fact, when the subsequent histories of the teacher and pupil in this sacred exercise are considered.

In the year 1780, when Mr. Newton had attained the age of seventeen, he proceeded to Homerton to complete his education, where he was maintained entirely at the expense of his father. Into that long-established and most highly respectable seminary Mr. N. carried attainments in classical learning and general knowledge, but rarely indeed possessed by candidates for the christian ministry among protestant dissenters, when they first resort to our public academies to secure, as far as possible, the important advantages of a liberal education. But these early advantages, and unusual attainments, were far from producing in Mr. Newton an indolent confidence of his present superiority; for such was his ardour in the continued pursuit of knowledge, that for some time after his entrance into the academy, he sat up two whole nights in every week urging the diligent prosecution of his studies; but finding this practice prejudicial to his health, and perhaps discovering that on the whole it did not materially contribute to his literary progress, he entirely abandoned it. While in the academy, Mr. Newton was far from satisfying himself with that degree of study and application which would have enabled him to pass with credit through the appointed and regular exercises of his class; he read the entire works of several of the ancient classical authors, and among the rest those of Cicero. He was distinguished among his fellow-

students by his great predilection for metaphysical inquiries—a department of study certainly not without its advantages in the culture of the understanding, when pursued soberly, and not pushed on till the mind is bewildered and confounded instead of gaining clear ideas and useful knowledge. It is a pursuit, however, in which preachers should engage with caution, as there is some danger of its rendering their discourses less interesting to the hearts, and less intelligible to the minds of their uneducated hearers. When pursued to excess, it is unfriendly to the plain sense and warm feeling, which, as they are the most acceptable, so will generally be found the most useful qualities of Gospel sermons. Mr. Newton's metaphysical turn of mind seems to have diminished the interest and success of his earlier pulpit efforts, which were considered deficient in unction and savour, and did not encourage his friends to hope he would ever attain that excellence as a preacher which he afterwards reached.

After remaining three years at Homerton, a term shorter than that which students generally spend in that academy, but which was deemed sufficient for Mr. Newton, as his early advantages and progress had been so unusual, he proceeded to Lowestoff, in Suffolk, where he found a small and drooping congregation, which his labours, though limited to the short term of one year, contributed to revive and increase. Mr. Newton seems never to have entertained an intention of permanently settling at Lowestoff, and the church at Witham being at this time destitute of a pastor, through the death of the Rev. Mr. Case, he accepted an invitation to preach to that people as a probationer, in the year 1785, and was shortly afterwards unanimously called to the pastoral charge among them. His ordination took place

in April 1786; and of the Presbytery, by the laying on of whose hands he was solemnly set apart to his sacred office, the Rev. J. M. Ray, of Sudbury, alone remains to this present; the rest are fallen on sleep; but the traditionary record of their holy lives and extensive labours, still secures for the names of Wickens, and Fell, and Stevenson, an affectionate veneration among the churches of Essex.—His father delivered the charge.

Mr. Newton had not been long settled at Witham before he married Miss Todd, of Colchester, a lady many years his senior. Mrs. Newton possessed a good understanding, and an unusual animation and vivacity of mind, which she retained unimpaired to a very advanced period of life. She was a woman of great piety, and concurred most cordially in her husband's almost unbounded liberality, in employing his property for the relief of the distressed.

In this early period of Mr. Newton's ministry, he was much occupied with the writings of Dr. Priestley, and of other early advocates of Unitarian sentiments in this country, and his mind received a very considerable bias in favour of their opinions. Whether his mind was prepared for the full reception of that system cannot now be ascertained, or what might have been the result of further research and reflection, had not his inquiries been powerfully influenced by the very deep solicitude, which at this juncture took possession of his mind, on the important subject of his own character and state in the sight of God. He became the subject of the deepest sorrow and alarms. His sins rose in his remembrance, and overwhelmed him with anxious fears and grief. He came to the conclusion, that hitherto he had not been possessed of the grace of God, and of true, experimental, spiritual piety. Whether Mr. Newton was correct

in this portentous and truly awful conclusion, the great Searcher of hearts can alone determine; but it was a conclusion of the correctness of which he was himself fully satisfied, and which there is reason to believe he retained to the day of his death. To this view of his character, he was led by a very solemn consideration of his conduct, opinions, and feelings; and in the bitterness of his wounded spirit, he cried out, "What shall I do to be saved?" To a mind in this state of feeling, Socinianism offers no consolation for its sorrows, no foundation for its hope—it is a system which cannot produce a wounded spirit, or sympathize with it, or cure it. From this time Mr. Newton lost all predilection for Dr. Priestley's works and opinions, and turned his eyes to Christ with feelings and desires far different from those with which he must be contemplated by the man, who is prepared to strip him of his divinity, his atonement, and his justifying righteousness. A heart under the influence of the Holy Spirit, is the best guide to religious truth, and the best assistance the mind can enjoy in ascertaining the true meaning of the word of God. The advocates of Dr. Priestley's theology would doubtless insinuate, that when Mr. Newton's mind became thus anxious and agitated, he lost the true philosophic coolness and indifference to all religious sentiment, which alone, in their opinion, qualifies a man for arriving at correct views of divine truth; and that he no longer possessed the freedom from religious feeling, so needful to guide the mind in forming a judgment of truth, and erring in religious controversy. That Mr. Newton's mind no longer possessed this calm indifference is unquestionable; but that he was therefore disqualified to judge of, and attain to correct religious opinions, is denied. Did it never occur to those who held indifference

in religion to be the only guide to truth in religion; that this cool absence of feeling must give the mind as powerful a predilection in favour of a system calculated to repress feeling, as a state of excited feeling can give the mind in favour of a system which shall stimulate feeling? A state of coolness is not here a state of impartiality. It creates in the mind a predilection in favour of religious sentiments congenial with itself. A cold heart is not, in religious matters, less a partizan than a warm one—it carries with it its prejudices and its bias, and is as solicitous with the judgment to decide in its favour, as one of deeper feeling. The true preparation of the mind for religious inquiry, is an honest, a deep solicitude to arrive at truth, arising from a full impression of the importance of the subject, and of the liability of the weak mind of man, led astray by various passions and sins, to fall into errors ruinous to his eternal interests. This is true freedom from prejudice, this is true superiority to its warping influence, this is the state of mind God will approve and guide. And it is too obvious to need mentioning, that this very earnest solicitude to know the truth, will exist in far greater force and efficiency where the mind is roused to feel the full importance of eternal salvation, than where it reposes in calm and undisturbed indifference. It was thus with Mr. Newton, and there is no reason to suppose, that, after his mind became the subject of deep and anxious feeling on his religious state, his inquiries into divine truth were less honest, less diligent, or less free from prejudice than before. Nor is there the slightest reason for supposing, that his subsequent firm, decided, and affectionate attachment to Calvinistic doctrines, was the result of mere feeling, and not of the deliberate judgment of his powerful and intelligent mind. That his

feelings influenced his mind in his inquiries into divine truth, and in the convictions he arrived at, cannot be doubted; but their influence was legitimate—it tended to truth, as it filled him with anxiety to know the truth, humility and sincerity to receive it.

Indeed, through the whole course of Mr. Newton's subsequent reading and study in theology, he paid particular attention to the points in controversy between orthodox divines, and their Socinian opponents. There is not a text of importance to decide the controversy, which he did not most diligently examine, always candidly acknowledging, where he saw reason to do so, the force of the arguments, or the justice of the criticisms advanced by the advocates of Unitarianism. He watched for every new argument, every fresh criticism advanced upon the subject by writers on both sides, and gave to all he met with, the most deliberate consideration. What was the result of this long continued laborious consideration of this important controversy, is apparent by the tracts which Mr. Newton felt it his duty to publish upon the subject, but a short time before his death. The most cool, dispassionate, and diligent investigation convinced Mr. Newton, that in adopting orthodox sentiments, he had not been the dupe of his feelings; but that reason could derive no other views from revelation, when it approached the sacred page to ask with humble simplicity, "what is truth?"

But this important change in Mr. Newton's character is worthy of a more particular narration, and the following account is derived from several of his friends, to whom, at different times, he freely opened his mind upon the subject. At an early period of his ministry at Witham, his mind became alarmed and uneasy by such a sense of sin, as he had been previously unacquainted with, which, together

with the unsettled state of his religious opinions, filled his mind with growing distress. In this dark and comfortless frame he long continued, anxiously seeking for some friend to whom he might unburden his mind with entire confidence. In the mean time his distress became more awful, and his soul almost sunk into utter despair. To his anxiety relative to his own spiritual state, was added a most distressing fear, that he had done wrong in entering the ministry, and was increasing his sin by remaining in his sacred office. These awful fears acted powerfully on his susceptible mind, and produced the most intense anguish, till the health of his body sunk under the sufferings of his mind, which allowed him no repose by night or by day. At length Mr. Newton, in his perplexity and anguish, applied to the venerable Abraham Booth for counsel and sympathy, fully disclosing to him the particulars of his unhappy case. He informed that aged and devoted minister of Christ of all the causes of his deep distress, and asked his opinion, whether for one so lost there could be any hope, and whether it was not his duty immediately to relinquish the ministry.

Mr. Booth's answer was of the most encouraging tendency; it was calculated to cherish his hopes of obtaining a personal interest in the mercy of God, and to encourage him to proceed in preaching the Gospel of Christ. "Be your sins never so great, there is mercy for you," was the purport of his reply; "and as for the ministry, preach such views of truth as you become experimentally acquainted with, and wait for further discoveries of the glorious Gospel; and as you obtain them, preach them, and watch the result; for the Lord will bless you." Upon this advice Mr. Newton acted; and his powerful mind, stung with anguish, put forth its utmost energy of thought and feeling. He expatiated on the

evil of sin, and the glorious salvation of Christ, with all the earnestness of one who spake out of the fulness of a deep experience of his grand and awful subjects. An unction from the divine Spirit attended this awakening preaching of his sorrowful servant. Numbers were converted; and the evident presence of God with his public labours, encouraged him both to proceed in his ministry, and to entertain hopes of his personal interest in the grace of God. While many were coming forward to testify the efficacy of his preaching to their saving conversion to God, and to unite themselves to the church under his pastoral care, he felt reconciled to the sorrow which had produced a change in his ministry, productive of such delightful results.

In the midst of Mr. Newton's spiritual anxiety, no works were so welcome to his heart as those which treated of the full and free redemption of Christ. Bunyan's "Come and welcome" was peculiarly sweet to him. He was most deeply humbled in the furnace of spiritual sorrow, and received there a conviction, which remained in powerful operation upon his mind to the day of his death, that there was for him no hope but in the most simple, entire, and unreserved dependance upon free grace alone. Upon nothing else did he ever place the slightest dependance; from nothing else did he ever derive the smallest consolation. On one occasion, when Mr. Newton, just as he was attaining the steady light of peace and hope in his soul, gave a full account of the scenes of darkness and anguish through which he had passed, to a neighbouring minister and friend, his soul melted within him, he wept bitterly, and his whole deportment discovered the deepest emotion. His friend, who survives him, still looks upon that interview with peculiar pleasure, and continues to dwell upon it,

as one of the most affecting and edifying scenes he was ever called to witness; and to the day of his death, Mr. Newton regarded his state, previous to this great era of his life, with deep humility and sorrow, and occasionally spoke of it with feelings which manifested how complete and permanent a change he considered his character to have undergone.

It is impossible to avoid indulging in a passing reflexion on the absolute necessity of experimental piety in a Christian minister; without this all other qualifications are of little value; they may, indeed, be perverted to purposes the most mischievous. From what other source under God is to arise the savour, unction, and power of his public ministry; from what other source the tender sympathy and anxious watchfulness of his private, pastoral, oversight of his flock? Upon possessing ministers of eminent personal piety, depends the preservation and prosperity of vital godliness in our churches. Without this, not even will a form of sound doctrine be preserved among us. There is a direct and unavoidable tendency in the want of personal piety, to lead a minister on to heterodox sentiments; and in minds of the highest order and attainments this tendency is most powerfully felt. Evangelical sentiments will be cordially loved only by men of evangelical feelings. A minister not born again, and alive unto God, will feel, unless he is sunk into the most awful, spiritual insensibility, that the great doctrines of the Gospel are against him. He will feel that either his doctrine is erroneous, or his heart not right in the sight of God. At this point, if divine grace do not interpose to convince him of sin, and convert him to God, he will take refuge from an uneasy mind in a system of doctrine more congenial to his feelings and more favourable to his state. The pride of reason will

coincide with the wishes of an unsatisfied conscience, to induce him to make *rational* Christianity an asylum from the holy severity of more scriptural doctrine. To men of cultivated minds and literary research, but destitute of personal godliness, there is every thing to soothe and flatter in the Unitarian system. And however the advocates of that system may feel disposed to attribute Mr. Newton's happy confirmation in evangelical truth to the operation of feeling, rather than to the convictions of his understanding, there cannot be a doubt but that, had he sunk into Socinianism, such a termination of his researches, so devoutly to be deprecated, would have been equally the result of feelings of a nature opposite to those which, through the grace of God, happily predominated in his mind. May He that walketh in the midst of the golden candlesticks save our churches from unconverted pastors! This is a prayer in which no one would have united with more holy fervour than the lamented subject of this Memoir.

From this time to the close of his life, Mr. Newton continued a holy, devoted minister of Christ, preached with great reputation, and maintained a high and commanding character. It would contain a history of his whole subsequent life, if it were said: that he spent his time and strength in assiduous study and fervent devotion; in diligent pastoral labours public and private; in promoting public benevolent institutions, and practising the most extensive private liberality; in "doing good, as he had opportunity, to all men." In his subsequent christian course, his mind was indeed often clouded, and disturbed with anxious doubts of his interest in Christ, yet was he enabled to endure to the end through grace divine.

(To be continued)

MEMOIR OF THE REV. THOMAS SCOTT,

RECTOR OF ASTON SANDFORD, BUCKS.

(Concluded from p. 569.)

In 1785 an invitation to become joint preacher at the Lock Hospital was sent to Mr. Scott from the governors of that Institution, which, after due deliberation, he accepted. He found, however, that he had placed himself in a situation which brought him many anxieties and vexations, with a very inadequate allotment of the good things of this life. His preaching was unpopular; his fearless and universal offer of the invitations of the Gospel, and his practical strain of appeal, exposed him to the charge of Arminianism, while his stern and uncompromising regard to consistency, involved him at times in unpleasant circumstances. Still he persevered, and by the steady and undeviating rectitude of his course, bore down all opposition. His work was, indeed, laborious, and scantily paid. His "salary at the Lock was no more than £80; his Bread-street Lectureship produced him £30; and he preached on alternate Sabbaths in Lothbury Church at six in the morning for "7s. 6d. a time:" he had, in addition, such presents as the precarious liberality of his friends might induce them to bestow. We shall insert in this place a sketch of his Sabbath's work, given by a lady who had frequently been a resident in his house, and whose name, had it been stated, would have been an ample pledge for the accuracy of her concluding estimate.

"The account I have been accustomed to relate of Mr. Scott's Sunday labours, is as follows, and my memory does not tax me with inaccuracy. At four o'clock in the morning of every alternate Sunday, winter as well as summer, the watchman gave one heavy knock at the door, and Mr. S. and an old maid-servant arose,—for he could not go out without his breakfast. He then set forth to meet a congregation at a church in Lothbury,

about three miles and a half off; I rather think the only church in London attended so early as six o'clock in the morning. I think he had from two to three hundred auditors, and administered the sacrament each time. He used to observe that, if at any time, in his early walk through the streets in the depth of winter, he was tempted to complain, the view of the newsmen, equally alert, and for a very different object, changed his repinings into thanksgivings.—From the city he returned home, and about ten o'clock assembled his family to prayers: immediately after which he proceeded to the chapel, where he performed the whole service, with the administration of the sacrament on the alternate Sundays, when he did not go to Lothbury. His sermons, you know, were most ingeniously brought into an exact hour; just about the same time, as I have heard him say, being spent in composing them. I well remember accompanying him to the afternoon church in Bread Street, (nearly as far as Lothbury,) after his taking his dinner without sitting down. On this occasion I hired a hackney coach: but he desired me not to speak, as he took that time to prepare his sermon. I have calculated that he could not go much less than fourteen miles in the day, frequently the whole of it on foot, besides the three services, and at times a fourth sermon at Long-acre Chapel, or elsewhere, on his way home in the evening: and then he concluded the whole with family prayer, and that not a very short one.—Considering his bilious and asthmatic habit, this was immense labour! And all this I knew him do very soon after, if not the very next Sunday after, he had broken a rib by falling down the cabin stairs of a Margate packet; and it seemed to me as if he passed few weeks without taking an emetic! But his heart was in his work; and I never saw a more devoted Christian. Indeed he appeared to me to have hardly a word or a thought out of the precise line of his duty: which made him somewhat formidable to weaker and more sinful beings.—His trials, I should think, (as you would have me honest with you,) were those of temper. Never, I often remarked, was there a petition in his family prayers, for any thing but the pardon of sin, and the suppressing of corruption.

"His life, and labours, and devotedness, kept him from much knowledge of the world; but the strength of his judgment gave him a rapid insight into pass-

ing affairs : and upon the whole I should be inclined to say, he was one of the wisest men I ever knew.—You know more than I can do of the nature and habits of his daily life. I can only say that, when fatigued with writing, he would come up stairs, where the Bible was generally open, and his relaxation seemed to be, talking over some text with those whom he found there : and I can truly declare that I never lived in a happier or more united family."

While in this situation, a proposal was made to Mr. Scott that he should write a commentary on the Bible, to be published in weekly numbers ; and for this the remuneration was to be one guinea for each number. He acceded, and commenced in January, 1788, but when the fifteenth publication had appeared, the very impudent intimation was made to him, that unless he could procure money from his friends, the work must cease. In this dilemma, he adopted the worst possible alternative ; instead of taking the wiser hazard of making himself the master of his own materials, he strained every nerve to keep his publisher afloat, and the whole business terminated in the bankruptcy of the bookseller, with enormous loss to Mr. Scott, involving not only the whole of his slender property, but leaving him £500. in debt. After much embarrassment, a second edition was undertaken, and the sale was prosperous, but in consequence of the rise in paper and printing, as well as of other circumstances connected with Mr. Scott's habits of composition, the proceeds of the work scarcely covered the original cost. And when, on the preparation of a third edition, he transferred the copyright, his ultimate remuneration for the labour of above twenty-one years, was less than £1000. In 1807, he received "a parchment, by which" he writes, "I am constituted D.D. by the *Dickensonian College*, Carlisle, Pennsylvania, by persons whose

names I never before heard."—We do not find this distinction recorded in the title page to any of his works. Mr. S. was unfortunate in his early commercial connections. His first bookseller imposed on him grossly ; and the publication of a third edition involved him in a Chancery suit, which ended in the discomfiture of his adversary. His last publishers were, happily, honourable men, and in addition to the punctual discharge of their engagements, exonerated him from all expense on account of the law proceedings. Twelve thousand copies of the Commentary have been printed in England, and at least double that number in America ; the retail price of the whole would amount to the large sum of £199,900.

In September, 1790, he lost his excellent wife, who had been, during nearly sixteen years, the faithful and affectionate sharer of his anxieties, and a wise counsellor in his difficulties. He soon married again, and respecting the object of his second choice, his "whole family concurs in the sentence which" he "pronounced on his dying bed, that *she had been an unspeakable blessing to him and his for more than thirty years.*"

While engaged in these various transactions, his indefatigable mind gave existence to several works, of which we shall decline the barren recapitulation. In 1796, the health of his family requiring a residence at Margate, he made repeated voyages between London and that place, and took all opportunities of openly expressing his disapprobation of every violation of religion and morality that took place on board the packets in which he sailed. His determined coolness, and the presence of mind with which he encountered the assaults of all kinds of tempers, "gained him much esteem among the sailors, who always welcomed him,

and described him as *the gentleman whom nothing could make angry.*" On one occasion at the request of the company he expounded and engaged in prayer, while the vessel lay at anchor. We subjoin the following passage from a letter written about this time.

"Mr. Hart, in his hymns, often represents faith as consisting in a belief that Christ died *for me*, in particular; which, being no proposition of scripture, can only be directly known by a new revelation. This opens a door to delusion. Many are confident, whose lives prove their confidence to be presumption; and many are cast down for want of this confidence, concluding themselves *unbelievers* because they have it not, whose faith is notwithstanding proved to be living and saving, by its proper fruits.—Faith is the belief of God's testimony, especially concerning his Son, and eternal life for sinners, in him: it embraces this salvation, and gives up other confidences, and other objects, for the sake of it: and, when its effects on the judgment, desires, affections, &c. prove it to be genuine, the spirit of adoption enables a man to conclude according to scripture, that Christ died for him in particular. But this is rather the maturity of faith and hope than *essential* to the nature of faith.

—Again, a person's *doubting of his own state* is generally condemned by Mr. H., as unbelief; whereas it is often a genuine exercise of faith in God's word, under existing circumstances. We believe, on God's testimony, that such and such characters have only a dead faith; and we find reason to doubt, whether we are not such characters. This puts us on self-examination, prayer, &c.: and thus our doubts, which were very salutary, are removed.—The apostle stood in doubt of the Galatians; and surely it behoved them to doubt of themselves.—Indeed every caution against being deceived, in the whole scripture, confutes this too popular sentiment; which is only suited to bolster up the presumptuous, and crush the feeble and tempted.—To doubt the truth of God's word, or the power and willingness of Christ to save all that truly come to him, is direct unbelief: but to doubt whether I come aright, and am a true believer, when many things in my experience and conduct seem inconsistent with the life of faith and grace, is the grand preservative against delusion, and incitement to watchfulness, self-examination, and circumspection. But Mr. H. does not attend to such distinctions."

A severe illness in 1801; com-
Cons. Mag. No. 60.

pelled Mr. Scott to give up his morning lecture at Lothbury; and in the same year, he obtained the living of Aston Sandford. In 1802, he was appointed sole chaplain to the Lock, but in the following year removed wholly to Aston. This rectory was nominally worth £180. annually, but the expenses consequent on building a new parsonage house, reduced that small amount to less than £100. Such were the honours and rewards with which the ecclesiastical establishment of England crowned one of the best and most useful of her sons! The man who would have conferred honour on a mitre, was overlooked amid the higher claims of courtiers and university graduates.

The quiet and seclusion which he enjoyed in this small village, enabled him to pursue without interruption his other plans. In 1807, however, he acceded to the request of the Church Missionary Society, that he would undertake the preparation of their Missionaries; a labour in which he persevered until, in 1814, his impaired health compelled him to resign the charge. It is to be mentioned as an illustration of the unbroken energy of his mind at this advanced age, that in compliance with the very singular request of the Society, he mastered the Susoo and Arabic languages, for the purpose of instructing his pupils.

In 1813 Mr. Scott made an unexpected discovery, which required all the fortitude even of his resolute spirit to bear up against. He had hoped, and on plausible grounds, that the sale of his copyright and of his works would cover all his debts; but on coming to a settlement with his printer, he discovered that large quantities of his printed stock were still on hand, and on striking a final balance, he found himself in debt to the amount of £1200. In this di-

lemma, agitated with the overwhelming apprehension of "dying insolvent," the only resource which occurred to him was to issue a circular to a few friends, stating the facts, and soliciting their purchase of his works in five volumes octavo, at a reduced price. The result was delightful. His friends exerted themselves on all sides. From Cambridge he received through Mr. Simeon £590, as "a present, beside a considerable sum for books." From Bristol and from York liberal donations were sent him, and in addition to the purchase of the works which he tendered for sale, he "received at least £2000. as presents, in little more than two months."

On the 16th of April, 1821, *this good and faithful servant entered into the joy of his Lord.* His sufferings were severe, but his supports were strong; if there were darkness and dejection, there was a deliberate reliance upon the power and promise of Him who died to sanctify and save, which no doubt, no fear, no weakness could shake. He knew in whom he had believed, and his *strong consolation* was in the promise and the oath—the *two immutable things*—of his Heavenly Father. The last scene is thus described by his daughter.

"He seemed about half-past six almost disquieted by seeing the bitter distress of a servant who sat by him, and repeatedly shook his head as a sign that she should moderate her grief. As her feelings became ungovernable, she rose to leave the room: which when he perceived, he made an attempt to take his hand out of bed, to give her before she went: but his weakness prevented his succeeding. It was his last effort. He soon after made a sign to Mr. D. to raise his head. Mr. D. took him in his arms; he laid his head on his shoulder, and raised his eyes to heaven: a look of unutterable joy, an expression of glory begun, came over his whole countenance, and in a few minutes, without sigh or struggle, without even a discomposed feature, he sweetly slept in Jesus. We all, even my poor mother, stood by and were comforted.

We could hardly conceive it could be death."

It now only remains that we add a few sentences in general estimate of his qualities as an author. We have not, in the course of this brief sketch of his life, paused to specify his different works under the dates of their publication, and the general catalogue is too extensive for insertion here. Of his Force of Truth we have already spoken; his Essays stand probably next in value, and his controversial works are full of important matter; but his Commentary is the work by which he will for a long time to come be most commonly weighed in the balance. Of that excellent production, it would be difficult to speak in terms of exaggerated praise; it is an inexhaustible treasury of *things new and old*. Unlike many other similar works, it is emphatically trustworthy, and if we were compelled in our investigations of Scripture to follow any commentator implicitly, our leader should be Scott. It might, perhaps, have been advantageously compressed; more vivacity and energy of style might have given it greater and more general attraction; but it is marked with all the peculiar soundness of mind and depth of scriptural knowledge which distinguished the author, and it will never be superseded. Our view of Mr. Scott's character will be collected from our preliminary remarks, and from our statements of the leading events of his life. Differing from him as we do on important points of discipline, and doubtful as we are of the motives of many of his brethren, we feel an unmixed gratification in recording our conviction, that more integrity and disinterestedness than were displayed by him through his whole life, never adorned the character of man.

We well remember hearing him preach in the pulpit of St. Mary's,

on his last visit to Leicester. A more impressive discourse has seldom been delivered. He spoke as if on the very verge of life, and his words were those of one who was holding close communion with the heavenly world, and turning back for a moment to expostulate with men. A minister whose own transcendent powers make his praise of the highest value, spoke of that sermon as beyond all eulogy, and as trampling criticism in the dust.

The materials of this memoir have been derived from the life of

Mr. Scott, drawn up by his son, the Rev. John Scott, of Hull. The volume is most interesting, and the way in which it is put together is extremely creditable to the good taste and right feeling of the author. He shews no anxiety to make himself prominent, neither does he avoid any fair occasion of expressing his sentiments. He has, as much as possible, made his father speak for himself, his selection is perfectly judicious, and all chasms are filled up with much ability.

SHORT DISCOURSES FOR FAMILIES, &c.

No. XXXVI.

SKETCH OF A SERMON HEARD AT ———.

And she said unto Elijah, what have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?

It is not necessary to recapitulate, at large, the circumstances of this transaction. This widow had administered to the wants of Elijah. She had a son, it may be supposed an only child, and this, added to the loneliness of her condition, made him still dearer to her. When her son died, her conscience brought her sins to her remembrance. There is in the human mind a strong tendency to remember sin when we are brought by distress into immediate contact with God. When Peter's vessel began to sink with the miraculous draught of fishes, his astonishment at the miracle, the fear of death, and the presence of a divine being, revived within him the memory of his sins, and "he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord!" And the reason why the widow of Sarepta imagined her loss to be a direct

visitation from heaven, was, no doubt, her intimate connexion with the prophet of God.

It is a fixed maxim in the government of God that there shall be, either here or hereafter, a painful remembrance of sin. It is the policy of men to forget sin, to lose its memory in amusement; to stupify the conscience; to dissipate the attention, and divert the eye of the mind from their internal state to outward prospects. Many maxims in the false philosophy of the world tend to extenuate sin, to lessen its horror, and to diminish the apprehension of the wrath of God. The palliative epithets given to vice—vivacity, spirit, names allied to virtue,—have a dangerous effect upon the mind, and prevent it from taking to itself the full shame and penitence of sin. God is determined to counteract this; he has determined that it shall be adequately felt and expressed. It cannot be that rebellion should break out in any part of the divine dominion, and not be remembered and repented. It is unnatural that so great a source of evil and disorder should be forgotten. God

has provided a remedy, but he has connected with it the memory and repentance of sin.

The subject may suggest to us several important considerations. And,

1st.—How does God bring it to pass that sin is remembered even in the present life?—Men are very apt to forget what they have *done*, but not what they have *suffered*. There is a general tendency in affliction to remind men of sin; it bears the evident marks of the divine anger, of the frown of God. When men have lost the remembrance of their transgressions, God, by affliction, brings it back to their consciences. Twenty years had elapsed since the brethren of Joseph had torn him from his father's arms, and sold him into Egyptian bondage; but it was not forgotten, it was written in the divine book, and that very brother whom they had sold to slavery, but who reigned in all the splendour of sovereign majesty, was made the providential instrument of awakening their memory and their remorse. "And they said one to another; we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us; and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, spake I not unto you, saying, do not sin against the child; and ye would not hear? Therefore behold also, his blood is required." The chastisement of Divine Providence is intentional; it has a purpose; it is the handwriting on the wall against us, and it has a salutary tendency to soften and to subdue our pride and hardness. When sinners are in health and prosperity, they are careless and high-minded; but when they are afflicted, we find it easy to convince them of their sin; they are humbled in spirit, and their hearts are tender.

2dly.—There is a peculiar ten-

dency in affliction to revive the recollection of sin. There is a law of retaliation in the providence of God, that adapts the visitation to the crime. When Adam fell, he had abused the fertility of Paradise; and he was doomed to the barrenness of a world which brought forth, spontaneously, "thorns and thistles," but corn "with the sweat of his brow." God took from him the knowledge of good, and suffered him to retain only the knowledge of evil. Adoni-bezek acknowledged this when the children of Israel "pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, threescore and ten kings, having their thumbs, and their great toes cut off, gathered their meat under my table; as I have done, so God hath required me." When Samuel hewed Agag in pieces before the Lord," he slew him for this reason, "As thy sword hath made women childless, so shall thy mother be childless among women." When Abimelech, the illegitimate son of Gideon, slew his brethren, Jotham the youngest escaped; and the curse which he pronounced upon Abimelech and the men of Shechem, was exactly fulfilled. "God sent an evil spirit between Abimelech and the men of Shechem, and the men of Shechem dealt treacherously with Abimelech: that the cruelty done to the threescore and ten sons of Jernubaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem which aided him in the killing of his brethren." "Fire," literally, "came out from Abimelech and devoured the men of Shechem;" and he himself shortly after perished in an assault upon Thebes, probably the tributary or ally of Shechem.

"Thus God rendered the wickedness of Abimelech which he did unto his father, in slaying his se-

of your readers, a few, a very few moments, while I endeavour to point out the source and the only remedy of this spreading plague.

Considerable mischief is, I fear, done by the forbearance with which we are inclined to speak and feel respecting the victims of this terrible disease. Personal attachment, individual admiration, the impulse of humanity, the habits of general courtesy, lead us to veil its odious features, and to clothe our sentiments in mild and mitigated language; nor would this be altogether objectionable, were it not for that common frailty of our nature, which makes us at once so impressible by names, and so negligent of things.

It is *delusion*, say some, a dire and overwhelming self-deception, which changes man from a being abhorrent of death into "the slayer of himself." Not always—it is sometimes the very reverse of this, it is often a keen and vivid perception of the reality of circumstances and events, which inflames the spirit to this desperate determination. But if not delusion in the specific process by which the mind is goaded to extremities, is not the act itself under the immediate urgency of irresponsible error? To a certain extent this may be admitted; it is probable that no one ever yet committed the final deed under the full and unimpaired impression of all its characters and consequences; no one ever yet approached the edge of the abyss, planted his foot firmly on the very verge, bent forward to take a deliberate survey of the tremendous depths, and then made the fatal spring. But not to enter on the boundless field of inquiry suggested by the different shades and qualities of self-deception, it shall be conceded, for the sake of argument, that the last step is taken only when the individual is surrendered to the over-

mastering tyranny of some gigantic illusion. All, however, that we shall have gained by this, will be, to shift our investigation from the final act to its antecedent stages, from the period in which the mind lost its equilibrium, to that previous point, where, instead of making a firm stand against the assault of temptation, it withdrew its sentinels, abandoned the breach, threw open the gates, and gave free entrance to the enemy. Thus, instead of an acquittal under the plea of entire and overwhelming delusion, we shall still be constrained to connect with this strange act, either immediately or remotely, dereliction of the high and invigorating principle of Trust in God.

The plea of *insanity* is nothing more than that of delusion, under a more specific form; and nothing can be more certain than that in a large proportion of instances the mind is swept, by some fierce eddy of conflicting and unstemmed emotions, from its safe and quiet anchorage. But this mode of seeking solutions for a terrible enigma, is nothing more, or rather nothing less, than one of those subterfuges which man is ingenious in interposing between himself and truth. Without denying that, in some unhappy instances, suicide and insanity are the mere effects of insurmountable, physical disorganization, it still remains to seek out that general principle to which this "overflowing scourge" must be referred. And this we shall not have far to seek—*SIN entered into the world, and DEATH by SIN.* Madness in its "ireful mood," delusion in its subtlest guise, despair in its gloomiest hue, are but the effects of sin; and whether we survey the subject under a nearer or more distant aspect, the result will be the same. It is not only to the original taint of our nature, entailing moral and

Even with respect to those who are saved, God never suffers any to come to him, but in the way of penitence. The Spirit is a convincing before he is a consoling Spirit. He breaks down the sinner, lays him prostrate and agonizing at the footstool of Christ, before he raises him to his embrace. The believer never loses the sense of the shame and guilt of his sin, and this remembrance will compel him to refer his salvation only to the Redeemer.

Never lose sight of this—that

sin *must* be remembered either in this life or the next. You may throw it aside,—you may heap the rubbish of the world upon it—you may cover it with ten thousand loads of thick earth—you may even thrust it down to the depths of hell—but *in the depths of hell it will meet you.*—The remembrance of sin will become the terrible agent of God—it will fasten upon you to all eternity—it will be turned into the worm that never dies, the fire that never shall be quenched.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON SUICIDE.

(To the Editors.)

GENTLEMEN,—Among the innumerable calamities which sin has brought into the world, that strange debilitation of the human mind, which leads to the commission of self-murder, is the most appallingly conspicuous. God has fenced round with so many and such awful guards, the sanctuary of intellectual and accountable existence,—He has impressed so strongly on every heart, the warning *do thyself no harm*,—He has infix'd so indelibly in man's nature the principle of self-preservation, that when the fearful tragedies which violate the primary elements of natural law, are presented, day after day, almost before our very sight, we cannot but inquire, how it is that the whole system of feeling can be thus reversed, how it is that the love of life and “the dread of something after death,” can be changed into a daring anticipation of futurity, a frantic determination to encounter the terrors of the great assize and the irreversible decree. We might make some approach towards a solution of the mystery, if this desperate act were confined to the miserable and destitute, to the dis-

graced and rejected, to those from whom “the life of life is fled.” We might even understand the process of depraved feeling by which the enervated spirit of the exhausted debauchee, or of the languid victim of luxury and ennui,

“Stretched on the rack of a too easy chair,”

and writhing under the unmanning wretchedness of the *tedium vite*, is roused to the fatal energy of suicide. But when this fell epidemic rages in a higher atmosphere, and invades those who are surrounded by the invigorating stimuli of existence; when it seizes on such individuals as Whitbread, Romilly, and Castlereagh, the men of their country's confidence, or their monarch's favour, we must seek the origin of the malady, not exclusively in the desponding mind or the overcharged brain, but in some principle deeper and more comprehensive, in some subtle and penetrating poison that destroys, not only the mental control, but the moral mastery with which the Almighty and All-merciful, when he *made man* *spright*, amply endowed his creature. I will claim, Gentlemen, from the patience

of your readers, a few, a very few moments, while I endeavour to point out the source and the only remedy of this spreading plague.

Considerable mischief is, I fear, done by the forbearance with which we are inclined to speak and feel respecting the victims of this terrible disease. Personal attachment, individual admiration, the impulse of humanity, the habits of general courtesy, lead us to veil its odious features, and to clothe our sentiments in mild and mitigated language; nor would this be altogether objectionable, were it not for that common frailty of our nature, which makes us at once so impressible by names, and so negligent of things.

It is *delusion*, say some, a dire and overwhelming self-deception, which changes man from a being abhorrent of death into "the slayer of himself." Not always—it is sometimes the very reverse of this, it is often a keen and vivid perception of the reality of circumstances and events, which inflames the spirit to this desperate determination. But if not delusion in the specific process by which the mind is goaded to extremities, is not the act itself under the immediate urgency of irresponsible error? To a certain extent this may be admitted; it is probable that no one ever yet committed the final deed under the full and unimpaired impression of all its characters and consequences; no one ever yet approached the edge of the abyss, planted his foot firmly on the very verge, bent forward to take a deliberate survey of the tremendous depths, and then made the fatal spring. But not to enter on the boundless field of inquiry suggested by the different shades and qualities of self-deception, it shall be conceded, for the sake of argument, that the last step is taken only when the individual is surrendered to the over-

mastering tyranny of some gigantic illusion. All, however, that we shall have gained by this, will be, to shift our investigation from the final act to its antecedent stages, from the period in which the mind lost its equilibrium, to that previous point, where, instead of making a firm stand against the assault of temptation, it withdrew its sentinels, abandoned the breach, threw open the gates, and gave free entrance to the enemy. Thus, instead of an acquittal under the plea of entire and overwhelming delusion, we shall still be constrained to connect with this strange act, either immediately or remotely, dereliction of the high and invigorating principle of Trust in God.

The plea of *insanity* is nothing more than that of delusion, under a more specific form; and nothing can be more certain than that in a large proportion of instances the mind is swept, by some fierce eddy of conflicting and unstemmed emotions, from its safe and quiet anchorage. But this mode of seeking solutions for a terrible enigma, is nothing more, or rather nothing less, than one of those subterfuges which man is ingenious in interposing between himself and truth. Without denying that, in some unhappy instances, suicide and insanity are the mere effects of insurmountable, physical disorganization, it still remains to seek out that general principle to which this "overflowing scourge" must be referred. And this we shall not have far to seek—*SIN entered into the world, and DEATH by SIN.* Madness in its "ireful mood," delusion in its subtlest guise, despair in its gloomiest hue, are but the effects of sin; and whether we survey the subject under a nearer or more distant aspect, the result will be the same. It is not only to the original taint of our nature, entailing moral and

physical disease upon our kind, that we are to look as the source of the evil, but to sin cherished in the affections, as its immediate incentive. Yes, if we shrink from this disastrous close of life, let us recoil from those destructive processes of thought and act, which lead to it as their proper end. From those excesses which overtask the spring and energy of life I would warn the young;—against those secret indulgences of unhallowed imagination, which injure the elasticity of mind and destroy the equipoise of feeling, I would lift up a warning voice to all.

Hence we infer the remedy—*Come unto ME all ye that are weary and heavy-laden, and I will give you rest*:—were we but in earnest in our search after happiness, we should seek it *here*. It cannot be thought strange that the value of the highest of all felicities is unknown to earthly men; they seek enjoyment in turmoil, and anxiety, and danger, but they never dream of identifying it with *rest*, till broken down by profitless fatigue. O that in this their day, they knew the things belonging to their peace! then would they reject the allurements of wealth, the blandishments of criminal pleasure, the excitements of ambition, with all the misery and madness which follow in their train, for that pure faith, and those tranquillizing foretastes of eternal rest which belong to the people of God. It has gone forth that they who are of the world shall perish with the world—that they shall share its plagues, its wretchednesses, its despondencies, its destructions: while the children of the kingdom, though they must encounter strong trials of their faith and patience, have still an anchor of their hope and confidence, sure and steadfast—the Lord is my portion, saith my soul.

ON CHRISTIAN FELLOWSHIP.

No. II.

THE fellowship we have spoken of, respects, for the most part, the intercourse of the church universal, as being “all baptized by one Spirit into one body.” This fellowship was as intimate, and as constant, and as orderly, as the nature of the case would allow. Happy had it been for the church of Christ at large, had it been maintained in its primitive spirit to the present day!

The fellowship of individual Christians in a particular Society, was that of a band of select, faithful, and affectionate friends. They met, weekly at least, to unite in prayer and praise; to “provoke one another to love and good works;” to edify one another by mutual exhortation; to enjoy the same spiritual instruction and comfort from the ministry of the elders of the church; and to celebrate, in the Lord’s Supper, the love of Christ, in giving himself a ransom for their sins; thus “growing in grace, and the knowledge of our Lord and Saviour Jesus Christ.”

As members of the same religious Society, they took the deepest interest in each other’s circumstances; “no man lived to himself:” they wept, and they rejoiced together. Mutual vigilance was observed over each other’s conduct, as well as pastoral care exercised by the stated overseers of the flock. By the prosperity of their own church, as well as by that of the universal kingdom of Christ, their “joy in the Lord” abounded; each felt himself a member of the great “family named by the name of Jesus.” In their best and most flourishing state, there was but one interest and one object, and that was, the glory, and honour, and praise, of their risen and glorified Redeemer.

N. Y.

Many charming descriptions of this fellowship are given us in the New Testament. "We are bound to thank God always for you brethren," saith the apostle Paul to the Thessalonians, "because that your faith groweth exceedingly, and the love of every one of you all toward each other aboundeth." "Ye are all the children of light, and the children of the day; wherefore, comfort yourselves together, and edify one another, even as also ye do." "Now, we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men."—"Greet all the brethren with a holy kiss." "If there be any consolation in Christ," saith the same apostle to the Philippians, "if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies; fulfil ye my joy; that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem the other better than themselves. Look not every man on his own things, but every man also on the things of others."—Such was the duty and such to a great extent, the practice of the first Christians in their relation to each other, as members of a particular church of Christ.

In this system of fellowship, whether general or particular, we see an admirable provision for maintaining "the unity of the spirit in the bond of peace." The motives operating, the authority to which they professed subjection, the objects for which they were associated, were all so holy, so just, so good—that we cannot conceive of any relation in the society of men on earth, possessing such strength and tenderness, and so many real attractions.

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Let it be observed, however, that, in order to a participation of this holy and delightful fellowship, a person must have been a *member of some particular Christian church*. It was not enough that he "loved the Lord Jesus Christ in sincerity," and was secretly a believer in him: it was necessary he should become a church-member, and make thereby an open and decided profession of discipleship, in order to his recognition as a Christian brother, and to his participation of church privileges. It is to be feared that modern Christians do not enter so fully into the spirit and practice of this fellowship as they ought; and that there is much reason to be on our guard against *mistaking* the true nature of Christian fellowship, as well as against its neglect. In the way of caution then, it may be observed,

1st. That the mere circumstance of *accidental connexion* gives no title to this fellowship.

How many rest satisfied with being born in a Christian country, so called; or, with being descended from pious parents or ancestors! Surely, to mention the fact, is sufficient to convince all such, that, as yet, "they have no part nor lot in this matter." If they will, for a moment, reflect on the nature of Christian fellowship, as already stated, they must be assured that Christianity is not to be judged by the standard of this world. A person may, indeed, become "a citizen of no mean city," by virtue of his birth; and may be entitled to lay claim to the fellowship of the rich, and the noble, and the privileged among his countrymen; but it is not so in "the kingdom which is not of this world:" the fellowship of all the subjects of that kingdom arises out of their *personal character*, and a *voluntary, specific compact with the church of Christ*.

2dly.—*External privileges* of a religious nature, do not of themselves constitute Christian fellowship.

4 M

To be baptised in the name of the Father, the Son, and the Holy Ghost, especially in the public assembly of God's people—must, doubtless, be considered a religious privilege of no unimportant nature; as it binds the parties to a profession of the Christian religion in distinction from every other; but, as it works no moral or spiritual change in the party baptised;—as it is merely a hopeful pledge, that he will, sooner or later, be brought into the fellowship of the church, it does not, *of itself*, constitute any title thereto, or, ipso facto, communicate any proper fitness for it. Baptism brings with it an obligation both to give and to receive *religious instruction*;—no doubt with an ultimate view to a connexion with the church of Christ: but this instruction is not church-fellowship, neither does it convey any title to that privilege; since it is only a preparatory course, and the party instructed may not, after all, appear suitably qualified.

But if, by good abilities, and ample means of knowledge, such persons arrive at even considerable attainments; if they become acquainted with “all mysteries and all knowledge,” and are capable of speaking well on the great topics of our faith—not only “with the tongues of men, but with the tongues of angels” themselves;—this is not, *of itself*, a reason for the participation of Christian fellowship; all this, and much more, may exist without that “love which is the bond of perfectness.”

If so, it follows, that an *occasional or even a stated attendance* with the people of God in their worship and fellowship, is not to be considered *in itself*, an act of fellowship, or as giving any right to a participation of church privileges.

I know that many mistake their situation as hearers of the word, and look with a *jealous*, and, sometimes, even with a *contemptuous* eye on those who are associated in the bonds of church fellowship.

They do not, in truth, like the constitution and discipline of the church, while they are very desirous of enjoying some of its peculiar privileges; and claim to be recognized as partakers of them equally with the brethren. Possibly, if they would submit to learn “what the will of the Lord is” in this matter, and would hearken to the voice of reason, they might be found not destitute of the principal qualifications which entitle any to the enjoyment of Christian communion, and might be, in an orderly manner, admitted to it.

The spirit, and often the conduct of such is the same as if a person should chuse to attend the deliberations of the British Parliament from day to day, and after a few days, or a few years of such constant attendance, should come forward and claim in virtue thereof to speak in the assembly, and give his vote—his casting vote on the division, and enjoy his share of influence in all the elections, and appointments, and proceedings of the Senate. A church, in its courtesy to such individuals, should be careful not to barter away its entire constitution and its very existence. Such intrusive *claims* should not be submitted to—“no, not for an hour.” Let those who wish to partake of the fellowship of the saints, by their humility and love prove themselves worthy of the privilege; and then let them enjoy it—not by a violent and unlawful seizure, but by a quiet and rightful possession.

3dly.—*Membership of a charitable society* for religious purposes, is, in itself, neither Christian fellowship, nor to be looked upon as a substitute for it.

I mean, of course, such societies as are not composed exclusively of accredited members of Christian churches. Those societies which, from their constitution, admit a heterogeneous mixture of all possible sentiments and characters, cannot, of necessity, be regarded as

communicating any religious character, or any church privileges to their members. I venerate the promoters of these beneficent institutions: I am one with them, and I cannot suspect them of any intention or desire to encourage disaffection towards the orderly procedure of Christian fellowship.

If, therefore, any persons being members of these great institutions, should abuse them so much as to fancy themselves *thereby* partakers essentially of Christian fellowship; and, because they may preside with dignity, or speak with zeal at a public meeting, or relish its interesting proceedings, or contribute handsomely to its objects, should conceive that they are essentially one with the Christian world—that they form a part of the train of the King of Sion, and are entitled to expect that they shall see his face with joy, “when he shall come to be glorified in his saints, and admired in all them that believe;” they have yet to learn what are the first principles of Christian fellowship, and certainly may be imposing on themselves a most awful delusion.

THEOLOGUS.

Hitchen, Nov. 1822.

(To be continued.)

ORIGINAL LETTER OF THE LATE
REV. W. EVANS, TO AN ITINERANT,
UNDER THE PATRONAGE OF THE CHESHIRE UNION,
TO WHICH HE WAS SECRETARY.

MY DEAR S.—Your letter, just received, appears to me of a nature which requires a speedy answer; and, though I am just now very busy in preparing for my journey, I cannot, with comfort to myself, omit to drop you a few lines on the subject of the *first* part of it.

I truly sympathize with you in all your difficulties and discouragements; but still it does not appear to me, that you would be justified in entertaining the thought of leaving S——. Dismiss the

troublesome intruder as soon as possible, observing,

First,—That there is, at present, no real ground for it. Think of the church as a garden exposed to all the changes of season and of weather. Think of “the husbandman who *waiteth* for the precious fruit of the earth, and hath *long* patience for it.” Think of what the Lord hath done by your instrumentality. Think more upon what your charge is, “Be thou faithful unto death.” I believe that God hath fixed you at S——, and that you ought there to abide, until *he* clearly calls you away.

Secondly,—The thought you suggest, may arise from a little impatience. I once experienced what you now do. About four years ago, my mind was much dejected on the same account. I mentioned it to a very respectable and experienced minister of Jesus Christ, and he said, “I was once much tried as you are, but have had reason to thank God for shutting up my way with thorns, so that I could not remove when I would.” I can safely say that this hint was of great use to me, and I have equal reason with this worthy minister for thankfulness on the same account.

Thirdly,—The indulgence of such a thought is very injurious, as it leads the mind to magnify small trials into mountains—to take every little trifle as a serious and intended offence, when there is not the least ground for such a supposition—and, particularly, to indispose the mind for present and urgent duty. In this respect, I found, by painful experience, that, in indulging this temper, I was doing all in my power to *produce*, in reality, those very evils, which I only fancied to exist. Guard, my dear brother, against this. It is assuredly the voice of an enemy to your peace, and of an enemy to your Master and his cause.

Fourthly,—The disposition to remove on every slight occasion, very much lessens the estimation of a Gospel minister in the eyes of the public. I have known several instances of this, especially in young men, full of consequence, who would bear no disappointment, brook no affront, but who thought the whole world must bow to their caprices. They would first leave one situation, then another, and so on, till their characters became known by their instability, and they have been glad to conceal their shame by abandoning the ministry altogether. I have no fear of this, respecting you; but *the first step* towards it, may lead to a second, the second to a third, &c. &c. "But, thou, my dear brother, endure hardness as a good soldier of Jesus Christ."

Fifthly,—Weigh well in your own mind whether the evil consequences of your leaving S—, may not be *much greater* than the good you may do elsewhere. Ministers have often removed from smaller to larger congregations, under the idea of more extensive usefulness, who have thereby contributed to the ruin of the places which they have left, and this should be always considered as a drawback upon all their subsequent usefulness. I cannot bear to reflect on the consequences of your removing, at present, from S—. How it will discourage the little affectionate flock which now regards you as its father in the Gospel! How it will expose the open fold to the ravenous wolf! How it will cast a gloom over the places which you visit! How it will damp the spirits of the Union! How difficult it will be to obtain a successor! How it will grieve—but I will not proceed. I hope you have not fallen into the hands of any of those *robbers of churches* who unhinge the minds of ministers, by holding forth the delusive lure of more splendid offers, and of

a more brilliant station. But I must now take an affectionate leave of you for a little time. Do not take these hints unkindly; I fancy that I could swell them into a volume. But it is high time to conclude. I thank you for the account of poor Mrs. S—'s last moments; I hope it will strengthen your own hands in the Lord, and prove as useful, as I am persuaded it will be acceptable to the Union. With kindest respects, I remain, truly yours. W. EVANS.
Stockport, March 9, 1812.

BIBLICAL CRITICISM.

ON THE TRANSLATION OF THE WORD *αναστασις* (RESURRECTION.) BY DWIGHT AND CAMPBELL.

ON 1 Cor. xv. Dr. Dwight observes, "The subject of this chapter is the *αναστασις*, or future existence of man. This word is commonly, but often erroneously, rendered resurrection. So far as I have observed, it usually denotes our existence beyond the grave."—"The proper Greek word for resurrection, is *εγερσις*, as in Matthew xxvii. 52, 53. Many bodies of the saints—came out of the graves after their resurrection, *μετα εγερσιν αυτην*. The *αναστασις* is the thing mentioned, as having been denied by some of the Corinthian Christians. See verse 12 of the context, how say some among them, that there is no resurrection of the dead," &c. What is the appropriate Greek word for resurrection, must, I apprehend, be learned entirely from the Bible, especially from the New Testament. The Greek classic authors had no idea of the resurrection, and, therefore, could not use a word to denote it. Now, it is remarkable, that the word *εγερσις*, is used but once in the whole New Testament, viz. in the passage quoted by Dwight; whereas, *αναστασις*, or *αναστασις*

τῶν νεκρῶν, is constantly employed by the inspired authors of that sacred book, to express the resurrection of the body; nay, with the single exception above mentioned, it is the only word which they use for that purpose. In upwards of twenty places, it undoubtedly means the resurrection in the ordinary sense of the word in English. In about seven or eight places it may, without destroying the sense, signify a separate or future state. Every where with a single exception, it appears to me, the resurrection of the body, is the idea intended to be conveyed, and, therefore, the common translation is correct. In one place, Luke ii. 34. ἀναστασις signifies raising from a low to a high condition. Even then, according to our translators, and many expositors, it means rising after a fall. In about 17 or 18 places ἀναστασις without νεκρῶν, evidently means the resurrection of the body, or of a body. It follows then, if Dwight's idea is correct, that the Apostles, writing under the influence of the Divine Spirit, have only once expressed themselves correctly on this important subject,—only once used the appropriate word for resurrection, and in upwards of 20 instances, (indeed, in every other place, with one exception, in which they have employed a substantive, to signify rising from the dead,) have used a less proper, or ambiguous word! The truth is, there was no word appropriated to this idea, till he who is the resurrection and the life, appeared in the world. As he was the great revealer of the doctrine, the omnipotent author of the work to which it relates, he had a right to appropriate to it what word he pleased, and he knew well which was the best calculated to convey the idea intended. He has appropriated ἀναστασις. Nor is there, perhaps, in all the copious stores of the Greek language, one more naturally signifi-

cant of a resurrection, than that which is used by the writers of the New Testament. It would be easy to show, did the limits of this essay permit, that it is in several respects preferable to Ἐγερσις.

The manner in which the Apostle connects the ἀναστασις, of which he speaks in 1 Cor. xv. 12. with the resurrection of Jesus Christ, proves, that he had in view primarily, not a past or future state, but the resurrection properly so called.

That the Apostle had the resurrection of the body in view, is evident from the 20th verse. But now is Christ risen from the dead, and become the first fruits of those who slept. Unless we adopt the unscriptural idea of the sleep of the soul, (which Dwight was far from believing,) departed saints can be said to sleep only, as it regards their bodies. Christ by rising from the dead, became, as far as the sleep of death is concerned, the first fruits only of their bodies. It inevitably follows then, that the Apostle is speaking of the resurrection of the body. This will be more evident, if possible, in comparing the 20th with the 23d verse. "Christ the first fruits; afterward, they who are Christ's at his coming." It is at the coming of Christ, according to the Apostle's own decision, that the ἀναστασις is to be effected. Another argument in support of this sentiment may be derived from the 21st and 22d verses. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." On the supposition that ἀναστασις νεκρῶν here signifies the future state, the reasoning of the Apostle will be, since by man came the death, or annihilation of the soul, by man, (that is by Christ,) came also the existence of the soul in a future state. If any thing is wanting to complete the proof of the

position we are endeavouring to support, it may be found in the 35th and following verses. For the 42d verse, especially the word in question, is incontrovertibly applied to the resurrection of the body. "So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption," &c. Dwight, indeed, allows, (and who can deny it?) that from the 35th verse, the Apostle treats of the resurrection of the dead, and illustrates the nature of the body with which they shall come. But, if we can be certain of any thing, we may surely be certain that the Apostle treats of the same subject from the 12th verse to the end of the chapter.

Much as I admire the acumen, and the critical abilities of Campbell, I cannot acquiesce in his interpretation of this word. He thus translates Matthew xxii. 23. "The same day came the Sadducees to him, who say, that there is no future life." And in his note on this verse, he says, "The word *αναστασις*, or rather the phrase *αναστασις των νεκρων* is indeed the common term by which the resurrection, properly so called, is expressed in the New Testament. Yet this is neither the only nor the primitive import of the word *αναστασις*, it denotes only being raised from inactivity to action, or from obscurity to eminence, or a return to such a state after an interruption, &c. In this view, when applied to the dead, the word properly denotes no more than a renewal of life to them in whatever manner this may happen. To say, therefore, in English, in giving the tenets of the Sadducees, that they deny the resurrection, is at least, to give a very defective account of their sentiments on this very topic; it is notorious—that they denied the existence of angels, and of all separate spirits." But the Evangelist did not undertake to give an account of their religious creed in general, but only

of their opinion on one particular article, respecting which they thought they could propose a perplexing question to our Lord. In Acts xxiii. 8, where the sacred historian professedly details these sentiments, we have the *αναστασις* stated as one tenet. "For the Sadducees say, that there is no resurrection, neither angel, nor spirit." If the word *αναστασις* had meant, according to Campbell, the separate and future state, it would hardly have been necessary for the Evangelist to add, neither angel nor spirit.—Any person that will compare this last passage, especially in the original, with the 6th verse of the same chapter, with iv. 2d; xxvi. 8th; and xvii. 32d; will meet with complete proof, that *αναστασις* here means the resurrection, properly so called. It is, therefore, highly probable, to say the least, that it means the same thing in Matthew xxii. 23. The truth I apprehend is, that *αναστασις των νεκρων* was the common term employed by our Lord and his Apostles, to signify the resurrection of the body, the word *αναστασις* when applied to the dead, is elliptical, like resurrection with us, and *των νεκρων* is always understood. It is plain from the statement of the Sadducees themselves, verse 28th, and Mark xii. 23, "In the resurrection, whose wife shall she be of the seven; In the resurrection, when they shall rise, whose wife shall she be?" that they meant the resurrection at the last day. If they had meant the separate, and connected with it the future state, they would have said, whose wife is she; for it appears from their own statement, that all the parties were dead. According to Campbell's idea, our Lord evaded, instead of answering the question. They pointed out what they thought an absurdity connected with the doctrine of a resurrection; and he, instead of showing them that the

absurdity existed only in their own imaginations, proved the doctrine of a future state, which they might have admitted, and yet repeated their objection in all its force. The Doctor maintains, that the passage which our Saviour quoted from Exodus, proved only, that the souls of the patriarchs were alive, and enjoyed God as their God. This the Sadducees might have allowed, and shown that their opponent had eluded their inquiry, and that still all the confusion which they had supposed would take place, if the dead were raised. I do not hesitate to assert, that if the Sadducees had understood our Lord's reasoning, as applying to a future state only, they would not have been silenced. They were too subtle, too well versed in disputations of this kind, and too bold and confident, not to take every advantage that might present itself in the course of a debate.

I cannot find that the learned critic has produced a single clear decisive argument, and to prove that *αναστασις* was ever used by the Jews to signify a separate or future state. He indeed says, in his 6th dissertation, after quoting from Josephus a passage which is far from establishing his position, (and he does not seem to be satisfied with it himself;) "The immortality of the soul, and the transmigration of the good, seem to have been all that they (the Jews) comprehended in the phrase *αναστασις των νεκρων*. Indeed, the words strictly denote no more than a renewal of life." We have positive, and sufficient evidence from the New Testament, that in the mouth of a Jew, the words in question *did not* usually denote either the one or the other. And if, as Campbell says, they signify, strictly, a renewal of life, they *cannot* strictly denote either of them. They cannot mean the immortality of the soul, for this is the continuance of life; nor the transmigration of the

good, for this is only a change of the manner of life. When applied to the dead, (and to what else can they be applied?) they can denote only the resurrection of the body, for it is only the body that decays and dies, and consequently only the body that can have its life renewed. In his note on Matthew xxii. 28. he founds his doctrine on the primitive import of the word *αναστασις*. "It denotes, simply, being raised from inactivity to action, or from obscurity to eminence, or a return to such a state after an interruption. The verb *ανιστημι* has the like latitude of signification, and both words are used in this extent by the writers of the New Testament, as well as by the seventy. Agreeably, therefore, to the original import, rising from a seat is properly termed *αναστασις*, so is awaking out of sleep, or promotion from an inferior condition. In this view, when applied to the dead, the word properly denotes no more than a renewal of life to them in whatever manner this may happen; nay, that the Pharisees themselves did not universally mean by this term, the re-union of soul and body, is evident from the account which the Jewish historian gives of their doctrine, as well as from some passages in the Gospels, of both which I had occasion to take notice." Diss. 6, p. 2.—This passage is altogether unworthy of Campbell. In the Dissertation to which he refers, he quotes a passage from Josephus, to prove, that the Pharisees believed in the doctrines of a future state of rewards and punishments, and of the transmigration of souls, but nothing that has even the appearance of a proof, that they applied the term *in question*, to either the one doctrine or the other. Josephus does not so much as use, in the passage quoted, in any sense, the word *αναστασις*. The whole force of Campbell's reasoning, if reasoning it can be called, when reduced to the form of a syllogism is, "The

Pharisees believed in the doctrine of a future state." The word *anastasis*, signifies being raised from inactivity to action, and may therefore, without impropriety, be applied to a future state; "Therefore, the Pharisees did use it to signify a future state." There is not a single example produced to prove, that they *actually did* ever so use it. Who does not see, that the conclusion is not, in their syllogism, contained in the premises? The Pharisees might believe in the doctrine of a future state, the word *anastasis* may signify rising from activity to action, and yet the Pharisees might not apply it to a future state; nor can it, according to its primitive import, or in any of the senses which the Doctor has given of it, naturally, or with propriety, be so applied. He says, it denotes being raised from inactivity to action. But surely he does not mean to say, that the soul was inactive during its union with the body. It signifies also rising from obscurity to eminence, or being promoted from an inferior condition. But the separate or future state, includes the souls of the wicked as well as of the righteous; the former, unhappily, are the more numerous, and it cannot be said of them, that they rise from obscurity to eminence. Death is to their souls, as well as to their bodies, an awful descent, instead of an ascent or a rise; a plunge into the pit of darkness. Could it be said with any propriety, that the soul of Dives, for instance, rose from obscurity to eminence, or was promoted from an inferior condition? It means, he tells us, a return to such a state after an interruption, and an awaking out of sleep; but how can it be said, that the soul, when it leaves the body, awakes out of sleep, or experiences a renewal of life, or returns to a former state? It is unnecessary to show how exactly, in all those senses, it applies to the resurrection of the body.

That our Lord intended to prove the resurrection of the dead, is clear from the 31st and 32d verses, even according to Campbell's translation. "But as to the *quickenings of the dead*, have you not read," &c. In what respects is the phrase, the "quickenings of the dead," less clearly expressive of a resurrection than the English translation is? or how can any words more forcibly convey the idea of a resurrection? unless we suppose, that the bodies of the dead are quickened, and suffered to remain in the grave. Or how can the expression, "the quickening of the dead," be with any propriety used to denote a future, or separate state? In this translation, Campbell has contradicted his own reasoning, and given up all for which he contended. Indeed, so plainly do the original words mean a resurrection, properly so called, that it is impossible for any translator, who is not determined to pervert them, to render them so as that they will not teach that doctrine. It may also be observed, that Campbell having affixed a wrong sense to the word *anastasis*, one which would not apply in most cases, found himself obliged to translate it in the most vague and arbitrary manner. In the 23d verse, he translates it "*future life*." In the 28th, *resurrection*. In the 30th, *that state*, (a phrase sufficiently indefinite to signify almost any thing, for it is not clearly defined by any antecedent,) and in the 31st, *quickenings*!! To conclude, after having seriously considered, and, to the best of my ability, scrutinized the word in question. I can find no proof that it ever signifies the separate or future state. I have no doubt that the common translation is correct, and that the term *anastasis*, when applied to the dead, and the phrase *anastasis twv νεκρων*, always mean *the resurrection of the body*.

VOLENS.

THE MINISTER'S SILENT
SABBATH.

That Sabbath-smile upon the heavens
and earth.

Seems a *new element* combin'd with light;
Or, light exalted by a *second birth*,
Until it shines ineffable and bright,
As morning's star upon the brow of night.
Nature seems conscious of the sacred day;
And yonder sun, alive to the delight,
Shines in his strength, rejoicing to display,
Emblems of Jesus' universal sway.

I, too, would shine, although an humble
star,
And shed my beams upon the day of rest;
Alas! I may not, but must dwell afar
From the calm orbit, where with zeal and
zest,

I led my flock, caressing and caress'd
By the dear pledges of my past'ral love.
I may not join them, even, as a guest,
But sit alone, as, deep within the grove,
Dwells, by herself, the newly widowed
dove.

"Present in spirit," I can only be,
Now they are met within "the House of
God;"

O, for the wings of yonder dove to flee,
From this dull prison, and the weighty
load

Of woes which keep me from the loved
abode,

Of my beloved people!—"Tis in vain!
These struggles cannot cure, but must
corrode,

The wounds inflicted by my galling chain;
The effort irritates the seats of pain.

"My galling chain!" Oh, not because its
weight,

And burning links, sink deep into my soul;
But, that it keeps me from the sacred
height,

Where feeds my flock. 'Tis this severe
control,

I cannot brook with gladness. Were the
sole

Suffering, only what I feel from pain,
I could endure it; yea, I could extol

The hand that binds me with this heavy
chain,

And wait with patience till it loosed again.

I knew affliction, and had found it's worth,
Before I ministered "in holy things;"
It wean'd my heart sufficiently from earth,
To choose the pittance which my office
brings,

In preference to wealth, and all that kings
Can give of honour, or exalted rank:

It tore and tarnished my aspiring wings,
As light'ning scathes the eagle's, till I sank
From my high eyry to the humble bank.

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This tamed ambition, and endear'd the
cross;

And now, 'though grievous, I do not be-
wail

The purging fires which purify my dross;
They burn intense, but all their flames
impale

Only the *alloy*; searching to assail
The deep recesses of incipient sin,
Until the *gold*, no longer gross or pale,
Shall shew itself to heavenly gold akin,
Burnish'd without, and genuine within.

All my *regrets*, regard my *work*, not *woes*.
Could I but labour in my loved employ,
The fire might burn until my being close:
'Tis not unwelcome, that it is not joy;
Pain I could bear, if it did not destroy
The power of preaching the REDEEMER'S

CROSS:

My *own* would neither burden nor annoy,
Could I ingratiate His. The *endless* loss
Of health, when counted, would be held
but dross.

These are my feelings *now*; what felt I,
when

All health and spirits, I had power to
preach?

I *want* it now; did I *improve* it then,
While souls immortal were within my
reach:—

I stood for years upon the stormy beach
Of those engulfing oceans—death and sin,
Hearing from time to time, the *doleful*
screech

Of sinners sinking like the "lead" within!
What did I then to extricate or win?"

I had a trident, potent to divide
The mighty waters of the sea of death;
Rushed I, rejoicing, through the swelling
tide,

With the Cross lifted to the eye of faith?
Was its *bright* side effulgent on the path,
By which the *guilty* may return to God?
Saw the *polluted* how their souls might
bathe,

In the free fountain of Emmanuel's blood?
Used I the Cross, as Moses used his rod?

These are dread questions; but they will
be put,

When my soul passes to the Bar above;
Let me, then, search them to the very root;
While pardon tarrys with the God of Love,
And space remains to alter or improve.

How can I know? could I uncover hell,
And bid the darkness of the pit remove;
And hear no spirit, in accusing yell,
Charge me with blood; then, all were well.

Would Angels whisper in my anxious ear,
How often "joy" amongst their ranks
has spread,

When "godly sorrow" and the silent tear,
Proved I was wounding hearts until they
bled;

Could I revisit the departed dead,
Who once depended upon me for light,
And find that all had actually fled
To Christ for refuge; or, that none could

write,
"False prophet" on my brow,—then all
were right.

But these are sources I may not approach,
Tho' sweetest peace upon the facts depend:
Upon such secrets, I must not encroach,
But leave them secret, till my service end.
Knowledge like this, would never, safely

blend
With the weak elements of human
thought:

Suspense may rack—but certainty would
rend

Both soul and body, were the vision
sought,

Full on the senses, or the feelings brought.

Searcher of hearts! to thee alone I turn,
Baring my bosom to invite thine eye:
Let its glance penetrate the secret urn,
Where conscious motives in concealment

lie;
Unveil them all, until my soul descry
The latent springs of its apparent zeal:
Professing much—I call on God to try,
How far my words accord with what I feel.
I wait his answer anxiously, but still!

How will it come? Not sounding from
the cloud,
As erst He answer'd when his prophets
pray'd:

But, come it will, not audible or loud,
In the calm majesty of grace arrayed,
Exciting feelings awfully afraid
Of aught equivocal, untrue, or cold—
Inspiring efforts, not to be allay'd,
Till every soul within my ample fold
Have Christ before it, and on Christ lay
hold.

Such are God's answers—whispers to
the heart,
Sent from the oracle of truth revealed;
Not from new sources, nor by mystic art;
But the old truth, felt inwardly, and seal'd
By the eternal Spirit—till it yield
Such light and guidance to the glowing
soul,

That all within is emulous to wield
That Spirit's sword, and panting to unroll
Redemption's Charter, wide, from pole
to pole!

This strong emotion is beyond my strength;
I feel all spirit, intellect, and flame;
And must suppress the fire—"Tis gone at
length.

Now I am cool and tranquil; but not tame,
Although the impulse has unnerved my
frame,

And left me weaker than I was before:
Still, there is music in Emmanuel's name
That stirs my heart within its inmost core;
Wak'ning a wish to make—one effort more.

I am not satisfied, though conscience bear
Impassion'd witness to my warm appeals:
Hearts are deceitful; oft the teeming lair
Of wiles that darken, and of pride that steels
The soul against conviction—till it feels
So selfish, partial, jealous, and supine,
As to arrest its self-revolving wheels,
Lest they should hurry it across the line
Where facts, like lightnings, wither while
they shine.

Although not faithless, formal I have been;
Cold, while correct; insipid, though
awake;—

Strength in my voice—emotion in my
mien,

While all within was stagnant as I spake,
And waveless as the bosom of a lake
Shut up from winds by the o'erhanging
woods.

My rounded periods falling, flake on flake,
Like winged snow upon the wintry floods,
Merg'd, as they fell in cold and countless
broods.

Garlands immortal on Mount Zion grow,
Not to be plucked—save by the preacher's
hand:

For him they blossom, fructify, and glow,
In vernal beauty, and with fragrance bland.
Poetic wreaths are transient e'en when
grand,

Though they should flourish till the fall
of time:

No wave will waft them to Emmanuel's
land,

To be re-worn in the celestial clime
With crowns of glory upon brows sublime.

Converts, and not admirers, there will
form

The test of greatness, and the orb of fame:
And blown by them—the trumpets that
inform

Eternal ages—of their Father's name.
All other glory will be hold but shame,
When converts constitute the source of
rank:—

A host of them, with amaranths will
frame

A wreath all dewy from the verdant bank
Of life's immortal river which they drank.

Here my ambition burns—my soul aspires
With more emotion than the conqueror knew
Who made the world the cause of his
desires,

And wished it wider as his eagles flew.
A wider field expands upon my view,
Than empire ever held, when farthest
spread—

To win the living—and in heaven renew
Communion with them, when their souls
are fled

From Zion's river, to the fountain-head!

* * * * *
PASTOR.

REVIEW OF BOOKS.

Lectures on the Book of Ecclesiastes.
By Ralph Wardlaw, D. D. In
2 vols.—London: 1821.

It has not often happened to us that, after the deliberate perusal of more than seven hundred pages, we could give our warm and unqualified approbation to their contents. In the present instance we feel it an indulgence to have an opportunity of expressing our admiration in strong and unrestricted terms; for the points in which our opinions have not been in entire accordance with the sentiments of Dr. Wardlaw, are so few and so unimportant as to leave us at full liberty to give him, without abatement, the high praise due to the enlightened, judicious, and eloquent commentator on the word of God. We had been induced to anticipate his success in this difficult department of public ministration, by his "Three Lectures on Romans, iv. chap. 9—25 v." in illustration of the Abrahamic covenant; but as that valuable work was chiefly controversial, the feelings with which we perused it were of a more mingled kind than in the present instance, inasmuch as the free and unembarrassed flow of general instruction was impeded by the distinctions and deductions of specific argumentation.

The book of Ecclesiastes, from its very nature, and still more from its modes of construction, presents formidable difficulties to the inquirer. There is in it so much of transition; so large a portion of it depends, for its accurate comprehension, on the character of the writer; such important consequences are connected with the right disposition of the members of sentences; that its effective interpretation requires a rare combination of high and valuable quali-

ties. Skill and acuteness in discussing, caution and patience in investigating and solving, a thorough knowledge of the intricacies of the human heart, and the varieties and vicissitudes of human life, intimate converse with the character of the sacred writings, and, above all, a jealous watchfulness against the seductions of imagination, with an humble and anxious desire to ascertain the intention of the great Fountain of Inspiration, are indispensable prerequisites for the adequate execution of this arduous task. Perhaps no man who ever lived was more amply furnished by nature and study for the work of Scripture illustration, than "that giant in all manner of knowledge," Hugo Grotius; one thing, however, was wanting, and the absence of the meek and lowly mind shows itself too plainly in the manner in which he has ventured to tamper with the import of Holy Writ. He permitted himself, from motives which we shall not here scrutinize, to divest the book of Ecclesiastes of its authority, by insidiously questioning the fact on which that authority is mainly founded; affirming that it was not the work of Solomon, but the production of a later age. For our own parts, without resting the distinct proof of the inspiration of this portion of the sacred canon on the authorship of the Son of David, we can have no hesitation in expressing our conviction that any other hypothesis is completely at variance, either with the validity of its claims or with the purity of its text. "That the book was the composition of Solomon, the title bears; universal tradition affirms; and internal evidence concurs to prove." From that perversity of mind which, as an interpreter of

Scripture, too often deprives Grotius of all claim upon our confidence, Dr. Wardlaw is happily free. With a clear head, an unbiassed judgment, and a steady regard to evangelical truth, he enters firmly, but with admirable discretion, on the difficulties of his task. From a large and appalling division of those difficulties, indeed, he liberates himself, at once, by excluding from his prescribed range of research, "critical or philological disquisition," and by assuming, "with very few exceptions, the correctness of the common English version, in expressing the sense of the original, being satisfied that in most instances in which different translations have been proposed, its claims to preference are at least not inferior to those of others." While we feel regret at the deprivation of the illustrative and explanatory matter, which would have been peculiarly acceptable from Dr. W.'s discreet and discriminative habits of mind, we acknowledge the more extensive usefulness of his actual plan.

The Lectures commence with an interesting exposition of the character of Solomon, as a kind of basis for the system which is followed throughout the work; and we shall take occasion, in this place, to suggest the great injustice which will be done both to himself and the author, by the reader who shall merely *dip into* these volumes. The modern modes of study, if indeed they merit such a distinction, are fatally injurious to clear and valid intelligence and retention. The slight and cursory glance which is sufficient for the average reading of our day, becomes, when habitual, the most destructive of intellectual vices; it disqualifies for close attention and for continuous thought, and we urgently remonstrate against its indulgence. In the work before us much depends on the steadiness with which certain prin-

ciples of elucidation are kept in view, and much of its excellence is derived from the sequence and connection which is thus given to what would otherwise appear vague, scattered, and obscure.

These prelections are too multifarious to admit of analysis in our restricted pages, nor are we aware that they could be advantageously dissected on even a larger scale; they combine the various methods of pulpit instruction in a way which, if always imitated, would make expository exercises among the most interesting as well as the most useful of a minister's public labours, but which is very little susceptible of abstract and compression. Neither can the absence of analysis be supplied by the multiplication of brief extracts. Such a method would be singularly inapplicable to the manner of Dr. Wardlaw. He is by no means remarkable for sparkling sentences, or paragraphs standing out in startling brilliancy from surrounding mediocrity; his style, although carefully formed, has no symptoms of servile elaboration, and though richly inlaid with Scripture language and illustration, betrays none of that stiffness and constraint which is sometimes attendant on the unskilful introduction of antique forms of expression. His composition is certainly not perfect, but we have no disposition to dwell on minor defects when they are absorbed in substantial excellences. Since then we are prevented, by the nature of the present work, from availing ourselves of two of the usual modes of reviewing, we must have recourse to a third, and transcribe a passage or two of dimensions sufficient to display the leading characteristics of these volumes.

Chap. iv. verses 7, 8. "Then I returned, and I saw vanity under the sun. There is one (alone) and (there is) not a second! yea, he hath neither child nor brother; yet is there no end of all his labour; neither is his eye satisfied with riches; neither

(saith he), For whom do I labour and bereave my soul of good? This is also vanity; yea, it is a sore travail."

"This is a strikingly graphical, though brief description, of the avaricious keenness and carefulness of a toiling, griping, hoarding, insulated miser.—'There is one, and there is not a second'—no heir apparent, no connection either by blood or by particular friendship, to succeed him; 'neither child nor brother,' (that is, no near relative,) to inherit his accumulated treasures.—'yet is there no end of all his labour;' he toils with unintermitting solicitude, 'rising early, and sitting late,' nor ever can bear the thought of retiring from active business, as long as he can add a single penny by it to his store.—'neither is his eye satisfied with riches;' constantly either contemplating his acquisitions, or on the eager look-out for more; never saying, It is enough; a greedy receiver, but a reluctant and parsimonious giver. He takes no enjoyment of his wealth; but starves in the midst of abundance; not only 'labouring,' but 'bereaving his soul of good;' living with the most pitiful penuriousness; grudging himself every morsel of meat, every rag of clothing, every common comfort of life. And the habit grows upon him; he becomes increasingly avaricious as he advances in wealth and in years; no selfish consideration can move him, nor any claim of charity touch his soul; his hollow eye contracts the timid glance of lurking suspicion; his whole countenance the marked and settled expression of anxiety and unfeeling narrowness; and his wasted frame, his antique and threadbare clothing, and every part of his appearance, betrays the confirmed and unimpressible MISER. Those who first assigned this designation to the character were happy in their selection. Miser signifies *wretched*; and surely there is not on earth a more pitiable object than the man here described; the unhappy victim of one of the strangest aberrations of understanding; one of the most unaccountable contradictions to all right feeling, and to every ordinary principle of human nature, that is to be found amongst the intellectual and moral varieties of the species."

"Solomon's description shows us that these varieties have, in every age, been much the same. Many a time has it since been realized, with wonderful accuracy.—The character may be traced to various origins. In some instances, it has arisen from a fatal error in education,—from early and ill-judged lessons of excessive parsimony impressed upon the youthful mind, gradually forming in the heart an undue "love of money," an habitual desire of getting, and dread of

losing, or of being necessitated to give away:—in other cases, from the apprehension and presentiment of a diseased mind,—a hypochondriacal foreboding of approaching poverty, of dying in want; an evil, to which every penny that is lost or parted with is of course conceived by the disordered imagination to contribute:—and in others still, from the weak minded vanity of being noticed and spoken of, during life, and after death, as the possessor of so much wealth, or as the man that had left it behind him.—From whatever source it may have arisen, and whatever may have promoted its growth, it is well denominated 'vanity and a *sore travail*.' The poor rich fool lives in misery, and dies unlamented. Those, whosoever they may be, to whom he bequeaths his wealth, give him little thanks for it. He has only given it when he could hold it no longer. He has not parted with it; he has been obliged to leave it; and not one farthing of it, they know well, should they ever have touched, could he by any possibility have retained possession. They are glad the *useless old fellow* is out of the way; they lay him in the dust without a sigh; and with secret self-gratulation, take possession of his hoards."—pp. 189—192.

"Chap. xi. verse 7. 'The dust shall return to the earth as it was, and the spirit shall return to God who gave it.'—The body, formed originally from the dust, shall undergo the full execution of its sentence,—'Dust thou (art), and unto dust thou shalt return;' a sentence pronounced on man, in consequence of his sin, and of which the stroke of death, throughout successive generations, has been the righteous fulfilment. For, although man was formed from the dust, he was not on that account necessarily mortal. The power that gave him life was able to sustain it in never-fading vigour. We talk of death as coming in the course of nature. But of the original course of nature, when man came, in the beauty of holiness, from his Creator's hand, it was no part. It pertains to the course of *fallen* nature. Man was deathless while he was sinless. He became mortal when he apostatized from God. And the universality of the reign of death is a mournful but conclusive evidence of the universality of the apostasy. Every shrouded corpse, and every opening grave, should lead our minds back to the entrance of sin,—to

"—man's first disobedience, and the fruit Of that forbidden tree, whose mortal taste Brought death into the world, and all our wo."

"And while the body is consigned to the grave, to be food for the loathsome

worm, and to mingle with the dust of former generations, the immortal spirit, the tenant of this earthly tabernacle, shall—perish with it? No.—Sleep with it in the tomb for ages in a state of insensibility? No.—It shall 'return unto God who gave it.'—Solomon was no materialist. He did not consider the soul as of the same substance with the body, and thought as the mere result of sudden modifications and arrangements of matter and motion, and death the final destruction of the whole man;—but the body, as only the organ of the indwelling spirit, like a complete set of admirably adapted instruments, by which it acquired its knowledge, and reduced that knowledge to use in the execution of the dictates of its will; and the soul, though acting by means of the body while it continues its occupant, yet capable of existence, of thought and of activity, in a state of separation from it. Of the manner, it is true, in which a spirit exists, and thinks, and acts, and enjoys, in its disembodied state, we can form no distinct conception; but we are quite as ignorant of the manner in which spirit operates on matter when connected with it; for, though we know the facts, we cannot account for them: and if even the facts that are attested by our senses and experience we are unable to explain, ought not this to prevent incredulity and scepticism, as to others that are beyond the sphere of our observation, and which we have no cause for doubting but our incapacity to conceive of them?

"Nor was the soul, according to Solomon, to fall, during the sleep of the body in the grave, into a state of insensibility, or unconsciousness.—Had it been to partake in the deep slumbers of the tomb, it could not have been said to 'return to God who gave it,' any more than the body. The distinction between the two is marked; and the existence of the soul, in life and consciousness, when separate from the body, emphatically declared.

"When the spirit thus returns to God, we are not to understand that; in every instance, it is to remain in his presence, and to enter into his joy. It goes to receive its doom from the supreme Judge; a doom, not at that time formally pronounced indeed, but which the subsequent decisions of the great day shall only recognize and ratify. That day of formal judicial sentence may be distant: but this is not inconsistent with immediate transition at death to happiness or woe,—with the 'spirit of the just' being 'made perfect' in heaven, and the souls of the wicked 'going to their own place,' to that 'everlasting fire that is prepared for the devil and his angels.'—'The beggar died, and was carried by the angels into Abra-

ham's bosom. The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments.'"—pp. 292—294.

We regret that we cannot find space for adequate specimens of the concluding observations, containing the spiritual and practical application and improvement of the whole book; but we must make room for the following touching passage, extracted from the sermon on the death of the author's venerable father.

"Of all the periods and events of life, the concluding scene is accompanied with the deepest interest both to the person himself and to surviving spectators. Various are the ways in which it comes, and various the aspects it presents; but in all it is affecting and solemn. What can be more so, than the approach of that moment, which, to the dying man, is the boundary between time and eternity; terminating the one and commencing the other? putting an end to all his interests in this world, and fixing his condition for a never-ending existence, in the world unknown!—What can be more so, than those moments of silent and indescribable anxiety, when the last sands of the numbered hour are running; when the beat of the heart has become too languid to be felt at the extremities of the frame; when the cold hand returns not the gentle pressure; when the eye is fixed, and the ear turns no more towards the voice of consoling kindness; when the restless limbs are still and motionless; when the breath, before oppressive and laborious, becomes feebler and feebler, till it dies away, and to the listening ear there is no sound amidst the breathless silence, nor to the arrested eye, that watches with the unmoving look of thrilling solicitude for the last symptom of remaining life, is motion longer perceptible; when surrounding friends continue to speak in whispers, and to step through the chamber on the tiptoe of cautious quietness, as if still fearful of disturbing him, whom the noise of a thousand thunders could not startle.

"Have you witnessed such a scene my friends? If you have not, you have yet to experience the most deeply solemn feelings of which the bosom of man is susceptible. And they are feelings, rendered the more solemn by the thought, that what we now witness in another shall very soon be witnessed by others in ourselves. The scenes of another man's life may be such as can hardly be expected ever to occur to us; but the

dying scene is one which must come to all. There is no passage to another world, but through the valley of the shadow of death. By that way all must go, whether it conduct them to the abodes of bliss or to those of misery. This gives us an interest in the death of every one that dies. We then behold what, in one form or another, must inevitably befall ourselves."—pp. 337, 338.

Before, however, we close this article, we shall offer a brief comment on a section which has puzzled annotators beyond what the real difficulty of the case appears to warrant. Chapter vii. v. 15—18, is considered by Dr. Wardlaw as "an instance of serious and impressive irony." He supports his view of the sense with an ability which can be only rightly appreciated by comparing it with the endless and unmeaning wordiness lavished on the passage by the *caterva* of commentators, and he draws from it a series of most important instructions; but we must still confess ourselves dissatisfied with his interpretation. It seems to us that the key to the meaning is supplied by the first clause of the 15th verse—in the days of his vanity—and that the expressions which have excited so much discussion are to be considered as the language of a sceptical and refined libertine. Contemplating the apparent want of equity in the dispensations of Providence, the depression of the "just," and the prosperity of the "wicked," and having exhausted the extremes of wisdom and folly, he adopts as his rule of life a sort of Epicurean *ne quid nimis*; as much accommodation to the world as may not interfere with the maintenance of a fair character, and as large a draught of pleasure as shall consist with the preservation of health. On this determination he insists that it is "good" to "take hold," and then, suddenly changing his language from that of a satisfied and systematic sensualist to the firm tone of a religious monitor, he sums up with this emphatic an-

tithesis—but (וְ) he that feareth God shall come forth of them all. In substance this statement accords with the explanation of Dr. Wardlaw, while we think that it avoids the awkwardness of supposing a mode of expression which is, in our view, injurious to the connection.

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*The Church in the Wilderness, or the Encampment of the Israelites; in which are displayed the Treasures of Providence, and the Riches of Grace. By W. Seaton. 2 Vols.—London.*

WE owe an apology to the ingenious and pious author of these interesting volumes, for our delay in noticing them. They are worth notice, both for their subject and spirit. There is no part of the Old Testament so often, or justly referred to, as typical of the Christian pilgrimage from earth to heaven, as the journeying of "the Church in the wilderness" from Egypt to Canaan. Moses has recorded the various places where the Israelites encamped, and the important events which occurred at some of them. The *eleventh* encampment was at Sinai, and will ever be memorable by the giving of the law, and the erection of the tabernacles. The removal from Sinai must have been about a year after the departure of the Jews from Egypt; for then they celebrated the *passover* the second time. After this, they advanced, as directed by the pillar of cloud, until they came to Rithmath; the *fourteenth* encampment, when they were ordered to turn again into the wilderness; there they remained upwards of thirty-eight years, during which we hear little of them until they appeared at Pisgah.

*Forty-two* encampments are recorded by the author, and under each he has thrown together a number of weighty and pertinent



remarks, which a spiritual mind must relish, and a contemplative mind approve. Mighty in the Scriptures, he has introduced with great beauty and effect their "apples of gold," into his own "pictures of silver."

The fourth encampment, Marah, is entitled, "Bitter made Sweet," and thus experimentally improved.

"These bitter waters present no apt emblem of those afflictive dispensations with which the Lord's people are sometimes exercised, especially when in their first convictions they taste the bitters of guilt and sin. Then nothing is sweet. Their very abundance becomes affected. It is Marah every where. Life is bitter; health is bitter; home is bitter;—all is bitter. And how naturally are we reminded of the heart-thirstings, and the soul-faintings, of those who pant for the waters of life. They long for the grace of Christ. In search of living streams, they sometimes come to waters they cannot drink; bitter and unsatisfying; yea, pernicious. The world cannot yield supply."—p. 56.

"Unless shut up in unbelief, we cannot leave Marah without profit. What does the record teach? Surely there can be nothing so bitter in the lot and journey of the Lord's people, nothing so afflictive, but he can and will make salutary and pleasant. How has he changed the bitterest sorrows into the sweetest comforts! What was most repugnant to nature, has, by grace, been rendered agreeable. After days of trial, (and, should they be months and years, still, what are they?) covenant love will prevail over all our trials, and not only change the bitter into sweet, but even turn our water into wine. To believers only this will so turn out. The love of God shed abroad in the heart at once sweetens all. Secret virtues, thrown into the arrangements of Providence, soon work an agreeable change. Possibly the reader's own life may supply him with some memorable instances in which his keenest sorrows have been changed into the most sensible comforts. If but just come to bitter waters, let not sense prevail, but faith. Some secret influence may be at hand; some tree of which you need only be informed, to make the bitter sweet. In the admirable connections of Providence may be some wise disposition of circumstances, as soon to fill you with adoring love and grateful praise. 'Call me not Naomi, but call me Marah,' said a distressed daughter of Abraham, when returning to her native country childless, in widow-

hood, and want, but did not pass many days before the Lord changed her lot; as that she found reason still to retain the name of sweetness."—pp. 57, 58.

The following remarks on the opening of the Tabernacle in the Wilderness have much force and unction.

"The tempest died away, and mercy opened to man the sanctuary of God. Let us enter. It is the gate of heaven! The Christian feels a sacred awe pervading his bosom, and is differently affected by every thing he sees, to one who is ignorant of the holy mysteries of redemption. God is here! All is full of his grace and glory! At every step, the understanding feeds on spiritual truth, while the heart is filled with heavenly love. No noise and confusion here. The Christian feels a solemn stillness, while, with the book of the Gospel in his hand, he goes from mystery to mystery, and in the light of heaven is overjoyed at spiritual discoveries. 'In this temple, every one,' and every thing, 'doth speak of his glory.' He feels as though the admonition, 'See that thou make all things after the pattern,' were addressed to him, with this difference only, See that thou observe all things here according to the design. Opening to the Epistle to the Hebrews, he at once becomes instructed in the solemn institutions of this sacred place. Oh, what beauty and grace meet the eye! What admiration fills the heart, on finding a dispensation of outward type, replete with heavenly wisdom, and Gospel truth. The terrors of justice, and the charms of grace, as in mingled rays, throw an awful glory over the whole of this sanctuary. We can look no where from the altar to the ark, but the attention is arrested with the manifestations of God in Christ, grace in covenant, and love in purpose. As 'faith is the substance of things hoped for, and the evidence of things not seen,' so, in the Christian's view, the shadows of good things to come, brighten before him into spiritual realities. The counsel of peace is deeply imprinted on all. The altar stained with the blood of the sacrifices, expresses both the evil of sin, and its expiation, while the sprinkling of that blood bespeaks the virtue of the atonement. In the offering of incense is seen the prevalence of priestly intercession. The ceremonial washings denoted pollution and cleansing; and the light diffused through the whole sanctuary, that understanding and purity communicated by the Spirit to the Church. Advancing on, we approach nearer to the divine presence. The veil is withdrawn, and the believer has boldness to 'enter into the holy of holies.' There is the

ark, that most sacred symbol containing within it the tables of the covenant, the golden pot with manna, and Aaron's rod that budded. This is full of Christ, who, in the humble form of our nature, comprised in himself the law in its perfection, as an unbroken covenant; the heavenly manna, and all the authority, the life, the budding forth, and fruit of the priesthood. In the covering of the mercy-seat, is contemplated the mantle of peace and love, spread by the infinite Majesty over the person of our Divine Redeemer, in all his personal perfections, mediatorial possessions, and priestly merits. The cherubim of glory here extended across their spreading wings, with their faces intent upon the ark beneath. So the angels of God desire to look into the wonders of redemption. Above is the mercy-seat, the throne of grace, the resting place of justice, truth, and love. Here righteousness reigns in the salvation of sinners. Christ is set forth 'to be a propitiation, through faith in his blood, for the remission of sins,' and 'is the justifier of him that believeth.' How pleasingly dreadful is this place! The glory of holiness is every where, on every thing, and on every one."—pp. 175-176.

We could multiply extracts with much pleasure did our limits permit. Should the work reach a second edition, and we hope it will, there are many sentences which the Author must re-model, and render definite. The perfection of his plan requires, also, that the plagues of Egypt should be, at least, noticed as preparatory steps towards the formation of the Church in the Wilderness.

Where did Mr. Seaton learn that *Migdol*—a fortress on the Egyptian side of the Red Sea, belonged to the Philistines?

We cannot close this article without availing ourselves of the opportunity it affords, to place two points of the Mosaic narrative in their true light. The first is the death of Moses. He was not permitted to lead the Church into Canaan, nor to enter it himself. Why? Mr. S. observes that, "Though the reason assigned was a personal offence—yet we are to consider the imperfection of his ministry as the *primary cause*, from which there was absolute necessity,

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as a typical economy, that it should yield to another the perfection and consummation of its spiritual realities. The law made nothing perfect!" Again, "there is no perfection in the lives and transactions of typical characters." Now the true reason of displacing Moses, is *implied* in these remarks; but we are of opinion, that the author did not perceive it clearly. They are, at least, too general to explain it. Or, if he meant what we understand from them, why did he not apply the typical principle to the case? The real state of the case is this: the genius and design of the dispensation would have been violated, had the Lawgiver led the tribes into Canaan. Canaan was originally promised, and eventually given as the type and pledge of "a better country, that is, a heavenly." Now, as the law cannot introduce the church to heaven—it was necessary that the Lawgiver should not introduce the church into "the earnest of that inheritance." Moses must, therefore, have given place to Joshua, by some means, even if he had not offended at the waters of strife; and to the consciousness of this typical necessity, should be ascribed the calm acquiescence of the Jewish Lawgiver in the measure.

We have another hint to throw out concerning "the Church in the Wilderness." It is useful, and it may be proper to accommodate their temporal distress and deliverance, as emblems of spiritual extremities and relief; but we enter our solemn protest against ascribing to the generation that fell in the wilderness, the feelings or desires of *believers*. They were *unbelievers*, and therefore should not have credit for the spiritual anxieties so often attributed to them. Mr. Seaton is not often chargeable with this fault: his object has been to find parallels between temporal and spiritual things; and

the encampments have furnished them abundantly. What we wish, however, to suggest is—the impropriety of employing as direct proofs of the election of grace, the terms in which the church in the wilderness is addressed. We are Calvinists, and therefore jealous of whatever tends to bring into question the divine sovereignty. Now, if the spiritual feelings of believers cannot be ascribed, with truth, to the generation which fell in the wilderness—still less, in their spiritual import, can the terms “chosen,” “elected,” “separated,” be applied to them. Their national election is a fine emblem of the election of grace, and a collateral proof of it; but it proves nothing decisive as to the personal adoption of those who fell in the wilderness. Why then should a doctrine with the whole New Testament for its basis—be shifted upon the graves and carcases of declared “unbelievers” for support?

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Townley's Illustrations of Biblical Literature.

Concluded from page 596.

THE second volume of this valuable work begins with the fourteenth century. The moral darkness which had for ages overspread the horizon of the civilized world had then become almost palpable. All classes of society were sunk in ignorance, and every order of men was degraded by vice and superstition. The testimony of the celebrated Petrarch, respecting the state of Avignon, then the residence of the Pope, affords too just a picture of the general condition of the earth. “In this city there is no piety, no reverence or fear of God, no faith or charity, nothing that is holy, just, equitable, or humane. Why should I speak of truth, where not only the houses, palaces, courts, churches, and the thrones of popes and car-

dinals, but the very earth and air seem to teem with lies. A future state, heaven, hell, and judgment, are openly turned into ridicule, as childish fables. Good men have, of late, been treated with so much contempt and scorn, that there is not one left amongst them to be an object of their laughter.” The profligacy of the clergy had become so great and notorious, that the earth began to groan under their abominations, and to make preparation for vomiting them forth. Poets satirized them, statesmen divided them, and the common people regarded them with the hatred of fear rather than with the reverence of love.

During this century, the morning star of the Reformation arose in England. John Wiclif was born in 1324, and finished his course in 1384. To this extraordinary man we are indebted, for the first translation of the entire Bible into our vernacular tongue. His learning was more extensive than that of most of his contemporaries. His theological attainments were far superior to those of any individual of his age. His sentiments were more in unison with the Scriptures than with the opinions of the fathers, or the dogmata of Popes. Not less undaunted in spirit, than enlightened in mind, he fearlessly avowed his convictions, and in the face of danger and death, waged war with the vices and the errors of his times. His influence was very extensive. His followers were numerous in England; they extended also to Scotland; and under various names were found in many parts of Europe. To the memory of this intrepid and devoted apostle, a pillar remains to be erected, not to preserve his name, but to illustrate the obligations of his country, and to commemorate those services in the cause of liberty and religion, which will constitute the honour of Wiclif through eternity.

In the fifteenth century, the visible progress of Wiclif's doctrines may be traced both at home and abroad. The Lollards became very numerous, and, were exceedingly active; and, as in all such cases, were the objects of hatred and persecution by the ruling powers. Of these facts the following paragraph contains an interesting illustration.

"But violent as were the measures pursued against those who read the Scriptures in *English*, there were some found, who at every hazard sought wisdom from the book of God. These, to promote the more general circulation of the Scriptures, caused select portions of *Wiclif's Translation* to be written in small volumes, that the poor might purchase them, printing being unknown, and writing tedious and expensive. Lewis, the author of *The History of the English Translations of the Bible*, possessed one of these copies in 24mo. which contained *St. John's Gospel*, the *Epistles of St. James, St. Peter, St. John, St. Jude, and the Apocalypse*. The bishop's registers often mention these little books, or *libels*, as they were called, and notice them as being prohibited. Persons who were detected reading them, or even having them in possession, were prosecuted, and sometimes were burnt with them hanging about their necks. In 1429, Nicholas Belward, of South Elmham, in Suffolk, was accused of having in his possession a *New Testament*, which he had bought in London, for *four marks and forty pence*, £7. 16s. 8d. a sum equivalent to more than £40. at present; an astonishing price to have been paid by a labouring man, for such Belward appears to have been. William Wright deposing that he "had wrought with him continually by the space of one year; and studied diligently upon the said *New Testament*." In the same year an accusation was brought also against Margaret Backster, in which it was deposed, that she had desired Joan, the wife of one Cliffland, and her maid, to 'come *secretly in the night* to her chamber, and there she should hear her husband read the *Law of Christ* to them; which law was written in a book that her husband was wont to read to her by night; and that her husband was well learned in the *Christian verity*.' Many other depositions, of a similar nature, were made by the enemies of the Lollards, in consequence of which, the followers of Wiclif were subjected to various penances and imprisonments. Against Richard Fletcher, of Beccles, it was alledged, 'He is a most perfect doctor in that sect, and can very well

and perfectly expound the Holy Scriptures, and hath a book of the *New Law in English*.' Against Sir Hugh Pye, priest, it was deposed, that he had 'bequeathed to Alice, servant to William White, a *New Testament*, which they then called the book of the *New Law*, and was in custody of Oswald Godfrey, of Colchester.' Even the ability to read was enumerated amongst the crimes of this sect, by their violent persecutors, for it is remarked in the depositions, that 'William Bate, tailor, of Sything, and his wife, and his son, which can read *English* very well, is of the same sect;' that 'the daughter of Thomas Moone is partly of the same sect, and can read *English*;' and that 'John Pert, late servant of Thomas Moone, is of the same sect, and can read well, and did read in the presence of William White.'"—Vol. ii. pp. 80, 81.

The most important event in this century, as all our readers are aware, is the invention of printing, with which Mr. Townley commences the third division of his work. The inventor of this heavenly art, was John Gutenberg, of Mentz, who about 1457, produced the first edition of the Bible, printed by moveable types.

At this stage, in the process of the divine administration of this world, it becomes us to stand still and to admire the wonderful works of the Lord. For ages, Jehovah appeared, as if he had been winking at the ignorance and profligacy of mankind. Every succeeding event appeared only to plunge the world into deeper barbarism and wretchedness. Society every where seemed retrograding to a state of savagism; and the light of mercy, which had once promised to beautify all the habitations of darkness and cruelty, had almost set in perpetual oblivion. "But, when the time of the promise drew near, God again visited and redeemed his people." Before a new race of apostles was raised up, a power almost equal to the miraculous energy of primitive times was provided, which in their hands hurled destruction on all the enemies of knowledge and piety. Printing may be called, the gift of tongues in another form. By it, every man

is made to hear the word of God in the language in which he was born. It secures to the sacred volume, a truth of representation, a permanence to the record, and affords a facility of circulation, which even the gifts of tongues could not confer. It is but of late that Christians have begun to avail themselves of the vast advantages which this art has put in their power; and which, had they been used with sufficient energy and perseverance since the Reformation, would not have left to the present age the honour of evangelizing the earth. Now, however, that the discovery of its true value has been made, it only remains to give soul and perseverance to our efforts. "Every crown has been earned and won; every other sort of glory has become trite and faded. To renovate, not a nation, but the human race; to place the moral world upon a new foundation; and to commence an era in the history of mankind, might be the destiny of England, at a small expense compared with the expenditure of keeping nations in subjection by terror alone. With more than the literary glory of Greece, and with gratitude as sacred as belonged to Israel of old, England, at once the classic and sacred land of the latter days, would have the fulness of the Gentiles, and the completion of science for her inheritance of glory."

It is altogether impossible to follow our author through the numerous and interesting details of this important century. The revival of letters which then took place, affords ample scope for illustrating the characters, and eulogizing the efforts of a vast number of those eminent men, into whose labours we now enter, without feeling all that gratitude which is due to their invaluable services. The early printers, the collectors of

manuscripts, the patrons, and curators of the sacred writings and the ancient classics, all deserve to be held in remembrance for their efforts and sacrifices in the cause of knowledge. The disinterestedness of some of them was singularly great. Of this the following notice of Wesselus affords a striking instance.

"JOHN HERMAN WESSELUS, of Groningen, was born about the year 1419. He studied at Zwoll and Cologne, and afterwards at Paris, and was so celebrated for his talents and attainments, as to be denominated *The Light of the World*. His extraordinary religious knowledge, and truly Christian spirit, were so indisputable, and his views of Gospel doctrines so clear, that he has justly been called *The Forerunner of Luther*. So astonished was that great reformer when he first met with some pieces written by Wesselus, that he wrote a preface to the Leipzig edition of his works, printed in 1522, in which he says, 'It is very plain he was taught of God, as Isaiah prophesied that Christians should be: (Is. liv. 13.) and as in my own case, so with him, it cannot be supposed that he received his doctrines from men. If I had read his works before, my enemies might have supposed that I had learnt every thing from Wesselus, such a perfect coincidence there is in our opinions.'

"Wesselus not only studied the Greek language, by the help of the Dominican friars, who about this time passed over to the West, from Constantinople, after its subjection to the Mohammedan government, but obtained from certain learned Jews, a knowledge of the Hebrew, Chaldee, and Arabic tongues. Having been early instructed in the scholastic disputes, and having by his industry, acquired an uncommon share of Biblical learning, he taught philosophy and philology with great applause, at Groningen, Paris, Cologne, Heidelberg, and especially at Basil, where he had the famous Reuchlin for a hearer. His opposition to the Romish errors, and the prevalent subtleties of scholastic disputations, subjected him to considerable danger; but his reputation for learning and piety was so great, and his protectors were so powerful, that he escaped uninjured by the storm.

"On the advancement of Cardinal Francis de Rovere to the papal chair, under the name of Sixtus IV. he sent for him to Rome, and promised to grant him whatever he would ask: Wesselus answered, 'Holy father, and kind patron, I shall not press hard upon your holiness.'

* Douglas's Hints on Missions.

You well know I never aimed at great things. But as you now sustain the character of the supreme pontiff, and shepherd on earth, my request is, that you would so discharge the duties of your elevated station, that your praise may correspond with your dignity, and that when the great Shepherd shall appear, whose first minister you are, he may say, 'Well done, good and faithful servant, enter into the joy of thy Lord:' and moreover, that you may be able to say boldly, 'Lord, thou gavest me five talents, behold, I have gained five other talents.' The pope replied, 'That must be my care. But do you ask something for yourself.' 'Then, rejoined Wesselus, 'I beg you to give me out of the Vatican Library, a GREEK, and an HEBREW BIBLE.' 'You shall have them,' said Sixtus, 'but foolish man, why don't you ask for a bishoprick, or something of that sort?'—'For the best of reasons,' said Wesselus, 'because I do not want such things.' The Hebrew Bible thus presented, was long afterwards preserved in his native city of Groningen. He died in 1489, aged 70."—Vol. ii. pp. 175, 176.

The Reformation, which had been long preceded by a numerous train of causes, at length burst upon the world, in the beginning of the sixteenth century, by the exertions of Martin Luther. This eminent man, raised up by God for the accomplishment of a great work, was furnished with every qualification necessary for carrying it on. With faith equal to the removing of mountains; with zeal which derived fresh energy from every new obstacle which occurred; with a spirit of devotion which burnt with a steady and unceasing flame—the spirit of the apostles and martyrs appeared to have re-animated Martin Luther, that he might fight the battle of the Lord.

Luther was equally distinguished as a profound theologian, as the leader of a party, and as a translator of the Bible. It is in the latter capacity chiefly, that he appears in Mr. Townley's work. His German translation was begun in 1521, and after many interruptions, was completed in 1534. On this great undertaking he bestowed infinite pains. The following account of

the manner in which the work was prosecuted must interest our readers.

"In accomplishing this translation, Luther had to encounter various difficulties, not only from the different idioms of the Hebrew and German languages, but from the proper names of the animals mentioned in the Pentateuch, and the parts of them noticed relative to the Jewish sacrifices. In a letter to Wenceslaus Lincus, he exclaims, 'How difficult and laborious the task; to enforce the Hebrew writers to speak German, which they resist, like the nightingale refusing to quit its delightful melody to imitate the coarse notes of the monotonous cuckoo!' And in another to Spalatin, he writes, 'We find so much difficulty in translating Job, arising from the sublimity of his style, that he appears much more impatient of our translation, than of the consolation of his friends, or he would certainly have sat for ever on the dunghill. Unless, perhaps, the author meant that his book should never be translated. This has caused the delay of the press in this third part of the Bible.'

By the friendly aid of Spalatin, he obtained much information respecting different species of *Insects* and *Reptiles*, as well as of *Wild Beasts*, and *Rapacious Birds*. He also employed butchers to dissect different animals, at his own house, that by examining their different parts, he might accurately express the sacrificial terms. But Luther was not satisfied with inquiries only of this nature, for he wisely called in to his assistance, in this great work, several singularly learned, and pious professors of divinity, that each might contribute towards the perfection of the whole. Their method was to assemble from time to time, when each came prepared, by having previously studied the particular parts of the Bible then under consideration. Some of the professors excelled in an acquaintance with the Chaldee paraphrases, or Targums; others in the Rabbinical writings; while others brought various lights from the Greek Septuagint, and the fragments of the Greek translations of Aquila, Symmachus, and Theodotion. Luther, who presided, had always before him the Hebrew Bible, the Latin Vulgate, and his own manuscript version; Melancthon brought the Greek, and Cruciger the Chaldee, and the other professors the Rabbinical writings. Thus they proceeded to examine the whole, sentence by sentence, till after sufficient deliberation, it was agreed, either to confirm, alter, correct, or improve the translation, as occasion required; and so desirous were they of producing a correct translation, that they sometimes returned

fourteen successive days to the reconsideration of a single line, or even a word!"—Vol. ii. pp. 277, 278.

While noticing the labours of Luther as a translator of the word of God, we cannot pass over those of his distinguished contemporary and coadjutor, Calvin. They were by no means so arduous in this department, as the exertions of Luther; but they are not unworthy of notice. We quote the following paragraph for the sake of offering a remark or two on one of the sentences.

"In 1535, the celebrated French version generally called *Olivetan's Bible*, from the name of its ostensible translator, was begun to be printed at Neuchâtel in Switzerland, by Pierre de Wingle, and bears this date in the title, though De Bure says it was not completed till 1537. The title of this rare edition is as follows. 'La Bible qui est toute la Sainte escripture. En laquelle sont contenus, le Vieil Testament et le Nouveau, translatez en François. Le Vieil de Lebrieu: et le Nouveau, du Grec. Aussi deux amplex Tables, lune pour l'interpretation des propres noms: l'autre en forme D'indice, pour trouver plusieurs sentences et matieres.' Beneath are two mottos. The first two words are printed within a wood-cut frame, or border, having an Hebrew inscription on a label at the top. On the reverse is a Latin address from Calvin, with a pompous title, 'JOANNES CALVINUS CESARIBUS, REGIBUS, PRINCIBUS, GENTIBUSQUE OMNIBUS CHRISTI IMPERIO SUBDITIS SALUTEM.' This is followed by a French address of 'ROBERT OLIEUETANUS, HUMBLE ET PETIT TRANSLATEUR, A LEGLISE DE JESUS CHRIST SALUT,' dated 'DES ALPES CE XII. DE FEBURIER, 1535.' A great air of tenderness and simplicity pervades the whole of this epistle. In the Latin Preface by Calvin, positions are found very different from those which he afterwards maintained. The printer received fifteen hundred crowns of gold, for the entire impression, which is beautifully executed in a small secretary-gothic type, in folio."—Vol. ii. pp. 432, 433.

In support of the assertion, that the Latin preface contains sentiments very different from those which Calvin afterwards maintained, two paragraphs from it are quoted in a note, as given in Beloe's

anecdotes of literature. That Calvin, in the course of a long life, devoted to the investigation of truth, may have changed his mind on some theological topics, we are not concerned to dispute. But we certainly do not consider the facts referred to by Mr. Townley, as substantiating the charge of theological tergiversation. The passages he quotes do not contain the Arminian doctrine of universal redemption, which they are supposed to assert. They relate to the boundless sufficiency of the atonement of Christ, and to the universal call of the Gospel. We suppose Mr. Townley will admit, that the most obnoxious of Calvin's sentiments are embodied in his Institutes. If so, the reformer must have changed his mind very soon indeed. The above preface was written in February 1535; the first edition of the Institutes appeared in 1536. We state these things to vindicate, not the sentiments, but the consistency of Calvin. On various points we should decline expressing ourselves in his language, though we approve of the substance of his sentiments.

We find that our limits imperiously forbid our going over the third volume of this work with any degree of minuteness. It is not less interesting than the others; but as it approaches nearer to our own times, its details become more familiar. The history of the Danish versions, from a manuscript account of them by Dr. Henderson, is new and valuable; as it furnishes us with information respecting the biblical labours of several persons little known, and contains a critical investigation of the merits of the successive translations. The same remarks will also apply to the account of the Icelandic versions, furnished by the same respectable individual.

Our author's account of the present authorised English version is

shorter than we expected. For this he apologizes, as no complete biographical account of the translators has ever been published. Mr. Todd's *Life of Bishop Walton*, which has been published since Mr. Townley's work was completed, partly supplies this desideratum. For our own part, we freely declare, that we think our translators have received fully more credit for their learning, and for their labours, than they are justly entitled to. The labours of their predecessors have not been duly estimated; and King James's translators have received the same applause, as if they had made their version *de novo*. It would not be difficult to show, that their improvements on Tindal, and Coverdale, and the Geneva translation, are by no means so great or so numerous, as are generally supposed. In such a work as the present, the rules laid down by "the High and mighty Prince James," for the instruction and government of the learned men employed by him, to furnish his subjects with the word of God in their mother tongue, ought certainly to have had a place. They discover quite as much regard for the interests of sovereign authority, and ecclesiastical influence, as for the advancement of sacred literature, and the glory of God.

Sometimes a very trifling circumstance has had considerable influence on the fate of an edition of the Bible. Of this we are furnished with two anecdotes in this volume. The one relates to an edition of the English Scriptures, the other, to the Polish Protestant version.

"But although no new English translation has been made by royal command, since the time of James I. several circumstances have occurred, which prove the care taken to preserve the version from being corrupted or becoming obsolete. In 1632, Barker and Lucas, the king's printers, printed an edition of the Bible of 1000 copies, in which a serious mistake was made by leaving out the word

not, in the *Seventh Commandment*; causing it to be read, 'Thou shalt commit adultery.' His Majesty King Charles I. being made acquainted with it by Dr. William Laud, Bishop of London, order was given for calling the printers into the high-commission, where, upon the fact being proved, the whole impression was called in, and the printers heavily fined. With this fine, or a part of it, a fount of fair Greek types and matrices were provided, for publishing such MSS. as might be prepared, and should be judged worthy of publication; of this kind were the *Catena* and *Theophylact*, edited by Lyndsell."—Vol. iii. pp. 318, 319.

"Unfortunately, this (the Polish version) translation was the occasion of great opposition to the reformed churches of Poland; it roused almost the whole nation against them, and served as a pretext for burning thousands of Polish Bibles, thus rendering them still more rare, at the very time when the reformed were endeavouring to render the Scriptures more general among the members of their churches. The transposition of a single letter was the cause of all these evils. Ten correctors of the press had seven times revised each sheet of this edition, and had not perceived the error; it consisted in putting *do* for *od*, in Matt. iv. 1, equivalent to an insertion of *to* for *by* in the English version. No sooner had the edition issued from the press, than the enemies of the Protestant cause raised a clamour against the reformed, and exclaimed against them as corrupters of the word of God. John Wmryk, archbishop of Gnezzen, convened a synod at Warsaw, in 1634, in which this Bible was prohibited, under pain of anathema and excommunication; Pope Urban VIII. on July 29th, of the same year, confirmed the decision by his formal approbation; and the Jesuits have ever since followed up the decree, by purchasing and burning all the copies of this edition, and of subsequent editions of this version, which have come in their way. The *Danish Bible* being thus exposed to constant endeavours to destroy it, soon became difficult to obtain: an exact copy, except the correction of errors, was printed at Amsterdam, 1660. 8vo."—Vol. iii. pp. 449, 450.

We are surprised that Mr. T. has furnished us with no account of the biblical labours of a number of distinguished scholars, who in the course of the last century particularly, enriched our languages by the translation of the whole, or particular parts of the Bible; such men as Purver, Bate, Geddes,

Lowth, Blayney, Newcome, Campbell, M'Knight, Doddridge, Worsley, Wynne, Wakefield, and others whom we could mention, deserved a niche in a work consecrated to Biblical Literature. Though their works have not contributed to alter or improve the received version, they have done much to diffuse the light of scriptural knowledge, and to prepare the way for a translation, more according to the truth and meaning of the sacred text than the present. This is much to be desired, but we fear the prospect of enjoying it is yet far distant. A very different state of things must occur before our public authorities could be safely trusted with such an undertaking. But we fondly hope, that the progress of knowledge, and the advancement of piety in the country, will in due time be accompanied with the destruction of prejudices, systems, and interests, which interpose between the light of heavenly truth, and the understandings and consciences of men. The work of Mr. Townley we think calculated to hasten, not to retard this era. For the labour he has bestowed, and the pleasure he has furnished us by his numerous and diversified details, we again return him our most hearty thanks; and we trust, that he will experience, in the success of his work, as ample a reward as is due to its merits, and as his fondest hopes may have led him to expect.

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*Supplementary Pages to the Second Edition of an Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thos. Hartwell Horne, M.A. 8vo. 3s. —London: Cadell, 1822.*

We are exceedingly gratified to find that public opinion has so decidedly sanctioned Mr. Horne's excellent work, as to call for a third edition in so short a space of time, as that which has elapsed

since the publication of the first. Our estimate of its worth has already been distinctly given, and we avail ourselves of the present opportunity to state very briefly the nature of the additions which have been made. They are both interesting and judicious; and Mr. Horne has taken exemplary pains to adjust them in such a manner as to enrich the new editions without deteriorating the old.

The addenda to the second volume contain an abridged but satisfactory account of the discoveries of Mañ. While that unwearied explorer of ancient records was examining certain *codices rescripti*, he discovered several important portions of the Gothic version, the more valuable, as containing fragments of the Old Testament, and as refuting "the idle tale repeated by Gibbon after preceding writers, viz. that Ulphilas prudently suppressed the four books of Kings, as they might tend to irritate the fierce and sanguinary spirit of his countrymen." A well executed fac-simile of one of these *codices*, and of the Codex Cæsareus of the book of Genesis at Vienna, illustrates this part of the Supplement. We extract the following addition to the account of Heinrich's *Acta Apostolorum*.

"Some of Heinrich's expositions are characterised by that lax system of interpretation which is adopted by some modern expositors and critics in Germany, and against which the student cannot be too much upon his guard. Take one instance; the account of Ananias falling down dead (Acts v. 1-6.) is made to mean that Peter stabbed Ananias; which (says Heinrich) does not at all disagree with the vehement and easily exasperated temper of Peter!"

Among the Addenda to the fourth volume, will be found a concise but useful "Dictionary of the Symbolical Language of the Scriptures."

The additions to the new edition, not included in this supplement, consist, we believe, chiefly of references.

**Literaria Rediviva; or, The Book Worm.**

*The Sanctuary of a troubled Soule.*  
By Sir John Hayward, Knight,  
Doctor of Law.—London :—  
Printed by George Purslow.  
1620.

IF we had been in possession of this book (a small thick volume of about 800 pages) when we reviewed "David's Teares," we should certainly have included both under one head; and we take it up at the present time, chiefly as enabling us to supply certain defects in that article, which our better information now enables us to correct and amend. The author, Sir John Hayward, is usually ranked among the writers on English History, with but little reference to his works of piety. He was educated at Cambridge, where he took the degree of Doctor of Laws, and we infer that he actually practised in the ecclesiastical courts, from the dedication to the present volume, in which, addressing himself to the Archbishop of Canterbury, he speaks of "some dependencie" both of himself and his "profession" upon that prelate. In 1599, he published "the first part of the life and raigne of King Henry IV." which was dedicated to the Earl of Essex, but a short time previous to that nobleman's disastrous end. Some expressions and opinions advanced in this work, awakened the wrath of Elizabeth, who had Hayward thrown into prison, and consulted Bacon on the treasonable tendency of his book. Bacon's answer was liberal and sarcastic;—"For treason, he found none; but for felony very many"—alluding to the free use made of translation from Tacitus. Elizabeth, not satisfied with this levity, and having a suspicion that some more important personage

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had been concerned in the composition, suggested the employment of the rack, for the purpose of extorting confession, and this wanton exercise of power and cruelty was only evaded by the jocose dexterity of Bacon, who proposed to shut up the culprit, with pen and ink, and then to *rack his style*. King James seems to have taken a fancy to him, and in 1610, when the Scottish Solomon devised the notable plan of his Chelsea College for controversial divinity, Hayward was appointed historiographer. In 1619, he obtained the honour of knighthood, and in 1624, came forward as the champion of the king's ecclesiastical supremacy. He died in 1627. He published several works, both historical and relating to practical piety; the former not without ability, the latter distinguished in general by the same merits and defects which we pointed out in our review of *David's Teares*, an article of which we shall now proceed to supply the deficiencies, so far as they related to the absence of date and title.

The complete copy which we have since inspected, has an engraved title page, representing the King of Israel kneeling in a niche, with his harp beside him, and his crown and sceptre cast on the ground before him. Above him, on his left hand, is the symbolical figure of Vengeance with the arrow on the string; on his right hand, Mercie bends forward with "a pardon," under the broad seal of heaven; other significant emblems are introduced, and at the foot of the page is the title, with the author and printer's name, and the date 1632.

The frontispiece to the *Sanctuary* is a more complicated af-

fair. On the top it has the divine glory and the ineffable name; the rest of the page is occupied by architectural decorations, amid which are arranged the following figures and devices. In a central niche stands divine "Love," piercing a "contrite heart" with a flaming spear; on her right and left stand "Faith" and "Hope," bearing up the heart by massive chains. Below Faith, appears the figure of "Griefe," lacerating the heart with thorns, and below Hope is "Feare," piercing it with a sword. Between the two latter figures hangs a drapey, containing the title, beneath which is the portrait of Sir John, by Hole, with his age, 52, marked within the border; and on each side is a small design, with the mottoes "Flye from Evel," and "Doe Good."

The work itself is made up of prayers, confessions, thanksgivings, and essays on different but connected subjects. It seems to have been highly popular in its day, since the author says of it, in his "epilogue," that "after twenty yeeres growth, and almost so many impressions, this book is now come to the full stature, and I take my last leave, either for altering or encreasing it hereafter." As we have already given a sufficient critical estimate of the general abilities of Sir John's theological authorship in a former article, we shall not go over the same ground here. In general, we should say that, with the same average character, the present work was more carefully written than the former. By his own account, Hayward had occupied himself at intervals, during twenty years, in revising and elaborating its successive editions; and though there is still something of crudeness both in the sentiment and expression, the good effects of all this polishing are sufficiently apparent. Hayward seems to excel in dark and appalling representations; he is less successful

when he essays the delineation of bright and elevated objects. He has much of the point and antithesis, sometimes very effective, which distinguish our old writers, and the following passage, strikingly descriptive of an agitated soul in the hour of dissolution, displays his habitual peculiarities.

"It is desirous to stay, it is compelled to goe; the one whereof is impossible, the other intolerable. And as it often happeneth, that whilst one thinketh too much of doing, he leaneth to doe the effect of his thinking; so, whilst it lamenteth the losse of all the time that is past, it loseth that little which then remaineth.

"Looking backe, it esteemeth the whole race vvhich it hath runne, as a short step. looking forward, it beholdeth the infinit space of eternitie, wherein it hath to continue. Lifting vp the minde to heaven, it discovereth a most bright and beautifull glory: againe, casting it downe vpon the earth, it seeth all things enfolded in a misty darknesse. If it calleth to memory the time that is past, it will strongly accuse; if it looketh to the time which is presently to ensue, it will terrifie most extremely. The pleasures ouer passed, which in themselves were little, shall then seeme nothing; the approaching iudgement, which before seemed nothing, shall then be esteemed vnmearsurably great. Hitherto hath bene our owne day; but then shall be the day of the Lord.

"Hereupon a newswarme of thoughts stingeth the minde. It lamenteth that it hath built so many castles, some in the ayre, others vpon the sands: that with the spider, it hath euen exhausted the bowels, in workes of so little both continuance and vse: that it hath wasted that candle in idle play, which was allowed to haue lighted it to bed.

"That it was so chained with the enchantments of a momentary estate, as scarce to thinke upon the condition which neuer shall haue end: that it made so great prouision for the one, and little or none at all for the other: that to satisfie the flesh, which is to be a nest of wormes; it hath neglected the Spirit, which was to haue bene a companion of angels. That it hath lost, for so short a shew, the eternall substance of pleasure: that it hath exchanged (more foolishly then the rude Indians, who giue gold for glasse) the treasure of immortal glory, for trifles and toys of floating vanitie.

"O! if it had but a small time more of amendment, how seriously would it conuert? What a sharpe and senere course

would it set into? But it is like unto a horse, desirous to runne, and miserably spurred, but so short reined that hee cannot stirre: or like unto those who in their dreames are taken with some fearfull vision; who sweat with paine, and strue to cry for helpe, but cannot finde any strength to cry.

"In the meane time, the head shooteth, the backe aketh, the heart panteth, the throate ratleth, the tongue faultreth, the breath shortneth, the flesh trembleth, the veines beate, the heart-strings cracke, the eyes waxe dimme, the nose sharpe, the browes hard, the cheekes cold and wan, the lips pale, the hands numbe, the ioynts stiffe, the whole body is in a cold sweat; strength fainting, life vanishing, and death drawing on. And as he that besiegeth a castle or fort, first maketh his breach with great artillery, then assaulteth, entreth and possesseth the same. Euen so death, first, by diuers sorts of sicknesses and paines beateth all the naturall forces, battereth without intermission, all the principall parts of the body. But when he maketh his personall approach; when the sicke man beginneth, first to doubt of his life, and afterward to despaire; then are all his paines and perplexities enlarged; then is hee driuen to extremitie of distresse; then are all his members and faculties surprised with those accidents, which are the common combattants of death."—pp. 20—24.

There is great power, and fine discrimination, in the following picture of the restlessness and misery of eternal punishment.

"And yet as one that floateth, halfe choaked and wearied in the midst of the sea, ceaseth not to wrestle with the waues, to cast forth his armes euery way, although he graspeth nothing but thinne and weake water, which continually deceiueth his paines; so they who both swimme and sinke in this depth of death, shall alwayes strue and struggle therewith, although they neither finde nor hope for any helpe.

"O deadly life! O immortall death! what shall I tearme thee? *Life?* And wherefore then dost thou kill? *Death?* And wherefore then dost thou endure? There is neither life, nor death, but hath some thing good in it; for in life there is some ease, and in death an end. but thou hast neither ease nor end. What then shall I tearme thee? Euen the bitterness of both. For, of death thou hast the torment without any end; of life thou hast the continuance, without any ease. God hath taken away both from life and from death all that which is good; the residue he hath mixed together, and there-

with tempered the torments of hell."—pp. 139, 140.

We shall close our citations with the author's description of the felicity of the blest, arising from the vision of God; some parts of it we think eminently beautiful.

"Lastly, they shall be filled with perfect pleasure and ioy which no vnderstanding is able to apprehend. And this shall proceed from the cleere vision of Almighty God, in beholding him, *face to face*; in beholding him, *as he is*; wherein consisteth the essentiall glory and felicity of the saints, and which is the last end and centre of their desires. For the soule of man can neuer finde, either society or rest, vntill it attaine to this blessed vision; euen as neither the hearing of God, nor conuersing with him, could satisfie the mind of Moses, but rather edged his desire to behold God's face. The reason is, for that all the pleasures and contentments of this world, being beames of that sunne, sparkles of that fire, are most purely and perfectly contained in God. the perfections of all creatures, and whatsoeuer deserueth either loue or admiration, are more fully in God, then in themselves, whereof it followeth, that whosoener enioyeth the presence of God, enioyeth the perfections of all creatures which are able to delight either body or soule. . . . . The vnderstanding shall rest, in that light of knowledge; the will shall rest, in loue of that goodness; the desire shall rest, in fruition of that delight. Euery power of the soule shall bee always hungry, and always satisfied; hungry without wanting, and satisfied without loathing. The more it hath, the more it shall desire; the more it desireth, the more it shall haue: the more it hath and desireth, the more it shall see to be desired and had. The three disciples saw but a glimpse of this glory vpon Mount *Tabor*, and were rauished with such contentment therewith, that they cryed out, *It is good to bee here.*"—pp. 212—215.

—Prefixed to the second part, is an address "to the reader," requesting that if he has found comfort or content from "these deuotions," if he has by their instrumentality been "either stirred to good, or stayed from evil," he will "afford" at his "fittest season" a short prayer for the author, which is, for that purpose, subjoined.

## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

*Fraternal Advice, addressed to the Rev. John Pearce, of Wrexham, on the occasion of his Ordination over the Presbyterian Church in that Place, on the 23d of January, 1822, by his Brother, the Rev. James Brightwell Pearce, Pastor of the Independent Church at Clavering, Essex. 8vo. 1s.—London: Holdsworth, 1822.*

THIS is a subject which has been so frequently and so ably treated as to leave but little room for novelty of illustration, but Mr. Pearce has encountered the difficulties of his task with ability. From 2 Timothy iv. 5. he exhorts his brother—1. *Faithfully to Discharge the Duties of his Pastoral Office.*—2. *To be actuated by its Appropriate Motives.*—3. *To Surmount its Difficulties, and*—4. *To Realise its Encouragements.* Under the first head, he enumerates among the duties of the Christian pastor—*Leading in Public Devotion—The Administration of Baptism and the Lord's Supper—The maintenance of Scriptural Discipline—Preaching—An Exemplary Deportment.* Under the head of *Preaching*, Mr. Pearce suggests that pulpit exercises should be *experimental and judicious—practical but not legal—plain and intelligible but without vulgarity—faithful but not personal.*

These important topics are urged with fidelity and force, and in a style which though somewhat ornamental, is generally under the control of correct feeling. There is, however, in the 13th page, a phrase that strikes us as offending against the rigid proprieties of pulpit composition; we refer to the passage in which, while deprecating “high flown declamation, graced with rhetorical flowers,” Mr. P. appears to us to have fallen into the error against which he is protesting. “The recording angel,” it is said, “enters the tragedy with signal marks of divine disapprobation.” We really think this in very bad taste, both in allusion and in figure;

and we notice it with every anxiety not to give pain, but in friendly admonition to a writer who is in no way dependent upon these violent expedients to produce effect. We have been gratified by Mr. Pearce's charge, and while we express our favourable estimate of his talents, we would warn him against errors which are contagious among us.

*Directions and Encouragements for Travellers to Zion: being an Earnest and Affectionate Address to professing Christians in general, on several important Subjects By Joseph Freeston. Fourth edition. 8vo. price 7s. 12mo. 6s.—London: Longman, 1822.*

WE are gratified by the opportunity of noticing this reprint of a valuable and interesting book. To splendor of imagery, or elaborate composition, the pious and amiable author made no pretension; but he had the better faculties which enabled him to describe the deep things of God with manly simplicity of language, and with evident sincerity of feeling. Every one who had the happiness of knowing the late excellent Mr. Freeston will know that in the judicious suggestions of this volume he wrote from his own experience; and that his christian counsels and expostulations came warm from his heart.

This work has been so long and so acceptably before the religious public as to render it quite unnecessary for us to cite specimens. The subjects are as follows:—*On the Christian's great Change—On his invaluable Privileges—On Personal Religion—On Domestic and Relative Duties—On Public Duties—On Consistency of Character—The Improvement of Adversity—How to Recover Lost Peace of Mind—Walking with God—Heavenly-mindedness—On Seeking the Salvation of Others—Death and the Heavenly State—Address to Unbelieving and backsliding—The True Christian a Spiritual Person—on Pro-*

*gressive Holiness—Meditation on the Death of a Beloved Child—On Religious Declension—On the Doubts and Fears of Christians.* It will be seen by this analytical sketch that these essays are on important topics, and a reference to the volume will shew that they are profitably discussed.

*Intellectual Converse; or Juvenile Association improved: a Sketch of Friendly Conferences on the Existence of a Supreme Being. By a Friend to Youth.*—London: 1822.

THERE is considerable merit in this little book, and it seems, on the whole, well adapted to promote the benevolent intention of the author. Two young men had been much in the habit of rambling in company with each other, and their desultory conversation had been productive both of intellectual and moral injury to their characters. An elderly friend remonstrated with them on this mischievous misuse of invaluable time, and the result of their consequent resolutions of amendment, is here presented in the form of dialogues. Some good description is mingled with the argumentative portions of the tract; the train of reasoning is judiciously conducted; and the whole is well calculated for the instruction of inquiring youth.

*Gleanings and Recollections, to Assist the Memory of Youth. By a Parent.* 1s. London: 1822.

THIS neatly printed little volume contains a considerable variety of useful matter. Essays on different points of morality and religion are followed by miscellaneous gleanings, by recollections of the New Testament, by a catechism, and by an explanation of the fasts and festivals observed in the churches of the establishment. There is a sententiousness in the style, that adds to the effect of the instruction. We quote the following anecdote.

“Bele tells us of a certain great man who, being admonished in his sickness to repent, answered, that he would not repent yet; for, if he should recover, his companions would laugh at him: but growing worse, his friends pressed him

again to repent; he then told them it was too late, for now, said he, I am judged and condemned.”

We must, however, regard it as a defect in a work designed for the religious improvement of the young, that the doctrines of grace are not more conspicuously brought forward.

*The Little Stucco Image Merchants. By the Rev. Caesar Malan. Translated from the French. Second edition.* 3d.—London: Westley.

“On Friday, the 4th of June 1818; we ascended the ramparts on the side of the Lake of Geneva, to try a telescope. While we were looking at some objects, two little boys, from eight to ten years of age, attracted by the sight of the instrument in our hands, drew near, and regarded us with much curiosity.”

They were indulged with a peep through the glass, and the opportunity is embraced of inquiring into the state of their religious knowledge. They answer ingenuously, and exhibit all the deplorable ignorance which clouds the minds of those who inhabit Popish countries. By degrees they are led forward, in the dialogue, to the acknowledgment of their depraved and dangerous condition by nature; they are then instructed in the work of the Spirit, and the great salvation of Jesus Christ. All this is most interestingly and ably managed, and we trust that this golden tract will have an extensive circulation.

*The returning Sinner, assured of a successful Reception at the Foot of the Cross. By Samuel Nichols. Third edition.* 8vo. Price 1s.—London: Baynes, 1822.

FROM John vi. 37, Mr. Nichols urges the gracious encouragements which the Gospel holds out, as a powerful motive for repentance and coming unto Jesus. If there be no peculiar novelty of illustration in this sermon, there is, at least, much affectionate earnestness; and we sincerely hope that the benevolent intentions of the author may be abundantly realised in the salutary effects, under the divine blessing, of his exhortations.

## VARIETIES, LITERARY, SCIENTIFIC, &c.

*A Spirit's Reply.*—Bernard de Palissy, a native of Agen, in France, was a maker of earthenware, at Saintes, and distinguished himself by his knowledge and talents. He composed a number of scientific and practical works, which have been repeatedly republished, and the last edition, in 1777, is enriched with notes, by the celebrated Faugas de St. Fonda. This able and worthy man was a Calvinist, and the French king, Henry III. said to him one day, that "he should be compelled to give him up to his enemies, unless he changed his religion." "You have often said to me, Sire," was the undaunted reply of de Palissy, "that you pitied me; but as for me, I pity you, who have given utterance to such words as I shall be compelled. These are unkingly words; and I say to you in royal phrase, that neither the Guises, nor all your people, nor yourself, are able to compel a humble manufacturer of earthenware, to bend his knee before statues." Bernard was a man of humour, as well as of intrepidity; he would sometimes say, alluding to his trade, and his trust in Providence, that "his only property was heaven and earth."

*Testimonies to the Excellence of the Bible.*—"Farewell!" says Bishop Ridley, with much pathos and beauty, to the place of his education: "farewell! in thine orchard, the walls, the butts, and the trees, if they could speak, would bear me witness, I learned without book almost all St. Paul's Epistles, and I ween all the Canonical Epistles . . . of which study, although a great part did depart from me, yet the sweet smell thereof, I trust, I shall carry with me to heaven; for the profit thereof I think I have felt in all my life time ever after." "Looking," says the martyr Bilney, "into the New Testament, by God's special providence, I met with these words, 'this is a true saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, whereof I am chief.' O most sweet and comfortable sentence to my soul! This one sentence, through God's instruction, and inward working, did so exhilarate my heart, which before was wounded with the guilt of my sins . . . that immediately I found comfort and quietness in my soul, so that my bruised bones leaped for joy." "I can find no rest, says Chillingworth, speaking of the Scriptures, 'for the sole of my foot, but upon this rock only.'"—Cunningham's *Sermons*.

*Polycarp.*—When Polycarp was brought to the tribunal, the Proconsul asked him if he was Polycarp; to which he assented. The Proconsul then began to exhort him, saying, "have pity on thine own great age; swear by the fortune of Cæsar, repent; say, take away the Atheists," (meaning the Christians). Polycarp, casting his eye so-

lemnly over the multitude, waving his hand to them, and looking up to heaven, said, "take away these Atheists," (meaning the idolaters around him). The Proconsul still urging him, and saying, "swear and I will release thee; reproach Christ." Polycarp said, "Eighty and six years years have I served him, and he hath never wronged me, and how can I blaspheme my king who hath saved me?" "I have wild beasts," said the Proconsul, "and will expose you to them unless you repent." "Call them," said the martyr. "I will tame your spirit by fire," said the Roman. "You threaten me," said Polycarp, "with the fire which burns only for a moment, but are yourself ignorant of the fire of eternal punishment, reserved for the ungodly." "Soon after," it is added, "being bound on the burning stake, he exclaimed, 'O Father of thy beloved and blessed Son Jesus Christ! O God of all principalities and of all Creation! I bless thee that Thou hast counted me worthy of this day, and this hour, to receive my portion in the number of the martyrs, in the cup of Christ. I praise thee for all these things. I bless Thee, I glorify Thee, by the Eternal High Priest, Jesus Christ, thy well beloved Son; through whom, and with whom, in the Holy Spirit, be glory to Thee, both now and for ever, Amen!'"—Cunningham's *Sermons*.

*Importance of a good Private Character.*—While Dr. Franklin resided at Passy, near Paris, Lord Fitzmaurice called to see him; and as the father of that nobleman had requested that he would give him such instructive hints as might be useful to him, the Doctor occasionally mentioned the old story of Demosthenes' answer to one who demanded what was the first point of oratory? *Action.* The second? *Action.* The third? *Action.* Which the Doctor observed had been generally understood to mean, the action of an orator with his hands, &c. in speaking; but he thought another kind of action of more importance to an orator, who would persuade people to follow his advice; viz. such a course of action in the conduct of life, as would impress them with an opinion of his integrity, as well as of his understanding. He intimated that this opinion, being once established, all the difficulties, delays, and oppositions usually occasioned by doubts and suspicions, would be prevented; and that such a man, though a very imperfect speaker, would almost always carry his points against the most flourishing orator, who has not the character of sincerity. "To express my sense of the importance of a good private character in public affairs," says Franklin, "I said the advantage of having it, and the disadvantage of not having it, were so great, that I even believed if George III.

had had a bad private character, and John Wilkes a good one, the latter might have turned the former out of his kingdom."—*Memoirs of Franklin*, Vol. ii. p. 157.

*Reasonableness and Utility of Prayer acknowledged.*—During the deliberations of the American Convention relative to the constitution of the United States, Dr. Franklin introduced a motion for prayers, with the following important observations: "The small progress we have made after four or five weeks close attendance, and our different sentiments on almost every question, is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics, which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern states all round Europe, but find none of their constitutions suitable to our circumstances. In this situation, groping, as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us, how has it happened that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the divine protection! our prayers were heard,—and they were graciously answered. All of us, who were engaged in the struggle, must have observed frequent instances of a superintending Providence in our favour. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend?—or do we imagine we no longer need its assistance?—I have lived a long time; and the longer I live, the more convincing proofs I see of this truth, *That God governs in the affairs of men!* And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?—We have been assured in the Sacred Writings, that 'except the Lord build the house, they labour in vain that build it.' I firmly believe this: and I also believe, that without his concurring aid, we shall succeed in this political building no better than the builders of Babel: we shall be divided by our little partial local interests, our projects will be confounded, and we ourselves shall become a reproach and a bye-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest. I therefore beg leave to

move, That henceforth prayers, imploring the assistance of Heaven and its blessing upon our deliberations, be held in this assembly every morning before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service."—*Memoirs of Franklin*, vol. ii. p. 194.

*An Account of the Writing and great Learning of a blind Gentlewoman at Geneva.*

—In the account that I gave you of Geneva, I forgot to mention a very extraordinary person that is there, Mrs. Walker. Her father is of Schaffhouse. She lost her sight when she was but a year old, by being too near a stove that was very hot. There rests in the upper part of her eye so much sight, that she distinguishes day from night; and when any person stands between her and the light, she will distinguish by the head and its dress a man from a woman; but when she turns down her eyes she sees nothing. She hath a vast memory; besides the French, which is her natural language, she speaks both High Dutch, Italian, and Latin. She hath all the Psalms by heart, in French, and many of them in Dutch and Italian. She understands the old philosophy well, and is now studying the new. She hath studied the body of divinity well, and hath the texts of Scripture very ready. On all which matters I had long conversations with her. She not only sings well, but she plays rarely on the organ; and I was told she played on the violin, but her violin was out of order. But that which is most of all is, she writes legibly. In order to her learning to write, her father, who is a worthy man, and hath such tenderness for her, that he furnisheth her with masters of all sorts, ordered letters to be carved in wood; and she, by feeling the characters, formed such an idea of them, that she writes with a Crayon so distinctly, that her writing can be well read, of which I have several essays. I saw her write; she doth it more nimbly than can be imagined. She hath a machine that holds the paper, and keeps her always in line. But that which is above all the rest, she is a person of extraordinary devotion, great resignation to the will of God, and of a profound humility. The preceptor that the father kept in the house with her, hath likewise a wonderful faculty of acquiring tongues. When he first came to Geneva, (for he is of Zurich,) he spoke not a word of French; and within thirteen months, he preached in French correctly, and with a good accent. He also began to study Italian in the month of November, and before the end of the following February, he preached in Italian. His accent was good, and his style was florid, which was very extraordinary; for the Italian language is not spoken in Geneva, though the race of the Italians do keep up still an Italian church there."—*Bishop Burnett's Letters from Switzerland*, &c.



## RELIGIOUS INTELLIGENCE.

## I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

## CUMBERLAND.

(Continued from page 614.)

MARYPORT.—At this maritime town there are now three meeting-houses, resorted to by Dissenters of different denominations.

The Scots Church bears, on its front, the date of its erection, A.D. 1777. It appears that a few worthy mechanics, who had been members of a similar church at Workington, were instrumental in its establishment, after having, for a prior period of two or three years, assembled with others in a hired room; and enjoyed the ministry of a Mr. MACRAE, from Scotland, of whom report speaks favourably as an exemplary and devoted pastor; but he could not be induced to remain here, chiefly, it is said, because of the shocking profanation of the Lord's day, which he was compelled to witness. He succeeded, however, in procuring a convenient chapel, with a promising attendance of hearers, and soon afterwards returned to his native country. In the same year Mr. JOHN DUNN came to Maryport. He also was a North Briton, and officiated here during the long space of forty years. His services are generally believed to have been acceptable and satisfactory for several years after his settlement, but at length they declined in interest and usefulness, so that, unfortunately, as he advanced in years the congregation experienced an almost weekly diminution of their numbers in the house of God; and at Christmas, 1817, he felt it to be his duty to relinquish his charge, and retire to Edinburgh or its vicinity, where he still resides, in the possession of a competent inheritance. Mr. ROBERT WALLACE, also of the Established Church of Scotland, succeeded to the charge, and promised to become exceedingly useful in the revival and prosperity of the cause. The chapel was very much enlarged and improved, and the congregation considerably increased. But Mr. W., having continued scarcely three years, accepted the living of Kirkpatrick, in Galloway. Many of his hearers deeply regretted his departure; and the people were far from being united in the choice of his successor. The successful candidate very shortly afterwards returned to Scotland, and Mr. WILLIAM RINTOUL, scintiate of the presbytery of Dumblane,

is now the officiating minister, of a congregation which numbers about 200 on the average attendance.

*Associate Synod.*—A considerable separation of hearers from the Scots Church took place soon after Mr. Wallace's removal; and they continue to assemble in a very spacious room of a manufactory, which had been for some time unemployed. The pulpit has been occupied by ministers of the secession in Scotland; and large numbers are said to be frequently present at their meetings. Divisions, by calling forth angry tempers, as well as for other reasons, are often subjects of regret among Dissenting congregations, but in an increasingly populous town like Maryport, it is apprehended there is still ample room for another chapel; and it is hoped that the friends of both will endeavour to forgive and forget their former differences, and aim in future to stimulate each other to love and good works for the common good of the church, and advancement of the Saviour's cause.

*INDEPENDENTS.*—In a separate place of worship Independency was first introduced into this town, by some of the preachers connected with Messrs. Haldane. Ministers of this communion had never been refused the pulpit of the Old Meeting-house, and indeed the people, though professedly of the Scottish Church, were of course, as being out of Scotland, no farther under the ecclesiastical control of that establishment than might suit their pleasure; and they were therefore perfectly independent in the management of their religious concerns. Accordingly the people were favoured with the services of the above ministers very frequently, till "an upper room" was actually rented for a new and distinct congregation. This was done by Mr. CHARLES KITCHIN, who became permanently resident here, in 1807. His prospects of usefulness were flattering; and numbers appeared anxiously concerned to know the way of salvation from him. Two years, however, had not elapsed before the public avowal of strict Antipædobaptist sentiments closed the door of future success. The church, which had promised to become numerous, divided and subdivided, till its members were scattered; and Mr. K. has now the charge of about from 12 to 20 hearers.

It is but justice here to mention the praiseworthy and prosperous exertions of an individual in this town—Mr. ANDREW HAY—now connected with the Secession Church, for to him the cause of Sunday schools in this town is most deeply indebted. For many years he conducted one of these institutions by his own solitary labour, till at length he has had the cordial satisfaction of witnessing, as the direct or indirect consequence of his efforts, the regular establishment of a *General Sunday School Union*, and a weekly school on the plan of the British and Foreign School Society.

WHITEHAVEN is in the well known and extensive parish of St. Bees—a parish which, however distinguished for its provincial college, established by “the gravest and greatest prelate of the land,” Archbishop Grindall, himself a sufferer for conscience sake, has no title to the honours of nonconformity in the memorable year 1662. At that early period, this town was a mere village, for it was not till the year 1666 that Sir John Lowther received a grant from King Charles II. of all the ungranted lands within this district: (see Hutchinsohn, ii. p. 49.) and projected the establishment of a maritime town. The earliest notices of Dissent in Whitehaven, which have yet been traced, are in the “Register of the church at Cocker-mouth,” and relate to the pastoral attentions of the immortal Larkham.

“Nov 10, (1670;) the pastor went to Whit Haven to baptize the children of two of the brethren living there. There went with him brother Hood and sister Wilson; and three elders living there were mett together upon that occasion in a church assembly.”

“Sept. 4, (1672,) there was a smaller meeting of the church at Whit Haven, upon the occasion of baptizing the child of Nicholas Gibson, &c.”

Whether this infant society grew with the population of the town; and shortly after had its own pastor, separately from the one at Cocker-mouth?—And whether a succession of ministers was enjoyed till the close of the 17th century? are enquiries for which no positive and satisfactory answers have hitherto come to hand.

*James' Street* (or *Low*) *Meeting-House* is at present the oldest chapel in Whitehaven, and was erected in 1695; but there is some traditionary account of an older place, which is supposed to have given the name to *Chapel Street*, although nothing certain has been ascertained respecting it. The first deed of conveyance, relative to the one in James Street, bears the date March 18, 1694; and in another document, dated Oct. 4, 1694, it is said to be “for the use of Protes-

tant Presbyterians or Congregational Dissenters in the worship of God in their way.”—The next legal instrument, dated April 23, 1695, represents “Elisha Gale, Henry Palmer, William Atkinson, William Feryes, and John Shepherd,” as having “collected subscriptions,” and being “empowered to build a house or chapel in a decent manner, a handsome gate, &c.,” and to “be used by Protestant Dissenters from the Church of England, whether Presbyterian or Congregational, according to their way and persuasion.” The first notice of a minister appears in a deed dated March 10, 1711, which contains the name of “THOMAS DIXON, Clerk;” but no further information respecting him can be collected from any of the deeds or papers. His name is still remembered in Whitehaven as Dr. Dixon; and he is spoken of with respect. Nor may it be unsuitable here to mention, what tradition relates, that, among the earliest friends of this cause, there were some pious emigrants from Ireland, who were driven hither by one of those storms of persecution which have so often desolated that still unhappy and injured country. Dr. D. removed to Bolton in 1723, and was succeeded by Mr. EMANUEL (Lemuel) LATHAM, who continued to be minister but a short time. It is probable he was immediately followed by Mr. RALPH ASLEY, who certainly was minister here in 1728, for he is so recorded in the *Parkhead Register*. According to the inscription on his gravestone in the old church-yard, he died here on the 30th of March, 1756, aged 59; and in the same spot appear to have been interred the bodies of five of his children and his sister. He had a son educated for the ministry at Daventry and Warrington, the Rev. THOMAS ASLEY, who officiated at Congleton, Preston, and Chesterfield, at the last of which places he departed this life, Oct. 15, 1817, in the 79th year of his age. No further particulars of Mr. A. can be satisfactorily stated, because the present Register does not commence before the time of his successor; except the enlargement of the chapel, which appears to have been effected in 1749. Mr. RADCLIFFE SCHOLEFIELD, born at Rochdale, and a student under Dr. Doddridge, became the pastor of this church in 1757. Besides his ministerial charge, he is said to have superintended a considerable seminary or academy for the education of gentlemen's sons for different professions; and was perhaps more successful as a tutor than a preacher. On the 14th of October, 1772, he left this town for Birmingham, where he continued till his decease in 1803. The Register then presents the following paragraph: “JAMES KIRKPATRICK was called

to the chapel in James' Street, Nov. 1772, and ordained June 1773." Mr. K. remained here upwards of 30 years; but no existing documents furnish information as to the extent of his usefulness, or the particular situation of the church. He is well reported of; and, in the summer of 1804, having given up the ministry, he retired into Scotland, where he exchanged worlds in the spring of the present year. "A (printed) Narrative of recent proceedings relative to the chapel in James' Street, &c." 1818; thus continues the history: "After the departure of Mr. Kirkpatrick, the congregation continued in an unsettled state for a considerable time, so that from 1804 to 1812, with the exception of about two years, they had no stated minister. This arose chiefly from the remissness of the trustees, who paid little regard to the wishes of the people, and were urged in vain to adopt any vigorous measures for obtaining another minister. For some time the place continued entirely destitute, nor were they in any haste to remedy the evil. At length, after many changes, a gentleman from Scotland, having preached for a short time, was approved, both by the trustees and congregation, and might have remained as minister of the Low Meeting; but on his selecting elders from among the people, and refusing to consider himself as unconnected with a presbytery, he was rejected. On the departure of this minister, the trustees were induced to make application, for their next candidate, to the Independent College at Rotherham, in Yorkshire, and a student was accordingly sent, with whom an agreement was made, that if, at the expiration of 12 months, either party should feel dissatisfied, all connexion should entirely cease. On these terms the Rev. WILLIAM ROSE commenced his labours, and after preaching for 15 months, he was unanimously elected by the congregation, and the trustees presented him with a call expressive of the wishes of the people, and stating the pecuniary advantages, &c." pp. 7, 8. "About nine months after he had received his call, Mr. Rose was ordained according to the Congregational mode:" when the Rev. Joseph Gilbert, his late classical tutor, addressed both to pastor and people a most affectionate and faithful charge, while the neighbouring ministers assisted in the various solemnities of the occasion. Short was the period, however, destined for the pastoral exertions of this devoted minister; for not six years had transpired before he was called to rest from his labours, and enjoy his reward. "Under his ministry, though exercised for so short a period, a congregation of about 50 increased to 400, and he was attended occasionally by 600 hearers; while the

church, which consisted at first of but 30 members, embraced at the time of his death upwards of 100. Encouraged by his success, and by the evident attachment of his people, he persevered to the last: he endured trials with Christian fortitude, and he is gone to receive his reward." p. 11. of the "Narrative, &c."—To that "Narrative" we must refer for an account of proceedings in electing the next minister:—it must suffice here to state, that the trustees interfered—the chapel was closed for some time, and the congregation obliged to procure another meeting-house. In the month of November, 1819, the Rev. WALTER FAIRLIE received a call to this chapel, and was ordained by the Presbytery of Glasgow, on the 1st of December in that year. The congregation is said to have improved latterly, and sometimes consists of upwards of 200 hearers.

*Charles Street. — Antipedobaptist.*—For the history of this church we are furnished with an unusually copious supply of materials, a correspondent having accidentally discovered, in an obscure garret the "church-book," a very curious old volume in folio, full of writing. From this record he has made for us large extracts, the chief of which will be found in the following narrative. The account will be read with additional interest, when it is known that the first minister of this church was an ancestor of the Rev. ROBERT HALL, of Leicester, although in theological sentiment by no means like-minded with his present illustrious relative. (See *Bap. Ann. Reg.* Vol. I. p. 226.)

"The instrument of gathering a church here in the Lord's hand was Mr. CHRISTOPHER HALL, who was borne at a place in Northumberland, called Blackheddon, in the year of our Lord 1724, and in the month of May the 31 day. his parents were farmers there. his father a member of the Church of England, as by law established; his mother a Presbyterian." The Rev. Isaac Garner, then Baptist minister of Stamfordham, "thinking that Mr. H. might be usefull in the church, invited him to his house to live with him for a while. And Mr. H., not being able, through indisposition of body, to attend any business, accepted of the invitation, and so went to Mr. Garner's Aug. 1745, and in Sept. was baptized by Mr. G., and the same month was called by the church to exercise his gift amongst the members, which he did for some time, whenever they were pleased to call upon him so to do; and his preaching being to their satisfaction, was by them called to preach publicly.—In the year 1747, and on the 31st of May, Mr. Hall was married to Cathiren Angus, a member in the church at Hamsterly, and set up housekeeping at Wigton; and travelled

betwixt Oulton and Broughton, preaching alternately at each place. And God in his providence ordered matters so, as that Geo. Sephton (now deacon in this church) who was a member in the Baptist church at Liverpool, under the pastoral care of the Rev. Mr. J. Oulton, came to Whitehaven to worke jurny-worke in the pipe trade under one Mr. Steal; and the said Geo. Sephton and his family settling at Whitehaven, he got a letter from the church at Liverpool, and so was received into fellowship with the church at Broughton; and in Nov. 1751, he desired Mr. Hall to come to Whitehaven to preach a lecture some evening in his house, and the church at Broughton consented he should go. So he came and preached one Lord's day evening: the first text that he preached from was in Psal. 144. 15., which sermon revived (by being attended with divine power) the hearts of many, and so he was invited to come again, and he did so: and on Jan. 25, 1751, sister Mary Craith and brother Richard Johnson were baptized, and presently there was some more, for John Craith, husband to Mary Craith, was baptized on Feb. 1751, the 9th day, and so he continued to come to preach; and we hired a house, and sometimes we had preaching on a Lord's day evening, and sometimes on a week day evening, until Dec. 1752; he removed his family to this town, being encouraged to hope that the Lord had much people in this city."

"In the year 1752, Mr. Thomas Palmer, minister at Hull, in Yorkshire, who was borne at Broughton and had an estate in Broughton, and many of his relations in the place came from Hull, laid down his commission there, though he was pastor of the people at Hull and came to Broughton, though not called, no—not by one member of the church: he got to Broughton against the 2d Lord's day of Aug. 1752, and Mr. Hall was at London, but got home on the 1st of Aug. 1752, and was to preach at Broughton on the 8th; got into the pulpit on the 9th before the usual time of beginning the worship, and when Mr. Hall went to the meeting-house the people that was gathered were singing: then Mr. Palmer proposed to preach to the people for nothing, and he agreeing with them to oppose the doctrines of Everlasting unchangeable Love, Everlasting Justification, Everlasting Union, Everlasting Adoption, &c.; and is forward enough in offers, &c.; so that Mr. Hall thought that his staying amongst them would be attended with much confusion, and his ministry being blessed to divers in Whitehaven, he removed his family here on Dec. 1, 1752, and the Lord continuing to bless his ministry, he was constrained

willingly to take the oversight of the little flock which God had gathered by him. And he and the brethren having waited upon the Lord by fasting and prayer, were satisfied that it was the Lord's mind he should settle here amongst his children; and so they appointed the 25th of April, 1753, for his ordination over them in the Lord."

"The ordination was solemnized on the 25th of April, 1753, at which time there were but 16 members. It was a great day of divine power. Mr. John Johnson (of Liverpool) preached a sweet sermon before the ordination from Eph. 4. 16., and then, after the ordination prayer and the laying on of hands, Mr. David Fernie (of Mertin, Hamsterley) preached from Tit. 2. 1."—"The articles of the faith of the church, or the doctrines taught in and received by her," are identified with Mr. Hall's confession, delivered at his ordination—the whole of which is recorded, and occupies no fewer than 10½ folio pages! and exhibits all the peculiarities of supralapsarianism. To this confession are appended six signatures, as appointed Jan. 6, 1754.

"The New Baptist Meeting-house in Charles Street, Whitehaven, was opened on the 5th day of May 1754, by C. Hall, who preached two very warme lively discourses, from 1 Kings viii. 27. at which time the Lord made it appear that he would dwell upon the earth, &c."

"May the 24.—Brother Hall and Brother Richard Barwise set forward for London, and returned on the 3d. of October, to our joy and comfort, being much favoured of the Lord, and assisted by friends to the sum of 70 pound, in order to help forward the building of the meeting-house."

"Here it is necessary to observe, that the church at Whitehaven joined in association with the churches hereafter named, viz.—The church under Mr. Johnson's care at Liverpool, the church under Mr. W. Crabtree's care meeting at Bradford, &c. &c." And from the letter of the Association at Liverpool it appears that the church "Had an exceeding great love for Brother Hall, and him for them; but their circumstances in the world rendered it (at present) impracticable for them to afford a comfortable subsistence to him and his family, which gave us great concern. And upon his informing us how much he had been obliged to go in debt last year, some of the churches unanimously engaged to raise money to discharge it, which he very gratefully acknowledged, and determined to make further tryal to stay with his people in Whitehaven, (at least another year.)"

From the Association's letter at Harworth, in Yorkshire, held on 20—23d of

May, 1765, is this extract—"Expressing their great satisfaction with their beloved pastor, and their joy and edification by his zealous and faithful discharge of his office among them, for watching over them, and feeding them with the pure Gospel of Christ, and that the Lord had favoured them with some additions. But withall declaring their grief on account of four members who had rent themselves from communion with them; only because they sung not the Westminster version only, but sung sometimes out of Dr. Watts Hymns, and version of the Psalms; together with their low condition in the world, which seem to threaten removal of their worthy pastor from them; he and family not being comfortably provided for."

The letter of the Association, held at Whitehaven, on June 3d and 4th, 1756, intimates nothing more encouraging, except assistance to "enable Mr. Hall to keep shop for selling flour, &c."

"1760, June 1st.—Christopher Hall preached his farewell sermon from 2 Cor. xiii. 11. and by God's providence was removed from Whitehaven to the church at Leicester, for which place he (with his family) set forward on Monday June 2d, 1760."

"JOHN HUDDLESTON, a member of the church, being then on his passage from London, and the church having some apprehensions of his having ministerial gifts, defer'd the looking out for a minister till his arrival, when they called him to the tryall of his gift, which he, sometime after, complied with, and preached occasionally for some time in private, and afterwards in public; after which he was sett apart of the church, by fasting and prayer, from preaching so little; after they gave him a call to the pastoral office, which he comply'd with, and administered the supper ordinance, which was the first after the departure of C. Hall, on May 2d, 1761."

"On Friday, Sept. 3d.—J. H. was again sett apart of the church to be their pastor, this was performed by the church in the morning by fasting and prayer, and was afterward called upon by Mr. James Heartly to signify his willingness to ingage therein—the ends he proposed therein—what he intended to make the standard of his ministrations—declare what he believed the church's doctrine and ordinances—his intentions to abide by the declaration—and his intention to adorn the doctrines he professed with a blameless conversation;—after which Mr. Heartly and Mr. Crabtree laid hands on him, and Mr. H. solemnly charged him to take heed to himself and his doctrine, in a sermon from 1 Tim. iv. 16; after which Mr. Crabtree preached to the church." This extract is followed by a minute detail of all the proceedings on the

occasion, together with the questions and answers proposed and returned to, and by the pastor and people.

"Sept. 6th, was the day appointed for the ordination of Brother Thomas Peile to the office of deacon;" at which Messrs. Hartly and Crabtree also officiated. The various questions proposed and answers given upon this occasion are also particularly specified.

The following entry occurs in the church book under the year 1764:—"The Seceders and one of the Baptist brethren having some conversation on the subject of infant baptism, their difference thereupon was so aggravated from time to time, that at last it issued in a publick disputation on the day called Good Friday, 1764, in the Baptist Meeting-house. The Seceders rested their whole building on infants right to church membership under the Old Testament, which right they insisted upon was never disannulled, and as they still had their unrepealed right to church membership still standing, they must have a right to that ordinance by which they are made church members. The Baptists thought this objection sufficiently removed by observing, that that Testament itself was void. Much unnecessary talk made the meeting tedious. It continued from half-past nine in the morning till after seven in the evening. The meeting was closed by Mr. Graham, the Seceding minister, by desiring both sides, as they were neither able to convince one another, to forbear reflections, &c."

Under the year 1766 is the following:—

"The church being in great distress on account of some grievances among the members, which at last terminated in the loss of our pastor, and a party of the members which went off with them. The record of the church was hereby neglected, and nothing inserted in the church book from August 7th, 1764, to January the 1st, 1766, about which time it was agreed by the brethren to note down in the church book the most memorable things which had befallen the church during that time."

"About August 7, 1764, Mr. Huddleston lecturing upon the Epistle to the Colossians in the 3d chap. 16th verse, in expressing his thoughts on the subject of 'singing,' he gave umbrage to some of the brethren. In treating the subject, he endeavoured to prove, that the method of singing as practised by the church by a conjunction of voices, was repugnant to the whole current of the New Testament, and especially to the text under consideration; and that the primitive custom of singing (according to his judgment) was by a single person, that the notion of teaching and admonishing might be retained in the exercise." The consequence was, that strong party feel-

ings were immediately excited—subjects of dissension increased—and the schism proving so seriously irreconcilable, they at length agreed: “That for the present, Mr. Huddleston should occupy the dwelling-house, and the church the meeting-house, each party paying an equal share of the incumbrances belonging thereto, and to have equal privilege in the yard for a burying place.” April 29, 1765, is the last date of Mr. Huddleston’s writing in the church book.

“The church being now left without either pastor or preacher,” assembled as usual—only without the stated and frequent services of Ministers—and have taken care to record the “articles of difference” between Mr. H. and themselves, together with their own “remarks” on them, comprising no fewer than seven folio pages, and signed by 16 members. (See also the “Propositions, &c. by John Huddleston,” printed at Whitehaven, 1766.)

Thus destitute of a regular pastor,—“nothing worthy of notice happened in the church from February 1767, till December 1768, when Mr. JOHN KNIPE, of Greenwich, who had been pastor of a congregation there upwards of seven years, and was for some reasons, “minded to leave them,” commenced a correspondence—and “accordingly paid the church a visit in February 1769, the church approving of his ministry, after some consultation unanimously agreed to give him a call, which he agreed to accept of”—and after some obstacles to its accomplishment, “he arrived in Whitehaven, August 12, 1769.”

November 3, he was ordained, but “the church not thinking it necessary to call in the assistance of ministers, judging, that every church hath a power to appoint their own officers without being dependant upon any other, and that the imposition of hands generally used, were no ways useful nor essential to administer’s ordination,” assembled, and among themselves performed the service.

“March 3, 1772, Mr. Knipe set off with his family for London, or where he might find a place, allodging the want of a sufficient supply, the church not thinking that to be the only reason (though all that was assigned), and not being able to augment his salary, were again left destitute of the ministry of the word and other public privileges.”

“In November 1772, Mr. JOHN WILSON, a gifted member in the church of Newcastle-upon-Tyne, paid the church a visit, and stayed four Lord’s days, and the church approving of his gift, and agreeing with him in sentiment, unanimously agreed to give him a call to come and settle with them, which call, it pleased God to dispose his mind to comply with, and accordingly he and his

family came to Whitehaven, February 1, 1773.” The 25th of June, 1773, the ordination took place—Mr. Firnie and Mr. Wharton, at the church’s request, came and engaged in the services.—The last record of Mr. W. bears the date of April 3, 1774; and here it may be observed, that the register concludes its length and details, presenting thenceforward only incidental notices.

“On the 23d of June, 1780, T. BOWSER, who had been pastor over the Baptist church at Sunderland, in the county of Durham, for about seven years, and being at full liberty—at the desire of Mr. Whitfield came to visit us”—“at length agreed to come—we being but low in temporals were not able to provide fully for him and family, he therefore purposed to begin a school—accordingly he opened a school on Monday the 20th of July.”

Mr. B., however, remained but a very short period, for on “the 17th of December, 1781, he set off for Bolton.”

“WILLIAM GRAHAM was ordained a pastor in the Baptist church, May 9, 1787, by Mr. Bamford and Mr. Harbottle.” “He appeared (says a correspondent) to be useful in winning souls to Jesus Christ; but his embracing the sentiments of Mr. Maclean, late of Edinburgh, was the cause of an unhappy division amongst them; Mr. Graham and his party quitted the place of worship, and met in another part of the town: the few that were left in the meeting-house, never afterwards obtained a minister over them, sometimes they had occasional preaching, but they generally met together on Lord’s days, and had prayer, singing, and reading. This continued for several years, during which Mr. Graham died, and his people having obtained a Mr. Jameson (or GEORGE JAMIESON,) about 1807, procured the key of the old meeting-house. He preached there three or four years, and then quitted the town for Scotland. There is now no minister among this people, and they are few in number.”

*High Meeting formerly Antiburgher, now the Associate Synod.*—The early records of this congregation, were, it seems, unhappily lost by the misfortunes of its second minister. Its history must therefore be derived from oral information. It originated, according to the testimony of some aged persons, with a few pious Scotsmen, who were dissatisfied with the doctrine then preached at the Low Meeting, either in the time of Mr. Astley or his immediate successor. The secession from the High Church of Scotland, had, by this time, been well established, and the grand division of that honourable body of Confessors had existed about 10 years; and each party had become zealous in the propagation of its cause abroad, as well as at home. As

his time, the Antiburghers visited Whitehaven, and were enabled to make a very successful commencement by the ministry of Mr. WILLIAM GRAHAM. This valuable pastor, having laboured here somewhat more than a year, succeeded in 1759, in the erection of a commodious meeting-house. In the absence of written memorials, it is pleasant to state, upon credible living testimony, that he was eminently devoted to his work. Nor was he satisfied with the fervent and faithful ministrations of the pulpit, and the kind pastoral visits "from house to house," but also employed the press for the welfare of his endeared charge. In 1764 he published "The Worth of the Soul," an epistolary address, breathing the most affectionate and sincere desires for the spiritual improvement of those who attended his ministry. Our informant does not positively know how many years Mr. G. continued at this place; but there is no doubt of his removing hence to Newcastle upon Tyne. His able and well known "Review of Ecclesiastical Establishments," renders it unnecessary to make any observations on his superior mental character; and his ministerial excellencies have been appreciated by the Antiburgher churches at Whitehaven and Newcastle. He was followed by Mr. JOHN COLQUHOUN of Edinburgh, who is said to have officiated here about 14 or 15 years. Unhappily this gentleman was engaged in secular concerns, uniting the tradesman with the minister, and becoming at length embarrassed in his circumstances, was a bankrupt, and imprisoned! At this period the records of the Church, which had unfortunately been in his possession, were irrecoverably lost. Shortly after his release from confinement, he went over to the Isle of Man, where he died an ignoble death. Mr. DAVID WILLIAMSON, a native of Fifeshire, became the minister of this Chapel in the year 1787. He had not been long settled here, before he published his "Lectures on Civil and Religious Liberty," which are held in great esteem by the true friends of the constitution, and served to bring him into general notice. We have been informed that these Lectures induced the late Lord Muncaster to offer him a living in the Established Church of England. Mr. W. however, was too much the friend of that "Liberty" which he had so ably advocated, to yield to the inducement: and though flattering to human frailty such offers may ever be, yet conscientious principle will pity the weakness that dictates them, and resist with unrepenting firmness, every temptation to violate what is consistent and honourable. He also sent to the press, "Political Debates," and "Correspondence with the Rev. John Newton," the once worthy and universally known Rector of St. Mary Woolnoth, London. In 1800, Mr. Williamson approved himself the

eloquent and successful champion of orthodoxy, by an interesting pamphlet, entitled "The Doctrine of the Churches of England and Scotland, &c., with respect to the "Eternal Sonship of Christ, and the Procession of the Holy Ghost, &c.; in reply to the Socinian writings of a Mr. Murray of Newcastle, and a Mr. James Sikés of Whitehaven. Had Mr. Williamson kept a Register of Church transactions, it would have been highly gratifying to us to have given extracts from it, as indications of the actual effect of his ministry, and the extent of spiritual religion among his people. A favourable report is certainly given of his pulpit exertions, and he is known to have secured the regular attendance of a respectable and numerous congregation for many years. It is sincerely lamented that any cloud should have overshadowed a sun which had long shone so brilliantly; for who would not have hailed its setting in its once-admired splendour! Fidelity, however, compels us to state, that secular business, (the bane of one of his predecessors in the Christian ministry at this place,) led to connexions and consequences which contributed to the diminution of his hearers, and ultimately to his own dismission from a sphere of labour, at one time occupied with flattering eulog and much apparent success. In the summer of 1820, Mr. Williamson, after encountering a variety of untoward circumstances and conflicts with his people, was induced to leave Whitehaven, with his family, and cross the Atlantic to the United States of North America, where he was destined soon to finish his mortal course. In the obituary list of the New York Commercial Advertiser, of the 15th of May (1821) we observe the following:—"On the evening of the 13th inst. the Rev. David Williamson, aged 58 years, a native of Fifeshire, Scotland, and for upwards of 30 years pastor of the Associated Congregation at Whitehaven, England. Mr. W. arrived in this city about nine months ago. A severe cold, contracted on the passage, rendered him unable to preach only a few weeks after his arrival, and has finally terminated his useful labours in the Church of Christ among strangers." (Whitehaven Gazette, July 23, 1821.)—Mr. ROBERT HOGG has taken the oversight of this people, and is said to have an increasing auditory, usually amounting to about 300 persons.

*Duke Street, formerly Lady Huntingdon's, now Independent.*—This congregation was raised by the students of the late Countess of Huntingdon's College, then at Trevecca, in South Wales, together with the occasional services of the Rev. George Border, then at Ulverstone. The old play-house in Albion-street was procured for the place of meeting; and Mr. JOHN DERBYSHIRE, stationed for some time at Bootle, first preached here in 1783. The congregation

was supplied by Mr. THOMAS JONES upwards of a year; and then by Mr. JOHN WILLIAMS, who made a short stay. He was followed by Mr. THOMAS JONES, jun., on the 15th of September, in the year 1785, whose continuance was not long, and he was succeeded by Mr. ROBERT ELLIS, who, after remaining about three quarters of a year, returned to Ulverstone. Mr. THOMAS COOK, also educated at Trevecca, commenced his ministry here Jan. 26, 1788, and preached in the same place till it was converted into a granary; after which a large Tobacco-room, in Scotch-street, was occupied by the increasing congregation. The Chapel in Duke-street was opened on the 15th of December, 1793, when Mr. Daniel Gray, of Bootle, and Mr. Lewis Williams, of Ulverstone, engaged in the services for a large and an attentive assembly. Mr. Cook, whose laborious and laudable exertions were thus rendered so eminently successful, continued to officiate here for many years. He states that "The building was personal property, save a few donations which were not sold,

but given to the present trustees, when disposed of." On the 18th of April, 1819, Mr. Cook resigned the ministerial office, and his meeting-house was procured for the use of the congregation, which had been raised by the late Mr. Rose in James-street Chapel. After undergoing considerable alterations and enlargement, the place was ready for the above congregation about the close of the same year, and Mr. ARCHIBALD JACK, educated at the Theological Institution of Messrs. Ewing and Wardlaw, and the University at Glasgow, agreed to a unanimous invitation for the pastorate. In the following spring Mr. J. was ordained to his work, when the services of his able tutors were kindly afforded; their addresses have been since published. The late minister here now discharges the deacon's office with very great and general acceptance, and rejoices in witnessing the continued prosperity of Zion. The congregation usually consists of about 500, of whom 140 are united together in Church-fellowship. (*To be concluded in Supplement.*)

## II. MISCELLANEOUS.

We are highly gratified to find that the New Fund Society, for the assistance of the widows of dissenting ministers has been regularly organised. An institution of this kind, on an extended plan, has long been urgently required, and we trust that it will receive liberal support. The details have been promised us, and we shall probably communicate them in a future number.

The personal, moral, and spiritual necessities of the watermen and barge-men of the river Thames, have at length attracted the notice of the religious world, and a number of beneficent individuals have formed themselves into an association "for the express purpose of promoting by prudent means amongst these persons the special duties of Religion: as attendance on divine worship, with reverence and affection for the word of God; distributing Bibles and Tracts; formation of schools for the education and clothing of their children; and the erection of an Asylum for those of good character who may be past labour." Not less than 9000 persons are employed "Rivermen," and when their families are added to this number, it will be seen how large a mass of ignorance and misery the Society's exertions will bear. There can be no question of the liberality of the public towards this labour of Christian sympathy and love.

We have read with great interest the seventh Report of the Committee of Management of the Theological Academy Glasgow, under the care of Mr. Ewing and Dr. Wardlaw. In this important institution sixteen students are trained for the Christian ministry, and more are

eagerly desirous of admittance to the enjoyment of its advantages, but whose applications the Committee are unable, through the deficiency of funds, to entertain. A strong appeal is made by the Committee to the churches who have been supplied from the Academy, and we trust that it will not have been made in vain. The Treasurer, Mr. McGavin, is £120. in arrear, and we really think that a more general appeal to the religious public, in behalf of so valuable and disinterested an institution, would be cheerfully welcomed.

At Morton, in Gloucestershire, there was public acknowledgment made of God's goodness in wholly relieving the congregation from the debt contracted in building the place in which they then worshipped; by inspiring the hearts of his servants to whom he had intrusted his silver and gold, and who generously devoted part of their store for this his service:—and fervent prayers were offered on behalf of all the pious benefactors who had contributed to this important end. May the example so laudably set be followed by every congregation so assisted! The service was carried on by the aid of neighbouring ministers.

*Chapel burnt at Hertford.*—On Tuesday morning, the nineteenth instant, between the hours of three and four, a dreadful fire broke out in Back Street, Hertford, on the premises of Mr. Serel, tallow-chandler and melter, which consumed the same, together with the chapel adjoining. Nothing was left but the bare walls of the chapel, which had been opened, in connection with Cheshunt College, that very day four years.



## LITERARY NOTICES, &amp;c.

The Editors will feel obliged to Literary Gentlemen and Publishers for the communication of Notices (post paid) suited to this Department of the LONDON CHRISTIAN INSTRUCTOR.

## WORKS PREPARING FOR THE PRESS.

A Volume of Sermons of the late Rev. Hugh Worthington, preached at Salters' Hall, between the years 1800 and 1810.

A Mother's Portrait, sketched soon after her decease, for the study of her Children, by their surviving Parent, with an engraving, in 12mo.

Scripture Fragments, in Prose and Verse, for Sunday Schools.

A new Edition of Mr. Jay's Family Prayers, in 8vo.

The Life and Remains of the late Dr. Clarke, of Cambridge.

A Second Volume of Sermons, by the Rev. Dr. Stiles, of Brighton, in 8vo.

A second Edition of the Rev. Joseph Hughes's Funeral Sermon for the late Rev. John Owen.

Narrative of a Journey from the Shores of Hudson's Bay, to the Mouth of the Copper-mine River, &c. &c. By Captain John Franklin. 4to. with plates.

A Latin Grammar. By I. J. G. Scheller, Translated from the German, with an Appendix and Notes, by George Walker, M.A. late Fellow of Trinity College, Cambridge.

An Abridgement of Paradise Lost. By Mrs. Siddons. 8vo.

The Book of the Church. By Robert Southey. 8vo.

## WORKS RECENTLY PUBLISHED.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thomas H. Horne, A.M. Third Edition, corrected, in 4 vols. 8vo. £3. 3s.

Supplementary Pages to the Second Edition of Mr. Horne's Introduction; so arranged as to be inserted in the Volumes to which they respectively belong. 8vo. 3s. 6d.

Memoirs of the Rev. Joseph Benson. By the Rev. James McDonald. 8vo. 10s. 6d. boards.

On the Means of obtaining Satisfaction with regard to the Truth of Religious Sentiments: a Sermon. By John Pye Smith, D.D. 1s.

Profession is not Principle; or, the Name Christian is not Christianity. By the Author of "Decision," 18mo. 3s. 6d. boards.

A Catalogue of Books for 1823, on Miscellaneous Subjects, and in Theology. By James Rusher, Reading.

The Reading Guide and Berkshire Directory for 1823.

The History of Henry Milner, a little Boy, who was not brought up according to the Fashions of the World. By Mrs. Sherwood. 12mo. 3s. 6d.

A Vindication of St. Matthew and St. Luke. 8vo. 10s. 6d.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have this month been received from Rev. Groville Ewing—W. Orme—W. Hull—J. Turner—R. Philip—James Churchill—W. Greenwood—Samuel Feele—J. Blackburn—T. Mann—J. Sibree—J. Hooper—Samuel Drew—J. Snelgar—S. Hackett.

Also from Messrs. W. Rillerby—Aaron C. Seymour—James Burn—Leo Poplari—Quies—Vistorius Mercator—Amana—J. Woodford—Larcus—C. S. A.

The Communication of Vistorius Mercator would have been inserted this month, had not another article on the same general subject been actually in type.

We are sorry to have given offence to our Correspondent W. O. If he will point out any way in which a private communication may reach him, we can explain ourselves more specifically.

We feel ourselves much indebted to Leo Poplari for his friendly hints. The plan he suggests has been under consideration, but difficulties of more kinds than one have hitherto prevented its adoption.

We must decline inserting the letter from Tewkesbury. It is no part of our plan to interfere in such matters, neither can we open our pages to interminable controversies on personal differences.

The Communications of Messrs. Whitteridge, Sibree, Hackett, Seymour, Hull, Rillerby, and Feele, in the department of Statistics, have been received; and we refer these Gentlemen to the present Number, and to the Supplement, which will appear on the 20th of the present month, for proofs of the abundant, and we hope satisfactory, use which we have made of their favours.

**SUPPLEMENT**  
TO THE  
**London Christian Instructor,**  
OR  
**CONGREGATIONAL MAGAZINE,**  
FOR THE YEAR 1822.

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MEMOIR OF THE LATE REV. SAMUEL NEWTON,  
THIRTY-SIX YEARS PASTOR OF THE CONGREGATIONAL CHURCH,  
WITHAM, ESSEX.

(*Concluded from page 622.*)

As in early life, under his father's care, and, while enjoying the advantages of academical education, Mr. Newton had been a diligent student, so in the earlier years of his subsequent ministry, he was indefatigable in labours for the acquisition of knowledge, and thus laid a solid foundation for permanent reputation and usefulness. To the learned languages he continued to pay unremitted attention, and his reading in theology and in general literature was very extensive. The critical study of the Sacred Scriptures was with him a favourite pursuit, in which he particularly excelled, and which he very skilfully employed in his public ministry, for the important purpose of placing before his hearers the accurate meaning of the divine word. Diligence in study is the only path by which a man can attain and preserve eminence as a scholar and a minister; a truth with which Mr. Newton's mind was deeply impressed, and by which he was animated to persevering labour. So solicitous was he to convey to his hearers' minds the exact meaning of the passage of Holy Writ on which he discoursed, that on one occasion, when, by reflecting on a sermon he had delivered to his people, he was led to suppose he had not given them the precise meaning of his text, he composed a second

sermon on the same passage, and explaining the reason of his conduct, preached it to his congregation on the following Sabbath day.

Mr. Newton being eminently qualified, by his great learning and abilities, to become the instructor of candidates for the Christian ministry, and ever ready, through the kindness of his disposition, to serve others to the utmost extent of his ability, he in the year 1805 encouraged Mr. Charles Lowe to turn his attention to the ministry, and afforded him essential service in prosecuting his preliminary studies. Mr. Lowe being afterwards settled over the neighbouring church at Tiptree Heath, continued, to the period of Mr. Newton's death, to spend one day in every week at his house, proceeding in his studies under his superintendence, and receiving from him a father's care and kindness. For Mr. Lowe, Mr. Newton ever felt the warmest affection, reposed in him the most unbounded confidence, and found the greatest satisfaction in reflecting that he had been instrumental in introducing him to the ministry, and in qualifying him for his work. Mr. Hunwick, of Kelvedon, near Witham, who had been drawn, by the providence of God, from an obscure station in life, to serve him in the Gospel of his Son, was

also received by Mr. Newton under his care, to supply in some degree the want of those earlier opportunities of education, from the due improvement of which a preacher derives so many advantages in the discharge of his public duties. Mr. Hunwick profited much by the instructions of his kind and able tutor, and has become in his station a most respectable and useful minister of the Gospel. There seems something apostolic in a pastor of mature years, learning, and ability, receiving under his care men entering on the discharge of their ministry in neighbouring village stations, and affording them the advantage of his society, his advice, and his instruction. Perhaps ministers qualified by learning, character, and experience, could not confer a greater blessing on our cause as Congregational Dissenters, or contribute more extensively to the wide and permanent spread of the Gospel in our native land, than by educating suitable persons with an express view for the important station of village evangelists. Mr. Newton was also the assiduous and successful tutor of Mr. John Smith and Mr. James Mereer for the arduous work of Christian Missionaries, and they both are now diligently and usefully employed in their holy and benevolent exertions among the negro-slaves in the West Indian Colony of Demerara. Mr. Newton never derived the slightest emolument from these labours.

While Mr. Newton was yet young in the ministry, that noble institution, "The London Missionary Society," was planned and organized on principles of enlightened and comprehensive benevolence, which will long render it a fair monument of the sound wisdom, liberal principles, and fervent zeal of the venerable men with whom the design originated. Such a scheme could not but commend

itself to the understanding and the heart of a man of Mr. Newton's liberal and benevolent mind. He entered cordially and actively into the support of the society, and in the first year of its institution, contributed £86. as the fruit of a collection on its behalf in his own congregation. At the anniversary of this Society in the year 1807, he was selected to preach one of the sermons, and pleaded earnestly for his noble cause in Surrey Chapel, from Ps. lxxii. 17. In the year 1814, he exerted his powerful talents and influence to establish an Auxiliary Missionary Society in the county of Essex, an institution which may be said to owe its existence to his efforts, and which he steadily supported, when it did not meet with that universal and zealous support throughout the county it so well deserved; but which he had the happiness of living to see advance to great efficiency and prosperity.

The warmest advocates of Missionary labours abroad, have, almost universally, been found among the most active friends of institutions to spread the Gospel in their native country;—a fact which ought to silence for ever the objection to foreign missions, "that our labours are needed at home;"—an objection generally originating, not in pity for those who are perishing for lack of knowledge in our native land, but in parsimony and in indifference to the salvation of precious souls. Mr. Newton had a heart to feel not only for the far distant heathen, but also for the careless, ignorant, nominal Christians, with whom our whole country, but especially our retired villages and hamlets, abound. A society for village preaching throughout the county of Essex was contemplated about the year 1797, and Mr. Newton assisted in drawing up the plan of the projected association, and preached at its formation at Dunmow, June 5,

1798, from John iv. 35, 36. since which time the society has continued in active operation, and the labours of its agents have been blessed to the conversion of many souls. But of all the public institutions for promoting the spiritual welfare of mankind, with which our age and country so happily abound, the British and Foreign Bible Society stood pre-eminent in Mr. Newton's estimation. To his mind there was something irresistibly engaging in the simplicity of its plan; in the amiable and affectionate spirit of charity by which it binds together Christians of all denominations in active co-operation; and in the vast and noble object it proposes for its accomplishment. He was charmed with the wisdom, the spirit, and the vastness of this godlike undertaking, and whenever he was engaged in its support, it communicated an impulse to his heart, and called into exercise the full vigour of his powerful mind. Hence, Mr. Newton never appeared to more advantage in public than when employed as the advocate of the Bible Society: then his mind was at liberty, and in full play; then his heart was warm, and all his deep and holy feelings excited; then, when his subject commanded the willing service of all his faculties, he appeared a great and a good man, a Catholic and benevolent Christian, an eloquent and impressive speaker, a person of great talents, learning, and information. Among the Dissenters of Essex, he stood forth as the most powerful advocate and supporter of this great Institution. He was among the first to exert himself for the establishment of the Colchester and East Essex Auxiliary Bible Society in the year 1811; but with a modesty deserving the more commendation in this age of show and ostentation, he concealed from public view the active part he had

privately taken in this important work.

In the course of his ministry, Mr. Newton published several single sermons preached on funeral or other public occasions. Perhaps no one of these was prepared with a view to the press; but they were printed at the request of his hearers, who had derived pleasure and advantage in hearing them from the pulpit, and must not, therefore, be considered as altogether a fair specimen of what he would have produced had he written expressly for the public eye. When Mr. Wix, a clergyman residing in a parish near Mr. Newton, issued a small tract, inviting orthodox Dissenters to join the Established Church, he thought it desirable to publish a short reply to that gentleman's observations; but in this tract, Mr. N. has been thought by some not to assume a tone sufficiently firm and decided, in justification of our dissent from the church established by law in this kingdom. On the publication of a tract, entitled "The Unitarian's Appeal," which was industriously circulated in Mr. Newton's neighbourhood, he stood forward as the champion of orthodox sentiments, and wrote in reply "The Trinitarian's Appeal." This small pamphlet was followed by a larger publication on the same subject, in which he defends his former work from the remarks of an antagonist, who had replied to it under the signature of a "Layman," and proceeds to some extended remarks on the Unitarian Improved Version of the New Testament. This production of Mr. N. would not perhaps suffer in its point and effect, if the tone in which it is written were in some instances softened into greater courtesy; but as to the substance of the work, the force of the arguments, and the justice of the criticisms, it is worthy, as far as it extends, to be

classed with the many valuable and learned works by which, in our days, "the faith once delivered to the saints" has been so successfully defended against the attacks of Socinian writers. But, on the whole, Mr. Newton's learning and talents must not be estimated by his printed works. His success, as a writer, was not such as might have been anticipated, considering his great stores of knowledge and vigorous powers of mind. His style is rugged and abrupt; his ideas are not amplified; and he rarely produced a smooth flow of thought and language. Had he cultivated his style of writing, he might, doubtless, have greatly improved it, though, perhaps, he would never have become a master of polished and elegant composition.

In these active pursuits of usefulness, Mr. Newton's life wore away, diversified only by change of labour, till the commencement of the year 1821, when he was called to witness the very peaceful and happy departure of his first wife, who finished her course at an advanced age with joy and hope. In the course of the summer of the same year, Mr. Newton's strength was impaired by attacks of paralysis, and the general state of his health seemed to justify some fears, that his life and usefulness would not be prolonged to any far distant period. In the autumn of 1821, he married Miss Delf, of Bungay, from whose affections and society he was so soon to be called to a world, where "they neither marry nor are given in marriage, but are as the angels of God." To Mrs. Newton, who survives to deplore his loss, his death, so early after her union with him, must have been peculiarly distressing; she consoles herself, however, by the pleasing recollection, that she contributed materially to the comfort and enjoyment of the last days of her honoured husband; as well as by

the delightful hope of joining him among "the spirits of just men made perfect," in the heavenly world.

On Sabbath-day, the 19th of May last, Mr. Newton, after administering to his church the sacrament of the Lord's Supper, took leave of his people, being on the following Tuesday about to depart for Bath, with the intention of supplying the pulpit of his friend Mr. Jay for six Sabbaths. The half of this engagement he was spared to fulfil. During the three Sabbaths he officiated, his ministry was very acceptable, and was evidently conducted with a decided and zealous view to usefulness. The last sermon he ever preached, was delivered on the evening of the second day of June, and was especially addressed to the young, being founded on the first verse of the 55th chapter of Isaiah. On this last Sabbath of his life and labours, Mr. Newton was not in perfect health. From that day to the following Thursday he continued unwell; but his illness excited no apprehensions in his own mind, or in those of his friends, of his approaching departure. On the day previous to his death, he was able to ride out in an open carriage, and though on the morning of the day on which he died, his disorder had assumed a more threatening aspect, yet at four o'clock in the afternoon, he received a visit from a brother minister then in Bath, and remained still unconscious of his approaching dissolution. But in six hours after this interview, he was no more; so rapid, so unexpected was the progress of his disease. Mr. Newton being thus unconscious of his situation during the progress of his fatal disorder, but little, relative to his dying experience, could, of course, fall from his lips. He was, however, heard to speak of the preciousness of a Saviour's blood; this was as might

have been expected: the Saviour's blood was his only hope and refuge in life, it became naturally his support and consolation in death.

His mortal remains were conveyed to Witham, and on Friday, June the 14th, were interred in the same grave with those of his first and faithful partner, whom he so soon followed to the tomb, so soon joined in glory. In the town where he had so long lived and laboured with universal esteem, every mark of respect to his memory was shown. Almost every shop and private house was closed. Persons of all religious denominations flocked to his grave, and gave every demonstration how much they honoured him while living, how much they deplored his loss now he was no more. His brethren in the ministry around, hastened to pay the last tribute of their respect to one who had long held among them so eminent a station, and had enjoyed their warm affection and esteem. The address at the grave was delivered by the Rev. W. Walford, of Homerton, who had long been Mr. Newton's intimate friend, and the funeral sermon by Dr. Winter, who had been his fellow-student in their youthful days. The address and sermon have since been published at the request of the bereaved church and congregation.

Mr. Newton's religious experience was of a very humbling tendency; so deep was his sense of his sins and unworthiness, as to lead him sometimes to feelings of unnecessary despondency. He did not indeed enjoy so much ease and joy in believing, as, most highly for his own good, and for the glory of God, the Christian frequently does possess; but he shone in deep and profound humility. He would repeatedly declare his perfect willingness to sacrifice his learning, his talents, his reputation, for an increase of personal holiness and piety. He has been

known to declare his belief, that there was not a faithful minister of his acquaintance, however humble his attainments, who would not receive higher commendation, and a brighter crown than himself, from the Great Lord of the church at the day of judgment. He considered that his salvation, and final acceptance as a minister and a Christian, would be accomplished only by a most unusual and wonderful exercise of unmerited grace. The character of his religious experience and feelings, may be judged of by the following extract from the answer he felt it his duty to give to a call, which in the course of his ministry at Witham he received from the church at Norwich, to become his father's assistant in the pastoral oversight of them in the Lord.

"Allow me to say, that as there is something in the approbation of Christian brethren grateful to the serious mind, while it affords reasons of thankfulness to Him who giveth us favour in the sight of men, so, through our depravity, it has a tendency to make us think more highly of ourselves than we ought to think. I wish to guard against this. You, I am persuaded, think more highly of me than I deserve. It is as one of the chief of sinners, and least of saints, that I ought to press forward to the prize of the high calling of God in Christ Jesus."

In the discharge of his public ministry, he was eminently faithful and desirous of doing good. His great and laudable solicitude to ascertain the exact meaning of the divine word, and to preach the precise sense of the texts he chose, has been already mentioned. He paid particular attention to the young. For their benefit he wrote and printed a little tract, called, "An Address to the Young," which he gave to every young person he met with. It was his uniform practice to write to every

young person he had baptized, on their reaching twelve years of age, reminding them of the solemn ordinance in which their parents had consecrated them to God in their unconscious infancy, explaining to them the blessings typified in that sacred rite, and enforcing upon them the duties arising out of it. His attention to the wants of the poor of his charge, both in things spiritual and temporal, was most kind and exemplary. He was too kind a man not to be an affectionate pastor.

Mr. Newton was held in the highest estimation as a man of learning, talents, character, and piety by persons of all religious denominations in the extensive circle in which he was known. His name and influence uniformly carried with them the greatest weight, and powerfully aided every cause to which he afforded his sanction. His active labours in the service of the Bible Society, brought him into more prominent notice with persons connected with the Established Church, and with Christians of other sects; and the marked respect with which he was universally received among them, proved the high and deserved estimation in which he was held. Every thing contributed to this; his commanding person and address, which corresponded so well with the character of his mind; his manly frankness; his evident superiority to Sectarian prejudice, coupled with his firm attachment to, and open avowal of his own peculiar sentiments; and his honest and zealous attachment to the great Bible cause; while his speeches gave decisive proofs of his great talents, sound learning, and extensive information.

His fellow ministers of the same denomination in the county of Essex, paid every mark of respect to his memory. At the meeting of the associated body of congregational ministers, which was held at Col-

chester shortly after his death, his name was associated with that of his venerable friend, the late Rev. R. Stevenson, in the grief and regret expressed by all present: their loss was deplored in a manner which proved how they had been esteemed and beloved by all their brethren. In the annual sermon before the associated ministers, and in the records of the association, their names were united in a memorial highly honourable to their worth and excellence.

From the time when Mr. Newton was so decidedly brought to God by Christ as a guilty trembling sinner, to the close of life, he was a man of great and fervent devotion. When conducting the studies of his pupils, he would not enter on his lectures without calling on his young friends to unite with him in imploring the assistance of the Divine Spirit in the acquisition and use of sacred learning. When visiting the abodes of the sick and the cottages of the poor, he would pause at the door to offer up an ejaculatory petition, that he might be guided and blessed in his conversation and devotional intercourse with the objects of his spiritual sympathy and care. When walking with a confidential friend, to enjoy the scenes of nature and the pleasures of air and exercise, he would frequently pause, uncover his head, and stand for a few moments in the attitude of devotion. He was known to be very frequent, earnest, and particular in his intercessions for the "flock over which the Holy Ghost had made him overseer," petitions that were, doubtless, heard in heaven, and which may yet be more largely answered in the growing prosperity of his bereaved people. But Mr. Newton was a most decided enemy to long prayers; he reprobated them as unnecessary, and most injurious to a devotional spirit.

Mr. Newton was most liberal and benevolent. Blessed with con-

siderable property, and having no family to provide for, he set no bounds to his generosity. He had a noble, generous, feeling spirit. He could not witness or hear of distress without relieving it. To the poor of his flock and neighbourhood, he was a most liberal benefactor. Perhaps he acted too much on the impulse of his feelings; for want of greater caution, he might lay himself open to imposition; he might, through want of more inquiry and consideration, sometimes defeat his own purposes of kindness; there was, perhaps, too little knowledge of the ways of the selfish world displayed in his conduct.—All this may be true, yet, if true, it only set his character in lovely contrast to the suspicious, unfeeling, and covetous spirit of too many who talk of the grace and kindness of God to them, but were never charmed and softened by that grace into any kindness and liberality towards their fellow-creatures.

The natural temper of Mr. Newton was warm and irritable, but he was incapable of a malignant, or settled angry feeling towards any human being. He was most remarkable for his placability. After the transient warmth of his temper was over, the full kindness of his amiable heart discovered itself, and however inferior to himself the individual might be whom he felt conscious he had treated angrily, he was ready with the unblest concession and apology; so that his temper often shone forth from these sallies in more sweetness than it could had it never been ruffled; yet must it be allowed a greater virtue to conquer the temper so as to prevent anger from rising.—“Be not soon angry.”

It is impossible to wish Mr. Newton's dispositions to have been otherwise than they were; but to have rendered him a perfect character, he must have possessed

more self-control, knowledge of the world, and cautious wisdom; but to combine excellencies that shall perfectly poize and limit each other, so that no one shall run to excess, or degenerate into occasional evil, is not the attainment of the human character on earth—it may be its dignity and perfection in the eternal world.

There seemed something morbid in the constitution of Mr. Newton, both mentally and bodily. It might be that this temperament of his body acted unfavourably on the tone of his mind. This often deprived him of that vigorous animation so pleasurable to a man's own feelings, and so peculiarly valuable to a public speaker. And as Mr. Newton's mental efforts depended very much on the excitement of his feelings, it sometimes spread a languor over his public services. There can be little doubt that the same cause contributed to produce those distressing and unnecessary apprehensions as to his own spiritual state, with which his mind was frequently oppressed and afflicted even to the end of his course. But he has escaped from the prison of his clay.—His spirit in its separate existence is all vigour and joy. Both his doubts and his faith have now yielded to sight and certainty. His Lord is coming to raise his body and reunite it to his spirit in a perfection of vigour and fitness for enjoyment.

Such was the Rev. Samuel Newton—a man most loved where most known, and whose private history, had it been recorded by himself, would have been full of interest to every spiritual mind. The present imperfect account is far from doing justice to his life and character—a very difficult work, where a life has been so little diversified by incidents, where there has been so little to record and so much to describe.



## ORIGINAL ESSAYS, COMMUNICATIONS, &amp;c.

ON THE PLEASURES OF  
RELIGION.

AUGUSTIN has laid it down as a certain truth, that the efficacy of divine grace ultimately lies in that *supreme pleasure in God and divine things*, which the Holy Spirit creates in the mind. Religion is not a system of speculative opinions, nor a set of cold forms, as too many suppose. There is a multitude of gross errors and mistakes on this point, which we have not now time to notice. Let it suffice at present to remark, that superstition is a hideous monster, and as she issues from her murky cave, always darkens the cheerful day with her frown, and withers the bloom of nature with her pestilential breath. Her votaries are slaves, whose tasks and toils are imposed and exacted with unmitigated severity. Religion is the fair offspring of heaven, and descending from the realms of light and love, is benignly employed in conducting weary mortals thither. Religion leads to the devout contemplation of God, to the free enjoyment of his favour, and the full expectation of his kingdom and glory. These are springs of inexhaustible satisfaction and delight, to which I have constant access; quickened and aided by the Divine Spirit, I lift my thoughts to God, and my meditation is sweet. Every where I trace his footsteps, I mark his mighty hand, I taste his rich bounty. *Creation* opens a vast and varied field to my musing thoughts. I expatiate at large, and gather copious pleasure. On every side, in every object, I see God; and the sight of him fixes my soul with admiration, and fills my heart with joy. *Providence* opens another grand field to my thoughts. And here too, I perceive God in all events, from the fall of a sparrow to the ruin of an

empire. How manifold, how marvellous are his dispensations! How solemn yet soothing! how instructive and interesting the train of reflexions they suggest! But *redemption* opens the widest and fairest field to my devout contemplations. The natural world has now lost its attractions and charms. Here, as in a new and nobler theatre, the perfections of God are most illustriously displayed. I see the eternal *Word* assume a body prepared, become incarnate, obey and magnify the law, atone for human guilt, and conquer death, with all the powers of hell. I behold the prey taken from the mighty, the suspended curse removed, and the ruins of the fall repaired. Into these things the angels desire to look.

Moreover, religion leads to the free enjoyment of God's favour. When the mind is rightly disposed, it is a pleasure to think of God, but it is a still higher pleasure to regard him as our own God. It is this, which at once exercises the understanding, and intensely engages the affections. What a thrill of delight must have pervaded the patriarch's heart, when he was thus addressed by the word of the Lord. *Fear not, Abram, I am thy shield, and thy exceeding great reward.* Nor was the high privilege confined to him, but designed for all his spiritual seed. Believers of every age stand in the same relation, and have an interest in the same promises and heavenly portion, for as many as are of faith, are *blessed with faithful Abraham*. The favour of men is precarious and transient; but the favour of God is, like himself, immutable. And what else can so elevate the mind, so touch and transport the heart? The loving-kindness of God yields a pure, exquisite, sublime, and endearing

pleasure. *Be glad in the Lord, and rejoice ye righteous; and shout for joy all ye that are upright in heart.*

Religion also leads to the full expectation of God's kingdom and glory. Hope can brighten the darkest sky, can smooth the roughest road, and sweeten the bitterest cup. But what does the Christian expect? Read the divine word and learn. *Fear not, little flock, it is the Father's good pleasure to give you the kingdom. I will see you again, and your heart shall rejoice, and your joy no man taketh from you. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.*

Surely then religion has been greatly injured by gross misrepresentation. It has been calumniated and held up to contempt; but wisdom is justified of her children: "There is," says Dr. Paley, "a prejudice against religious seriousness, arising from a notion very commonly entertained, viz. that religion leads to gloom and melancholy. This, I am convinced is a mistake. Some persons are constitutionally subject to melancholy, which is as much a disease in them as the ague is a disease; and it may be, that such men's melancholy may fall upon religious ideas, as it may upon any other subject which seizes their distempered imagination; but this is not religion leading to melancholy. On the contrary, godly men have that within them, which cheers and comforts them in their saddest hours: ungodly men have that which strikes their heart like a dagger in their gayest moments." The real Christian would not change his lot for the best state of the men who have their portion in his life. For what have the vaunting citizens of earth to supply and maintain their pleasures? A little wealth or power, the gross materials or laboured refinements of

luxury, the empty bubbles and dying echoes of fame. These cannot be gained without toil and trouble, or kept without care and solicitude. At least they give but a low and unsatisfying pleasure, which is swallowed up and lost as soon as the symptoms of dissolution appear. Mazarine, one of the most powerful statesmen in Europe, at the close of his brilliant career, exhibited a picture of the deepest wretchedness, exclaiming: "Oh! my poor soul, what what will become of thee? Whither wilt thou go? Were I to live again, I would be a capuchin, a wandering beggar, rather than a courtier." Lord Chesterfield, the gay, the admired, the envied modern Petronius, said in a letter to a friend, "I have enjoyed all the pleasures of this world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which in truth is very low; whereas they who have not experienced, always over-rate them. They only see their gay outside, and are dazzled with the glare; but I have been behind the scenes." But will not present applause, joined with the hope of future fame, give a satisfaction which pomp and luxury fail to impart? Perhaps no one ever gained so much flattery, carried almost to the point of adoration, as the well known Voltaire: yet his intimate friend, Marmontel, says, amidst all his honours, "the greatest of blessings, repose, was unknown to him. After he had been crowned at Paris in the most delightful triumph, I saw him next day on his bed: 'Well,' said I 'are you at last satiated with glory?'—'Ah! my good friend, he replied; 'you talk to me of glory, and I am dying in frightful agony.'" The confessions of such men as Voltaire, Chesterfield, and Mazarine, are invaluable documents. They show us the world as it is, and evince how poor and

contemptible are its choicest pleasures, which multitudes are eager to purchase at so high a price. As a contrast to the instances above given, might be stated the happy lives and triumphant deaths of Christians of every rank and every age. We may even point to those who have had to go through painful sufferings, and to bear the severest privations for conscience-sake, but one example shall suffice. The excellent John Philpot, the martyr, writes from prison to Lady Vane:—"The world wondereth that we can be merry in such extreme misery, but our God is omnipotent; which turneth misery into felicity. Believe me, there is no such joy in the world, as the people of Christ have under the cross. I speak by experience; therefore believe me, and fear nothing that the world can do unto you. For when they imprison our bodies, they set our souls at liberty with God. When they cast us down, they lift us up. Yea, when they kill us, then do they bring us to everlasting life." Thus we see the Christian, in the most dark and distressing circumstances which can surround him without, has the sweetest and most exalted pleasures within. Let not, then, the believer give the men of the world ground or occasion to degrade and vilify the service of his Lord and Master. Why should he be sad, who is called to a feast of joy? Why utter murmurs and complaints, and wear the ensigns of mourning and woe, when he has been taught the melody of gratitude and praise, and is furnished with the rich garments of salvation? Cheerful piety is the most likely to be useful to others. The Countess of Huntingdon, when she moved in the giddy circle of folly and dissipation, once heard that eminent Christian, Lady Margaret Hastings, say, "Since I trusted Christ for life and salvation, I have been as happy as an

angel;" which made a deep impression on the mind of the Countess, who soon after began earnestly to seek her felicity from the same source.

He who habitually contemplates the perfections of God, who aspires and attains to the enjoyment of that divine favour, which is better than life—and who, by faith and hope, anticipates the fruition of an eternal weight of glory—"He, I am persuaded, is the most morally secure, as well as happy—is, in youth, best guarded against seducing pleasures—is, in manhood, best guided amidst distracting businesses—is, in age, best supported under infirmities and pains—has the truest enjoyment of life, and the most perfect preparation for eternity."

J. T. B.

THE DOCTRINE OF ETERNAL PUNISHMENT CONSISTENT WITH SCRIPTURE AND REASON.

(To the Editors.)

GENTLEMEN,—In my earlier days, when busily occupied *nihil agendo*, pushing my inquiries into all sorts of subjects, useful, indifferent, and forbidden; exercising the faculties of an active, but unbalanced mind, in wide, unprofitable, and sometimes injurious excursions, from the tranquil region of patient and enriching study, into the dark and barren wilderness of speculation; I was often tempted to spurn the obnoxious dogma, which consigned to everlasting and irremediable misery, the obstinate and impenitent rebel against the righteous rule of God. I could not reconcile it with my notions of the limitless mercy of the great Lawgiver and Administrator, that he should leave his great scheme of beneficence incomplete;—I could not bear that the grand amnesty of the Gospel, with its seal of innocent blood, should ultimately fail of universal acceptance;—and,

weighing, in the balance of a vain and presumptuous imagination, the character of the Almighty and All-just, with its high and awful attributes, against partial and purblind views of the sense of Scripture, and the fitness of things, I ventured to pronounce that the doctrine of eternal punishment was an empty dream, and that a day would at last arrive, when the restoration of all lapsed intelligences should exhibit, as the great result of the Messiah's mission, a world without sin, a universe of holiness, and joy, and praise.

This was a dazzling vision, and I was enamoured of its brightness. It gave a freer scope to the revelry of youth, and a more specious plea for negligence of religious duty; it abated the necessity for vigilance; it threw a slight, but stimulating film—*ventus textilis*—over the sinfulness of sin, heightening its attraction, but concealing its deformity and misery; it abstracted somewhat from the awful purity of God, and blunted the sharp and intolerable edge of his denunciations against human guilt. But, worse, perhaps, than any even of these mischievous effects, it sanctioned a habit of *liberal* construction and loose interpretation, in scriptural research; it fostered a tendency to systematise first, and to adapt afterwards; to read the Bible synthetically, instead of inductively;—a practice which might have led me to more fatal extremes, had not the mercy of God placed nets and hindrances in the way of my aberrations.

I never could get rid of my misgivings. I preambled, argued, and perorated with prodigious fluency on all the common places of the subject; not forgetting the usual display of school-boy learning in my criticisms on *αιων* and *αιωνιος*. But still there was a dim and terrible majesty in the presentations of Scripture, that checked my self-complacency, and

set at naught the glib and shallow sophistry of my tongue. And when under the hearing of the word, or while engaged in reading the sacred writings, my *sins* were brought to my remembrance, there was a dreadful handwriting against the infirmity of my prejudices:—*the worm that dieth not, the fire that is not quenched*, was a language that no subterfuge could evade or explain away; and while I struggled against conviction, I felt a secret persuasion, that the verdict of truth and conscience was against me. If I read a romance-writer, or a dramatist, I always took his obvious meaning in his own language, and why was I to torture the Bible to my own hypothesis?—Why was the word of inspiration to be denied a privilege allowed to the very dregs of human literature?

Maturer years, and, I trust, the grace of God, gave me a more reverential and submissive mind. I felt that it was unsafe to trifle with the authority and plain meaning of Holy Writ; and I found, comparatively, little difficulty in surrendering my own weak judgment to its unerring decision. Independently of the menaces of everlasting vengeance, denounced, in language most clear and express, upon all who forget God, there is a complete absence of any, the slightest or most shadowy, intimation of any following state of being. The happiness of the elect, and the misery of the lost, are invariably spoken of as the final consummation. In all the terrific descriptions of future wretchedness, there is not a gleam of after-brightness; there is nothing said of mitigation, still less of triumphant restoration. The sure and certain hope, the resurrection of the just, transcendent glory, and blessed immortality, are all that is revealed to us of the dismissal, and the eternity of the saints. The dreary sepulchre, the great assize,

the final sentence, the chains of darkness, unutterable agony and despair, are all that is made known in Scripture of the death and the eternity of the wicked. All then that we picture beyond this is gratuitous presumption; we adjust to our own standard the dispensations of Omniscience; we lend reasonings to the All-wise; we reject the revelations of heaven, for a baseless device of our own invention.

Notwithstanding this advance towards a right estimate of this important subject, there was one light in which I was far from seeing the evidence clearly. On the scriptural doctrine I had no doubt, but I was often compelled to struggle with an apprehension, that Scripture was on this point at variance with reason. Much painful feeling was at times excited by this suspicion, and it was not removed until a more extended and accurate view of the argument was suggested to me by the following section of the 94th Psalm. *Shall the throne of iniquity have fellowship with thee?* it is added, *which frameth mischief by a law.* I am not now adverting to the specific import of the passage, but to the train of thought and feeling which it awakened in my mind. It led me to contemplate the eternal and unalterable antipathy and separation between sin and holiness, the true character of sin, as alienation from God, the tendency of sin to perpetuate and increase its own malignity, the connexion between sin and punishment, the effects of the cessation of the reign of grace, and the abandonment of the sinner to the consequences of his own deliberate rejection of a dispensation of mercy. I perceived the impossibility of any fellowship, either in this world or the next, between the throne of iniquity and the kingdom of Christ; they are distinct alliances, opposed confederations, and the education which

prepares for subjection to the first, effectually disqualifies for connexion with the latter;—the slavery of sin degrades and embrates the mind, and mingles with the very elements of its composition, aversion from the liberty wherewith Christ hath made us free. The stubborn language of the human heart to God, has been *depart*, and the answering expression of His patient compassion has been, *return ye children of men*: but the time will come—when impenitence and defiance shall have reached their limit, and the *law of mischief* be framed and graven in the eternal nature of man—that Jehovah will, as it were, learn and retort the language of his rebellious creature—*Depart from me ye cursed into everlasting fire.*

There are two points of view in which we may regard the future condition of the wicked; both scriptural and both reasonable.

*First*,—it is the natural and necessary result of their own voluntary and deliberate choice and act. A probation-time had been given them; good and evil lay before them; they gave a full preference to the latter, and a full rejection to the former. They chose the path of evil, and it led them to an evil end. There is nothing in Scripture, nothing in moral science, nothing in metaphysical speculation, whence we can infer an inherent energy, or, in other and better words, an effective will, in a sinful nature, to return upon its steps, and to change itself. Taken as a practical question, we see daily, that depravity, unless some power from without arrest its path, or unless some celestial agency within destroy its power,—that corruption, when left to its own unimpeded workings,—goes forward with increasing impetuosity; the beginnings of transgression are small, but, continued, it becomes an overwhelming torrent. The Sabbath breaker, and lover of vain

company, finishes in the swearer, the drunkard, the murderer. And when *iniquity* shall have established its *throne*; when it shall have *framed* the complete constitution of its government, and sanctioned *mischief by a law*; when the enemies of God and holiness shall have departed to their *own place*; where is the promise or the probability, that they will break their voluntary entanglement, and escape their self-wrought toils. Will they who have spurned the freedom and the glory of the mediatorial reign, become enamoured of its purity when they have identified all their attachments with sinful indulgence. Are their *habits* likely to be changed in a world where sin has its seat and throne? Are their *associations* to renovate their minds, surrounded as they are by the slaves of sin?—The mighty Transformer of the heart has withdrawn, and the great Exemplar has become their judge. No, they have loved sin, and their love, though it has brought them to that *place of torment*, is unabated; the consequences are miserable, and from them they shrink; but their heart is unchanged, and their affections are still rivetted to corruption.

*Secondly*,—It is the fulfilment of the divine counsels in the *punishment* of sinners. Now, there is no tendency whatever in punishment, as punishment, to change or amend the heart. It may, to a certain extent, deter from particular acts, but it does not alter the inclinations: it may engender remorse, but not repentance. Nay, its natural effect is to harden, to beget an antipathy to the inflicter of our sufferings, to stir up rage and rebellion against the author of our misery.

In the scheme of the restitutionists, this reasonable and scriptural view of the doctrine disappears. On their hypothesis, the future condition of the wicked is nothing

more than a new and severer state of probation, in which the purifying process shall infallibly succeed. The great Alchymist, having failed in his first experiment, will have recourse to improved methods of assay and transmutation, which *must* produce the desired effect. But this is not the revelation of Scripture, neither is it the deduction of rational inquiry: we have no authority from either for attributing weakness or failure to Jehovah, nor for representing Him as stultifying his own act.

If I have not, already, too far encroached upon your indulgence, I would beg permission to close these hints—they are designed as nothing more—by stating the circumstances which brought the subject to my mind at the present time. About twenty years since, I was attracted, by curiosity, to a small chapel, in the neighbourhood of Finsbury Square. A young man was in the pulpit, and in the act of taking his text. His proper subject I do not remember, but I have a distinct recollection of the abrupt transition which he made to the doctrine of Final Restitution, and of the acute and masterly style in which he supported his positions. A more able discourse I never heard; it was sophistical, palpably so, but dressed up with such art, and delivered with so much distinctness and force, as to make a powerful impression on my memory, though not on my convictions, then under the influence of sounder views of religious truth. I inquired and learnt his name, which, from motives of delicacy, I shall abstain from mentioning. Last Sabbath, I was passing in the same direction, and the sight of the well-remembered spot, brought D—— and his sermon to my remembrance. I made inquiries respecting him of a young man who was preparing to ascend the stairs. He had no personal recollection of D——; but

was well acquainted with his name and character. I was somewhat surprised to learn that he had been a boot-maker, since I should have inferred from his language and manner, that he had enjoyed a more finished training than such a profession would be likely to command. He had been originally connected with some orthodox body of Christians; he became infatuated with the pride of intellect, and vacillated in his creed, embraced the restoration scheme, and, enamoured of change, passed thence—*facilis descensus Averno*—to decided infidelity. He died, and dying, left his attestation, that “if philosophy might do to live by, it would not do to die by.”

Whether this was the language of penitence or despair, I had not time to learn, for our hasty colloquy was abruptly broken off.

N. Y.

AN ATTEMPT TO EXPLAIN THE  
DISCREPANCIES BETWEEN THE  
BOOK OF ECCLESIASTES AND  
THE PENTATEUCH.

THERE is, in the book of Ecclesiastes, a peculiarity which, though it has excited much attention, does not appear to have yet received an adequate explanation. It has been the usual plan to remove the difficulty, by shewing that it harmonizes with the genius and first principles of the New Testament. The rough places become plain, and the crooked straight, under the Gospel: the existing scheme of Providence admits of, and exhibits, all the apparent irregularities which Solomon has so feelingly noticed and forcibly described; but it is with the law, not with the Gospel; with theocratic, not with ordinary providence, that the book has to be reconciled in the first instance, and with the former its agreement is not self-evident. The Law and the Ecclesiastes seem, at first sight, to clash both in their

letter and spirit; and when we find the following words, *All things come alike to all; there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that smareth, as he that feareth an oath.* When we find such language as this explained by the application of evangelical principles, we cannot forget that the Jews, to whom Solomon preached, were not so familiar with these principles as we are; the letter and spirit of the law, were the only tests by which they could try the orthodoxy of their Monarch; for, they had not then an Isaiah to unfold the kingdom of Christ, nor a Jeremiah to sketch the outlines of the new covenant. The Sinai covenant and the Psalms formed the only “law and testimony” by which the Jews of that age could judge of any doctrine; the question, therefore, is, was this law against the doctrine of such an indiscriminate providence? Now all who have studied it carefully, must at once say, yes. How, then, were Solomon’s views of Providence reconcilable with the sole and supreme standard of Jewish faith.

Before I proceed to offer my own explanation of this difficulty, I shall place in immediate contrast the doctrines of the Pentateuch, and the doctrines of the Ecclesiastes: “*And ye shall serve the Lord your God, and I will take sickness away from the midst of thee: the number of thy days I will fulfil.*” MOSES.—“*There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.*” SOLOMON.—“*All these blessings shall overtake thee if thou shalt hearken unto the voice of the Lord thy God: Blessed shall thou be in the city, &c.*” “*But it shall come to pass, if thou wilt not*

hearken, that all these curses shall come upon thee: cursed shalt thou be in the city, &c." MOSES.—"All things come alike to all; there is one event to the righteous and to the wicked." "There be just men to whom it happeneth according to the work of the wicked: again, there be wicked men to whom it happeneth according to the work of the righteous." SOLOMON.

These specimens of the contrast, although brief, are striking. Moses *pledges* the exercise of a uniform and extraordinary providence: Solomon *proves*, from observation and by appeals to facts, that such a providence was not in exercise in *his* time. Now, during the interval between Moses and Solomon, no prophet or messenger of God had formally announced any change of that system of providence which formed the sanctions of the law. The book of Psalms indicates that such a change had taken place; but neither assigns the cause nor specifies the time. Indeed, the Psalms of David, in some instances, are as apparently at variance with the letter of the Sinai covenant, as the paradoxes of Solomon: there are, however, in the former, *more* acknowledgments of a discriminating providence, and a freer use made of the motives which naturally spring from it; indeed, a frequent use of them as persuasives to obedience; whereas, in the Ecclesiastes, temporary rewards and punishments are but seldom and slightly employed as motives. However, in both cases, "the testimony" of David and Solomon seems at variance with "the law," of Moses: *this is the discrepancy to be accounted for.*

It is then the fact that the law pledged the exercise of an *equal* providence; and yet David and Solomon declare that their times were marked by an *unequal* distribution of rewards and punishments. Now this change is not formally explained by the sacred

writers: an omission which implies either that the cause of the change was self-evident at the time, or such as admitted of no explanation. Familiar circumstances, or mysterious sovereignty, must therefore be called in to settle the question. I presume to think the former quite sufficient, and will endeavour to prove them so. *First*,—by an appeal to the great political change, from a theocratic commonwealth, to a theocratic monarchy. Your limits forbid the attempt to hold the balance between Warburton and Le Clerc, as to the duration of the theocracy. That the divine government of the Jews *deserved* that name until the appearance of Christ is self-evident; but I think it equally evident, that the theocracy was less absolute and less discriminating in its exercise, after the introduction of kings into Judea. God declared himself offended, when *He* was rejected to make room for a human king. It is, therefore, highly probable, that He would give some signal mark of his displeasure along with the kings; He gave "in anger:" it is *not* probable that He would continue, under the *new* system, the *old* providence by which He had so long upheld his own supremacy. It is even capable of abundant proof, that the extraordinary providence of the absolute theocracy, would have been unfit for the character of a *modified* theocracy, which the government by kings was. The authority of the judges during 450 years did not modify the theocracy; and therefore, did not generalize the extraordinary providence, which was its palpable demonstration. Accordingly, under the judges, we hear no complaints of a mysterious providence—we have no record of irregularities; but adversity accompanies vice, and prosperity virtue, as shadow does substance. With *kings* came the mystery of providence.



Now this appears to me only what might be expected, as the natural result of rejecting Jehovah: for it was not likely that he would mark the magistracy of another, by the grand peculiarities which distinguished his own. Besides, if it be allowed that God granted the request of the elders assembled at Ramah,—one part of it called for a *change* in the system of Providence established at Sinai. "We will have a king over us," said they, "that we also may be *like all the nations*." Here it is acknowledged that, while under the theocracy—they were *unlike* all the nations. But, the absence of a king was not the only, nor the chief difference. The *final* sanctions of all human codes of law were drawn from a future state of rewards and punishments. All contemporary governments recognized and inculcated future retribution. All legislators, prior to Moses, laid the foundations of their authority in an invisible world of some kind, and supplied the defects of their administration by an appeal to a tribunal beyond the grave. But this doctrine of future rewards and punishments, Moses, as the Jewish legislator, did not distinctly teach, nor employ it formally, in support of his system. He pledged an immediate and discriminating Providence; and upon its regular exercise, staked his legislative character and authority. And he did right in *not* drawing upon futurity for final sanctions: for, since his first object must have been to prove the *superiority* of Jehovah over the gods of the nations—this could not be established by a comparison of his power in the distribution of future and invisible reward and punishment. "It was only," says Graves, "by proving decisively that He, and He alone, was the dispenser of every blessing, and every calamity in the *present* life, and that He distributed them with the

most consummate justice, yet tempered with mercy, that He could completely expose, and for ever discredit the pretensions of idolatry." Again, "formally to annex the sanctions of a future life to a system of laws, which declared, that it was to be supported in every part by an extraordinary Providence distributing immediate rewards and punishments,—appears not only unnecessary, but inconsistent. It would have seemed as if the legislator, who appealed to the sanction of an extraordinary Providence, was yet *secretly conscious*, that his pretended expectations would not be verified by fact; and, therefore, craftily provided a *supplementary* sanction to compensate for this deficiency."

Such then was the actual character of the original theocracy. Now, the Jews wished it either abrogated or abridged; and whichever was their object—desiring a king was sure to effect some change of the system. This they seem to have understood: hence they demanded one—not only that he might "go out" before them, and "fight their battles;"—but also, that he "*might judge*" them, and that they might "*be like all the nations*." Now, to be so—was to be no longer under that immediate and uniform Providence pledged at Sinai;—was to be thrown more upon "the powers of the world to come," and less upon the prospects of present retribution. If, therefore, it be granted, that such was the object of the Jews in desiring a king—it will be seen, at a glance, how they would understand Solomon, when he preached a doctrine of Providence different from that taught by Moses: the difference arose from a change of administration, which they had demanded and obtained.

A *second* cause of the indiscriminate Providence taught in the book of Ecclesiastes, was the increased knowledge of a future

state introduced by David. With him, the prophetic age formally commenced; and as his prophetic Psalms were for the use of "the great congregation" of Jewish worshippers, and some of them full of immortality—they could not fail to diffuse new light upon this subject throughout the nation. Now, without deciding upon the precise degree in which the immortality taught in the Psalms was understood by the people at large—it will be readily granted, that the Psalms conveyed more and clearer ideas of the subject than the Pentateuch did. Well, they had been in use during a great part of David's reign; and as Solomon was not "preacher in Jerusalem" until his old age, his hearers had been long familiar with the creed of his father, and thus were prepared to balance the perplexities of this life, by the prospects of the life to come. In this task, Solomon himself assisted them: for if the Ecclesiastes do not, as *Desrochers* attempts to prove, demonstrate a future state, they do demonstrate the necessity of a judgment to come.

#### ON CHRISTIAN FELLOWSHIP.

##### No. III.

AFTER having stated the nature of Christian fellowship, both positively and negatively—what it is, and what it is not; we may now proceed to point out some of the BENEFITS arising out of this spiritual relation. They are, undoubtedly, very numerous and important: I mention,

I. Those which relate to the *church at large*.

1. This fellowship is calculated to *define the kingdom of Christ*. And, when we consider the false, worldly notions, which men are apt to entertain respecting his kingdom—how they have ever been endeavouring to assimilate it,  
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to "the kingdoms of this world," and to introduce into it all the maxims, and intrigues, and corruptions—yea, and even the *oppressions* of worldly policy and power; it is evident, that nothing can be of greater moment to the honour and glory of our great Lawgiver, King, and Saviour; than that *his* rule and *his* subjects should be accurately defined. Satan and the world have leagued together to confound all spiritual distinctions; to lower the tone of Christian character; to profane what is holy, and to falsify what is true. Their highest aim has been to break the bands of brotherhood among the saints; to sow the seeds of discord; and to supplant the true Gospel-fellowship, by a spurious and carnal admixture of "the men of this world." What then shall secure the existence of the true church, and the glory of Christ among men, but a zealous maintenance of Christian fellowship in its original purity?

2. This fellowship is the *depository and the safe-guard of Gospel truth*.

The existence of the Jews as a distinct people, has always been considered a great collateral argument for the truth of the Scriptures. Now, their fellowship—so close, so strict—arises out of their common faith: their religion binds them together. Unto them were "committed the oracles of God," and they jealously preserved them. Unhappily they misunderstood the great import of the prophecies, and the types which foretold and shadowed forth the blessed Messiah; and the deposit was, therefore, taken out of their hands. God has now committed the custody of his word to the Christian church, which is denominated by the apostle, "the pillar and ground of the truth." No small share of this trust devolves on the faithful ministers of the New Testament; but they are to be taken in,

connexion with the churches to which they stand related, and not as insulated individuals. The whole body of the faithful are interested in this guardianship; but more especially is every particular church; because the faithfulness of the whole depends on that of all the parts. Indeed, I do think it will be found a matter of fact, that, in proportion as the pure and intimate fellowship of the primitive Christians has declined, the truth of the Gospel has suffered; and, reciprocally, according to the decline of the truth, so has been the abandonment of this fellowship. When the term *church* no longer signified a voluntary society of holy and faithful persons, but was used to signify councils and conclaves of mitres, and hats, and royal crowns—when church-members gave up their proper privileges, and bartered away their spiritual birth-right to priestly usurpers, who sought not *them*, but *their's*—then a flood of errors came rolling in on every side; and, to this day, “the abomination of desolation,” which swept away “the truth as it is in Jesus,” overspreads the fairest regions of three quarters of the globe, where once the glorious Gospel “looked forth as the morning, fair as the moon, clear as the sun, and dazzling as the starry hosts.”\*

On the other hand, how obvious is it, that where Christianity is corrupted, and where “another Gospel, which is not another,” is embraced, as more agreeable to the flesh, and falsely termed *rational*—Christian fellowship, in its primitive purity, is almost unknown: in vain do we search for that nonconformity to the world, that spirituality of conversation, and that fervent love to Christ,

which distinguished the first followers of the Lord.

3. It is manifest, moreover, that Christian fellowship is *the strength of Christ's cause*. In these days of benevolent exertion, it is quite needless to insist on the advantages to be derived from union. We all know something, now, of the value of aids, which, in themselves, are small and insignificant, but which possess an indefinite power when brought together: so is it in the church of Christ. “The eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you: nay, much more those members of the body, which seem to be more feeble, are necessary.” In this view, no brother or sister in Christ—no church, how small or how poor soever it may be, is unimportant: every one having his place, and orderly keeping it, and fulfilling the duties of his relation, manifestly contributes to the strength and permanence of the whole body. Without the fellowship of the saints, the church would die.

4. This fellowship presents an *object of attraction to the world*. Every church is “a city set on a hill.” As we have “no fellowship with the unfruitful works of darkness,” we seek not the concealment of Eleusinian shades. The world is to be attracted and won over to our side—or rather to “the Lord's side;” and we are to act so much in concert, that the world may ever say—“See how these Christians love one another!” How marvellous was the effect of this spectacle on the heathen world, when Christianity was young, and in her bloom and prime! How much we must lament that the same attractive charms have not always been set before the world! But, of this we are assured, such is the power of this primitive fellowship, that wherever, and

\* Cant. vi. 10. אִימָה כְּנֹגְלִיחַ. See Parkh. on דגל, and Good's translation. I have ventured a little beyond these authorities, hoping thereby to catch the true spirit of the passage.

whenever it is beheld, it will draw multitudes to the Saviour, and they will be heard to say, "We will go with you, for God is with you."

5. Such a fellowship is not only *a type of heaven*, but a *preparative for it*. We are taught to consider the blessed inhabitants of the world above, as existing in a church state; and their fellowship therein as the most pure, and intimate, and lovely, and universal, which it is possible for any society to enjoy. Those, therefore, who are brought into Christian fellowship on earth, in proportion to their love and unity, do, certainly, exhibit a representation of that blessed harmony which subsists in the unseen world. And there is something exhilarating in the thought, that the fellowship of the church militant is the commencement of that very intercourse, which constitutes a great portion of celestial happiness. The church of Christ on earth is the elementary school in which we are taught the first lines, not only of Christian knowledge, but of that *love*, whereby we are most of all assimilated to the image of God. Happy, therefore, is the man, and happy is the church, which enjoys most of this heavenly communion! They live on the border of that "better country" to which our Christian pilgrimage tends—their encampment is under the walls of "the city which God is preparing for them"—yea, their dwelling is by "the gate of heaven."

THEOLOGUS.

*Hitchen, Dec. 1822.*

ON NEWSPAPER DETAILS OF  
THE ACT OF SELF-DESTRUCTION.

(To the Editors.)

GENTLEMEN,—I am anxious to direct attention to what I conceive to be a highly improper line of conduct, adopted by most of the conductors of our public prints, in the minute detail of circumstances

which they are accustomed to give, in reference to the many unhappy instances of suicide, which so lamentably occur. What possible good can be done by this kind of particularity? Do we need to be constantly reminded how easily we may escape the frown of the world, and with what facility we may rid ourselves of all our earthly cares and anxieties. Is it not certain, that even things at first most revolting to our minds, by being continually present, in course of time, not unfrequently lose their effect? The writer of this paper well remembers the time, when the ideas excited by certain details of the kind, to which he has alluded, long and very painfully haunted his mind. From that period he determined to pass over these parts of our public newspapers, and for this determination he has had reason to be thankful.

Perhaps it will be in the recollection of some of your readers, that instances have occurred in which persons, immediately upon reading accounts of this nature, have proceeded to lay violent hands upon themselves; and in how many cases details of this description have given rise to ideas which, after having been silently cherished, have eventually terminated in self-murder, we cannot tell. It has been discovered, we know, that some unhappy suicides, previous to the termination of their worldly existence, had made collections of these reprehensible paragraphs.

I am sorry that this paper, should you think proper to insert it, is not likely to fall into the hands of many of those persons for whose use it is intended; yet, perhaps, it may be noticed by some, and if in consequence only a small degree of the evil of which I complain should be abated, I shall greatly rejoice.

VIATORIUS MERCATOR.

*London, Oct. 24, 1822.*

THOUGHTS ON CHRIST'S DESCENT INTO HELL AS STATED IN THE APOSTLE'S CREED.

1. The article of Christ's descent into hell, is not inserted in any of the most ancient copies, nor does it appear till the fourth century. In ecclesiastical history it first appears in the church of Aquillia, and was introduced in opposition to the Appollinarians, who denied that Christ had a human soul.

2. The doctrine is founded by the supporters of this article, on the following texts of Scripture, Acts ii. 27—31; Ephes. iv. 9, &c. 1 Peter iii. 18, 19.

3. Very different opinions have been entertained in regard to this article. Some of the ancients assert, that Christ went into the place of the damned to preach salvation to the souls of the lost, and that he actually brought forth many converts thence.—Some say, he descended into hell solely to triumph over Satan and his angels in their own domains. Others deny a real descent into hell, but believe, that the efficacy of the cross of Christ was felt by the condemned in their gloomy prison—while others maintain, that Christ went into the *lymbus patrum*, to the ancient fathers and saints of the Old Testament, who were confined there unto the coming and death of Christ. Calvin and others of the reformers understood the article to mean, the bitter torments of soul which Christ realized upon the cross—and many are of opinion, that it only means the burial of the Redeemer's body; but the most judicious explanation, and which bears the names of many respectable divines—is, that it refers to the separation of the soul of Christ from his body, and his continuance in this state, as it were under the power of death, until the blessed morning of the resurrection, in proof of which latter sentiment, let the following observations be examined.

4. Though the Hebrew word

למנו occasionally signifies the grave, yet its most general import, is the unseen world, or the state of the departed in general.

5. The English word *hell* signifies the state of being *helled*, i. e. covered, as that descending into hell signifies entering into a covered or unseen state, and is the same with למנו.

6. The word *Hades* in the Celtic signifies the state of origination; from whence the ancient Celts believed, that the souls of men had their origin and existence—so that when the soul enters *Hades* at death, they supposed it only returned to its original state.

7. The same word *ᾗρας* in the Greek frequently means the abode of separate spirits in general, both good and bad; and is often used in this sense by heathen as well as by Christian authors, yea, by Christ himself when speaking of the death of the rich man and of Lazarus.

Thus *Hades* according to the above explanation, is divided into two parts; the one inhabited by the righteous, and the other the residence of the wicked. See Luke xvi. 22, 23. And when Christ entered *Hades*, we have every reason to believe, that he went into that part inhabited by the happy, so that by Christ's descending into hell, we understand to be, that his soul went into paradise. See Luke xxiii. 43. The apostle in 1. Cor. xv. 1—4. mentions the death, burial, and resurrection of Christ, but not a sentence of his descent into the state or place of damnation, which certainly was no part of the Gospel preached by the apostle. The godhead of Jesus could not descend, being every where present. The body of Jesus was laid in the grave, and his soul went immediately into the land of the blessed, consequently his descent into hell cannot be defended, except in the sense we have already specified; but accepting it in that sense, we

may easily assign many reasons for it, particularly, that it was a necessary part of his humiliation for him to die, and lie under the power of death for a time, by which he was made like to his people, whose earth-born bodies die, and whose souls exist in a separate state till the resurrection of their bodies, by which separation also he removes all real occasions for his people's fears respecting their separation of body and soul, and by which separation further, together with his resurrection from it, he has furnished his church with a glorious assurance of their final deliverance, for as a public person he went into it; and as representative of his people, he came out of it. The first begotten from the dead, the prince of the kings of the earth.

AN ORIGINAL LETTER FROM THE  
REV. RICHARD FROST,\* OF  
GREAT YARMOUTH, TO THE  
REV. MR. PEARSALL, OF TAUN-  
TON.

Great Yarmouth, April 2, 1752.

REV. AND DEAR SIR.—That excellent preface you have prefixed to the life of the pious Mrs. Houseman, and a charge of yours, at an ordination last year, have raised in my mind a great veneration for you. I have not, indeed, the happiness of a personal acquaintance with you, but from that evangelical temper, that heavenly tendency which breathes through your writings, I cannot but heartily wish you success in the name of the Lord. My brother Tozer, of Norwich, informs me, you kept up a correspondence with that excellent man, that laborious minister of Jesus, our ever honorable master, Dr. Doddridge; and I nothing wonder that souls set in a similar mould, should readily run into contact. If social friendship be one of the highest blessings earth can yield, religious friendship is of a yet nobler

nature, and gives the rivet of eternity. I rejoice to hear, that on the Lord's-day, you preach the everlasting Gospel to about *one thousand* souls. I rejoice that God has so provided for his flock at Taunton. Though I never was in the West of England, and being now turned *fifty*, 'tis unlikely I shall ever see it; yet from a boy I have had a peculiar love for Taunton, as the town where that excellent minister of Jesus, Mr. Joseph Alleine, lived and shined. His life and letters, next to my Bible, was one of the first books that impressed my heart. May the dear Redeemer's name and honour flourish in Taunton from age to age, and your ministerial labours and ministerial visits greatly contribute to that end in the present day! I doubt not you know, perhaps better than I, there has been lately a design formed by the Connecticut and New York colony, to set up schools for instructing the Indian clans that border on those settlements, in the knowledge of true Christianity, and that some encouraging beginning has been made, a design which I am sure will have your heart engaged in it. Were the Iroquois tribes, called now the six nations, a new tribe having of late years been added to the other *five*; were these once christianized, not in the manner the Jesuits boast to have made Christians by thousands, who knew nothing of true Christianity; but such Christians as the justly renowned Eliot lived to see some hundreds of, before he went to heaven, how would the hearts of all that love our Lord Jesus rejoice, and what a security would it prove to our colonies from the irruptions of the Canadist French. I hear that the Rev. Mr. Pemberton, of New York, is expected in London next year, to get what assistance he can, towards founding and endowing a College there, for bringing up serious and promising young men to

\* For a biographical sketch of this excellent man, see Con. Mag. vol. 4. p. 697.

the ministry; and Col. Williams told me if he came over, he would visit Norfolk and Suffolk, and I suppose the West of England also. While vital Christianity is at so low an ebb with us in Old England, 'tis no small pleasure to hear things are better in New England, and that so hopeful a foundation is laid in Pennsylvania and New Jersey, for the conversion of some of the Indian tribes as Mr. Brainerd's Journal informs us. I greatly want to see a sequel of that journal continued by his worthy brother, who, I am informed, enters the work with the same holy zeal and heavenly temper he was remarkable for. O my dear Friend, we should seriously consider the words of the truly venerable Mr. Baxter, that all things here are short and transitory from their beginning, posting towards their end; so short is time, and beings here are next to nothing! The bubble of worldly prosperity and fleshly pleasure doth swell up and break in so short a moment, that *it is*, and *is not* almost at the same time. But the heavenly inheritance with its joys are uninjured by duration, being assuredly everlasting. This being the case, may we be steadfast, immoveable, always abounding in the work of the Lord, for as much as we know our labour shall not be in vain in the Lord.

I shall be very glad of the pleasure of a letter from you, and am, Rev. and Dear Sir, with great respect, your affectionate brother, and humble servant, R. FROST.

#### HEBREW IDIOM,

THE importance of a *minute* attention to the idiom of the sacred tongue will appear from adducing a very common instance of the neglect of it. The pious Flavel, (Works, vol. i. p. 12.) citing Isaiah, xlii. 1. "My servant whom I uphold," prefers a translation of the sentence thus, "My servant *on whom I lean or depend*," and then proceeds to animadvert on this

new rendering, as if it were a better one than that given by our translators. He also places the Hebrew *אֲחֻזָּךְ בּוֹ* in the margin, as countenancing this deviation from the common version. The prefixed *בּ* does, indeed, appear to favour this alteration, but a single reference will be sufficient to shew its absurdity, for if this were correct, then we ought to read Exod. xvii. 12. "But Moses' hands were heavy, and they took a stone, and put it under him, and he sat thereon, and Aaron, and Hur, (*תָּמְכוּ בְיָדָיו*) *leaned on his hands!*" It is well known that some Hebrew verbs take certain particles, (especially *בּ* or *ל*,) after them, though such particles cannot with propriety be rendered into English; thus Psalm lxxviii. 70. *יָחַז בְּדָוִד*. *And he chose David*. That Isaiah xlii. 1. is an instance of this idiomatic use of particles is plain, from comparing it with the passage just cited from Exodus; when to *lean upon* is intended, the sacred writers make use of *עָמַד*.

Not only, then, have our venerable and truly learned translators given us, what *may be* the sense of Isaiah xlii. 1.; but it appears that to alter it in the way Flavel mentions, were to do violence to one of the most common usages of the sacred tongue. The fact seems to be, that such was *the number, the learning*, (many of them having Hebrew at their fingers' ends,) *the combination of talent, the fidelity, and the industry* of our translators, that it is but fair to assume, that any supposed improvement which presents itself *upon the very surface of the text*, is most likely to be founded on some fallacy, which a further acquaintance with the language would not fail to expose, since no one can modestly imagine, that that which may be discovered *with a glance*, has escaped the patient investigations of so many learned men, as were employed by King James in forming our translation. T. K.

## POETRY.

## THE SONG OF MIRIAM.

(From Edmeston's Sacred Lyrics.)

HARK to the sound of the Timbrel,  
By the side of EGYPT'S waters;  
Tis the song and the dance of triumph,  
Of ISRAEL'S dark-eyed daughters:  
'er many a neck so swan-like,  
The loose black locks are flowing;  
And many a lip is smiling,  
And many a cheek is glowing;  
And those dark eyes are beaming,  
And those warm hearts are leaping;  
And those light forms are swimming,  
The measured dance-step keeping:  
And this is the song,  
As they sail along,  
MIRIAM, MIRIAM, leads the throng!  
Oh, sing to JEHOVAH! who, gloriously,  
"Hath triumph'd, hath triumph'd, and  
no one but he;  
Oh sing! for JEHOVAH, victoriously,  
"The horse and his rider hath sunk in  
the sea!"

Low the heights of PI-HAHIROTH,  
Catch the echo softly beating;  
Low the rocks of BAAL-ZEPHON,  
Answer to the light retreating;  
Low across the sunny ocean,  
Floats the music of soft voices;  
And above, the sky is cloudless,  
As if Nature's self rejoices:  
And the song is sweetly sounding,  
And the step is lightly twining,  
And the timbrel gaily ringing,  
And the eye with pleasure shining.  
Oh, sing to JEHOVAH! who, gloriously,  
"Hath triumph'd, hath triumph'd, and  
no one but he;  
Oh sing! for JEHOVAH, victoriously,  
"The horse and his rider, hath sunk in  
the sea!"

## THE REQUIEM.

(From the Same.)

There's a power in earthly sound,  
To soothe an aching breast;  
It is, when some dear grave around,  
The sacred hymn of Rest  
From voices low, and soft, and clear,  
That summer eve steals o'er the ear.  
In chance, in deep and shadowy dells  
That funeral song may be;  
In chance, from ocean beach it swells  
Across a rippled sea;  
In chance cathedral chancel high,  
It lay echo soft the harmony.  
It speaks of rest from every toil,  
Of ease from every pain;  
It home where nought can come, to spoil  
The work of joy again:  
It tells, that one has gone to dwell  
In that peace unspeakable,

It tells, another Saint has won  
The victory o'er the tomb;  
That now, he has for ever done  
With sin, and all its doom:  
It brings to mind, that REQUIEM song  
In PATMOS\* by unearthly tongue.  
Sweet soothing hymn, thy harmony,  
That swells and sinks away,  
Bids every wave of passion die,  
Each rebel thought decay;  
And peace and holy calmness rest  
O'er every feeling of the breast.  
Worn head! and stormy heart! come here!  
List to that simple strain;  
Lay care aside, dry every tear,  
And never mourn again:  
Perhaps the time not far may be,  
When this sweet hymn shall sound o'er  
thee.

## THE FALLING LEAF.

(From the London Magazine.)

WERE I a trembling leaf  
On yonder stately tree,  
After a season gay and brief,  
Condemn'd to fade and flee;  
I should be loth to fall  
Beside the common way,  
Weltering in mire, and spurn'd by all,  
Till trodden down to clay.  
I would not choose to die  
All on a bed of grass,  
Where thousands of my kindred lie,  
And idly rot in mass.  
Nor would I like to spread  
My thin and wither'd face,  
In *hortus siccus* pale and dead,  
A mummy of my race.  
No—on the wings of air  
Might I be left to fly,  
I know not and I heed not where,  
A waif of earth and sky!  
Or, cast upon the stream,  
Curl'd like a fairy-boat,  
As through the changes of a dream,  
To the world's end I'd float.  
Who that hath ever been,  
Could bear to be no more?  
Yet who would tread again the scene  
He trod through life before?  
On, with intense desire,  
Man's spirit will move on;  
It seems to die, yet like heaven's fire,  
It is not quench'd, but gone.

J. MONTGOMERY.

Sheffield, Oct. 24, 1822.

\* Rev. xiv. 13.



## REVIEW OF BOOKS.

*Twenty Sermons. By the late Rev. H. Martyn, B.D. Second edition. 8vo. 10s. 6d. London: Seeley, 1822.*

THE very name of Henry Martyn revives within us recollections of no ordinary interest and importance. With scientific rank and commanding character, which promised him the highest academical advancement, and, eventually, elevated station in the national establishment; with prospects of fame and wealth in the prosecution of an easy and honourable career; he counted all but loss that he might enter on a task of peril, difficulty, and doubtful success, but which offered an adequate field of exertion to his zeal in the service of Christ. As a resident in an University, he had many opportunities of doing good; as a parish priest, he might have laboured effectually in the work of souls; had he attained the dignities of ecclesiastical elevation, his talents and piety would have given attraction, even to evangelical principles, among the privileged orders of society. But his choice directed him to a different range; his magnanimous spirit had a larger and more arduous aim; the exigencies of a destitute race, of realms lying in pagan darkness, had touched his sympathies; and his anxious compassion for their intellectual and spiritual wretchedness, impelled him to forego every prospect of happiness and advancement in his native land, for the ruggedness of a distant, gloomy, and solitary path. Martyn, in Persia, was a most marked and impressive manifestation of a peculiar providence. The Persians are an acute and ready people, and, however ardent their attachment to Islam may be, they are, compared with the sullen Moslem of Turkey, an accom-

plished and high-spirited race. The character of Ali, with its noble and chivalric qualities, was scarcely more different from the gloomy and ferocious bigotry of Omar, than the ignorant and malignant Ottoman from the versatile and vivacious inhabitant of Ispahan. For the keen encounter with this quick-witted tribe, the habits and attainments of Martyn eminently fitted him; and the skill with which he managed his different controversial engagements, was not less conspicuous than the firmness and dignity of his conduct, when, singly, amid the assembled Moollahs, and in the presence of the Vizier, he bore his fearless testimony to the divinity of Christ.

Every thing which might be presented to us, as the work of such a man as this, would claim the most respectful attention; but though the volume before us has a peculiar interest, as bearing his signature, it is distinguished by excellencies which would have obtained for it general attention, had the author been unknown to fame. We have read with singular gratification these memorials of the talents and graces of Henry Martyn,—these genuine relics of a departed saint,—this legacy of a mind and heart devoted to the noblest of all labours, the conversion of sinners from Satan unto God.

Let us not be misunderstood; we are anxious not to be suspected of overwrought eulogy, and we shall endeavour to be somewhat more distinct and specific in our criticism than we might perhaps be, if we were to give full expression to our feelings. Martyn himself was not only too lowly to desire empty applause; but his mind was too manly and too just to be satisfied with indefinite or exagger-

rated praise. Those, then, who may seek in these sermons critical research, original disquisition, or glittering decoration, will assuredly be disappointed; but they who, with a truer perception of the right objects of preaching, will be satisfied with substantially correct views of Gospel doctrine, a sound and vigorous style, and a strain of appeal not unfrequently rising into powerful eloquence, will as certainly find them here. There is, moreover, a strongly marked character of sincerity about these sermons, that renders them uncommonly impressive. There is, in brief, a combination of admirable qualities in these remains of a powerful and godly mind, that cannot fail to give them extensive currency, and to render them, with the blessing of God, abundantly useful.

There is great beauty in the following true and feeling picture of bodily sorrow, from the seventh sermon, entitled, "Tribulation the way to the Kingdom."

"It is likely, from the NATURE OF OUR CONDITION IN THIS WORLD, that I should, through much tribulation, enter into the kingdom. The mere theological moralist, who descants on the happiness of the good man, as if he were an angel, not taking into consideration the corruption of human nature, will scribe him as too elevated in his views to be endangered by the body—too amiable in his conduct to be persecuted by his fellow-creatures—too firm in his resolutions to yield to Satan. But the real condition of the Christian in the world, is sufficient to prove that picture to be drawn by fancy; because, though true, so far as he is renewed in the spirit, in his mind, he finds another law in his members warring against the law of his mind; and again, though holy in all his conduct, is among creatures, who have no taste for holiness: and though he is finally victorious over Satan, he is often frustrated in the interim.

"It is no more than likely, then, that in his flesh, or the corrupted part of his nature, the child of God should go through much tribulation: it is likely that he should at times be the subject of ill tempers; and that he should be betrayed into rash and passionate language, and be guilty of unbecoming sel-

fishness, instead of observing what is lovely and of good report; that he should be at times careless and irreverent in prayer—and find strong reluctance to spiritual duties, and the keeping of his heart with diligence—that he should through fear or carelessness be betrayed into a sinful conformity to the world, or dissimulate before them—that he should be apt to be impatient in sickness, distress of circumstances, loss of friends, or other calamities of life—that there should be times when he would fear that he had lost all happiness, by having renounced the world—and what is worse, after all these things, that he should remain, for a considerable time, hard hearted and unfeeling at the recollection of them.

"This is tribulation! for sin, in its nature and consequences is grievous to the children of God; but especially that sin which exists in themselves. When they reflect how their sin casts a veil over the light of God's countenance, grieves the Holy Spirit, and crucifies the Son of God—how it sometimes brings a reproach upon their holy faith, and an occasion to their enemies to blaspheme—how it defiles their souls, and checks their advances in the divine life—their reflections upon their own sinfulness are accompanied with the keenest remorse. Or, if they should find themselves convinced of sin, yet incapable of sorrowing for it after a godly sort—which is often the case, as the effect of sin is to harden the heart—then is their anguish extreme: for the chief relief to a good man, after the commission of evil, is to be able to weep and mourn—to loathe and abhor himself before God, with a broken and contrite spirit."—p. 123.

We pass with reluctance over several admirable passages which we had marked in reading, especially one of considerable length in the fine discourse on Paul and Felix, but as we are pressing upon our limits, we prefer the following section, on account of its clear and scriptural statement of the doctrines of grace. It occurs in the thirteenth sermon. "The true Christian," from 1 Corinthians, i. 1—3.

"1st. They are CALLED OF GOD THE FATHER; for the name given to them in the text, *the Church of God*, signifies, according to the original, a body of persons called out from the rest of mankind; and such are Christians, if they deserve the name. They are called to separate from an ungodly world, not only by the voice

of God, speaking in general terms by the Scriptures; but they are called by the voice of the Spirit in their hearts.

"That some are thus wrought upon rather than others, and obey the call to come out from the world, is not to be ascribed to their superior merit, and their better inclination, recommending them to God: the Scriptures declare, that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy (Rom. ix. 16.); that we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Eph. ii. 10.); and that it is God which worketh in us, both to will and to do of his good pleasure (Phil. ii. 13.); whatever there is good, therefore, in his people, is God's own gift and work.

"Moreover, God hath from the beginning chosen us to salvation (2 Thess. ii. 13.); and that this was not because the merit of the objects was foreseen, is clear from Ephesians, chap. i. ver. 4. *He hath chosen us in him before the foundation of the world, that we should be holy and without blame before Him in love; and from Rom. chap. viii. ver. 29. Whom he did foreknow, he also did predestinate to be conformed to the image of his Son.* Holiness is an effect, not a cause.

"Almighty God acts according to the purpose of his own will, without thinking fit to render an account of it to his creatures; and though this act of his sovereignty is unquestionably consistent with his other attributes, yet, as that consistency is not revealed to us, we must rest satisfied with the general reflection, that the Judge of all the earth will do right. (Gen. xviii. 25.)

"All that can be stated positively on this subject is, that in the covenant of redemption, it is the prerogative of the Father to give whom he will to Christ; for thus saith our Lord, *No man can come unto me, except the Father, which hath sent me, draw him* (John vi. 44.); and, in his last prayer, recorded by St. John, he speaks of his people as given to him by the Father; *I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine.* (John xvii. 9.)

"How high and awfully grand are the destinies of a holy soul! Known to the ancient of days before all time, and loved with an everlasting love, he is brought, through every danger in this world, to the enjoyment of eternal glory! How frequently should the church of God be meditating on these things, and pondering the weight and excellency of them in their minds; for to quote an article of our church, 'To Godly persons, and such as feel in themselves the workings of the spirit of Christ, mortifying the works of the flesh, and their earthly

members, and drawing up their minds to high and heavenly things, the godly consideration of our predestination and election in Christ, is full of sweet, pleasant, and unspeakable comfort.' \*

"2. The Christian is further to be considered as SAVED IN THE SON; or in the language of the text, in *Jesus Christ*.

"This our Saviour lays down as evidence of our election. *Every man, said he, which hath heard and learned of the Father, cometh unto me.* (John vi. 45.) Every heaven-instructed Christian, convinced that he is ignorant, guilty, polluted, and enslaved, applies to Christ that he may of God be made to him wisdom, and righteousness, and sanctification, and redemption. (1 Cor. i. 30.) He feels himself authorised to do this, because *God hath set forth his Son to be the propitiation, through faith in his blood* (Rom. iii. 25); and he is encouraged to it by the gracious invitations of Christ himself, *Come unto me all ye that labour and are heavy laden.* (Matt. xi. 28.) *Him that cometh unto me I will in no wise cast out* (John vi. 37.); and, *whosoever will, let him come, without money and without price.* (Rev. xxii. 17.) (Isaiah lv. 1.) From this period he begins to date a new era of his life; for, by renouncing all confidence in himself, and desiring the righteousness which is of God by faith, he makes that critical transition which carries him from death unto life; having come to God by Christ, he is regarded by God as in Christ; his former sins are remembered no more; God is satisfied with the atonement of Christ for them; a justifying righteousness is no more required of him, because Christ's righteousness is imputed to him by faith; and the rewards of heaven, though merited only by Christ, are bestowed on the believer because he is in Christ."—p. 257.

We regret our inability to include the third head, which relates to sanctification; it finishes the description of the Christian character, and well might the preacher exclaim,

"What need be added to shew its excellency and dignity? His name engraved in the Book of life—his interests united inseparably with those of the Son of God, and his bosom the abode of that august inhabitant, the Holy Ghost—the Man of God stands at an immeasurable distance from whatever is admirable on earth. If an individual possesses such excellency, how admirable the society composed of such members!"

\* Seventeenth article of the Church of England.

There are a few points in which we should feel disposed to take objections to Mr. Martyn's modes of statement, but this is a part of our critical occupation, which we have little disposition to exercise in the present instance.

*An Address from a Christian Pastor to his Church and Congregation upon Baptism: containing a Statement of some Essential Points in which the Systems both of Pædobaptists and Anti-pædobaptists appear to differ from that of the New Testament. By James Bass. 8vo. 2s. 6d.—Southampton: 1822.*

APART from the divisions which the question has occasioned in the religious world, and from the narrow sectarian spirit in which it has too often been agitated, we have always thought that, when not swelled into undue importance, the subject of Baptism presented a fair opening for much curious, and not unprofitable inquiry into the nature, the history, and the influence of Scripture ordinances. Much learning and acuteness, unapparently mingled with a large alloy of acrimony, have been exercised in the controversy; and, though an amicable settlement seems to be utterly hopeless, the dispute has been so far of use, as to have brought forward much incidental illustration of the important investigation to which we have just referred. It was under this general impression that we took up Mr. Bass's pamphlet; we certainly did not expect any great novelty on a specific subject, but we were prepared to receive with due attention any collateral matter which might be suggested. We opened, we confess, rather listlessly, but, glancing on the first page that presented itself, our eye rested on the following pithy and expressive

The various reasons that have been urged for our Saviour's baptism, and

the inferences that have been drawn from it, are such as would astonish the humble unsophisticated Christian.

"Mr. Kinghorn, whose praise is in the churches, in his 'Baptism, a Term of Communion at the Lord's Supper,' p. 87, says, 'baptism was to him, (Christ,) as far as we can judge, of infinitely less moral use than it is to us; yet because the baptism of John was from heaven, he submitted to it, and gave this as a reason, 'Thus it becometh us to fulfil all righteousness.' How Mr. Kinghorn would explain the statement, which he makes by implication, that baptism was of some moral use to our holy Saviour, I have no conception; it would doubtless be in some way, which he supposes, with his views of baptism, would exalt his heavenly Master; but I have revolved it often, and hitherto, as often as I do so, it extorts this exclamation,—What! baptism of some MORAL USE to the perfect Son of God!

"Dr. Williams, who left this world deservedly esteemed for his learning and piety, thought he made all plain by the peculiar supposition, that our Lord might have touched a bone or a dead body, and come to John for a legal purification.—(See Antipædobap. Examin. vol. ii. p. 13.) At this I am lost in wonder. Can we believe that it was either by the one or the other; by the moral use baptism was of to our perfect Saviour, or by his gaining a legal purification by it—a rite that was not of Moses—that our Lord and John, upon the high occasion of the baptism of the former, fulfilled all righteousness? To waive all other remarks on hypotheses such as these, that of Dr. Williams would make our Lord a despiser of the law of Moses, which expressly provided for such purifications where they were needed, and which remained in full force till the rending of the veil in the Jewish temple."—pp. 12, 13.

This "palpable hit" fairly roused us, and satisfied us that Mr. Bass's book must be worth a regular perusal, on which we accordingly entered; and its result has been much satisfaction with the spirit and temper in which Mr. B. has drawn up his "address," and with the diligence and ability manifested in the prosecution of the inquiry. Thus much we may be allowed to say, without making ourselves parties in the controversy, a step which we are desirous of avoiding, though it is no part of our plan to exclude the general subject from our pages.

After observations tending to show the injurious effect which confused and uncertain views of the ordinance had produced upon his mind, Mr. Bass proceeds to his investigation, of which we had intended to give a formal analysis; but from the variety of its illustrations, and a little want of distinctness in the marking of its more prominent points, we feel it more satisfactory to give an extract or two, referring to main conclusions, and to recommend the work altogether as one that will repay an attentive perusal. Water is defined to be the Scriptural "emblem, sign, or figure, of that *grace which bringeth salvation*;" and it was applied by inspired men to three distinct characters,—

"Under one of which all must class who shall ever seek the ordinance: those who receive the outward warning to use revealed means of grace for fleeing 'from the wrath to come,' but who, a minister may see cause to fear, have no right impression; those who, affected with a sense of sin, become despondent, but have no knowledge, hope, nor comfort; and the true believer, who is mourning under the entanglements and defilement of his inbred depravities and sins at the commencement of his holy conflict. To the first, the reason given for the sacred administration is express and unequivocal, that it is *unto repentance*; i. e. as a means to lead to it: to the second it is direct and clear as an inducement to receive the ordinance, that it is '*for the remission of sins*,' (not to profess that by faith it is already obtained:) and to the third, none can well mistake it, that it is, '*to wash away sins*.'"—p. 9.

It is affirmed by Mr. Bass, that

"Nothing appears in the Scripture history that answers to the phrase, 'candidate for Baptism,' 'credible profession,' initiation into the Gospel dispensation,' or into the 'universal visible church,' which are used in the baptismal controversy."

He objects to the term "sacrament," applied to the rite in the Assembly's catechism; and asserts that the import of the ordinance is entirely mistaken by all those who view it as "a sign of grace existing in us," instead of considering it is "a sign of the grace of heaven." "The essentiality of

immersion" he regards as "an early error."

"I believe," writes Mr. Bass, "baptism to be a sign—not of inward renewing graces—but of the grace of Heaven, ordained by Christ in his love and wisdom, to instruct the learner of the Christian faith in the scheme of revealed mercy; and to direct him in his thoughts and contemplations all his days, to the Father, through the Son, by the Holy Spirit, for all grace to help and save him; so that, according to the revealed order of our communion with the Deity, 'his fellowship may be with the Father, and with his Son Jesus Christ,' by the 'One Spirit'; and that thus instrumentally, his baptism may save him continually in every stage of his Christian course."—p. 63.

The general inference is, that being a "teaching ordinance," baptism is to be administered, either by sprinkling, pouring, or immersion, to all ages, infants and adults, indiscriminately; and that the instruction both of "preaching and baptism," provided for in the Apostolic commission, "was intended only to prepare the nations of the earth for entering the visible kingdom of Christ, or, in other words, for becoming Christians."

*The Character and Happiness of them that die in the Lord. A Sermon on occasion of the Death of the late John Owen, M. A. By William Dealtry, B.D. F.R.S. Published by request. 8vo.—London: Hatchard, 1822.*

*Attachment to Life. A Sermon on occasion of the Death of the late Rev. John Owen, M. A. By Joseph Hughes, M. A. 8vo.—London: Holdsworth, 1822.*

It is not necessary that we should here repeat our eulogy of Mr. Owen; he has left behind him an illustrious name; he long occupied a conspicuous station, and such was the ability and consistency with which he acted up to its arduous duties, that we have never heard a dissentient voice from the universal attestation to his high character and deserts, as an active and enlightened co-administrator of the Bible Society.

The death of such a man is a public calamity, and as such, it has been felt by all, especially by his coadjutors, who have been best able to estimate the difficulty of supplying his loss. The sermons before us are proofs of the affectionate attachment which his many excellent qualities had inspired; and they are, at the same time, highly creditable to the feelings and talents of the ministers by whom they were respectively preached.

From Revelations xiv. 13. Mr. Dealtry considers, 1st, *The persons described*; 2d, *Their happiness*. These points are interestingly treated, but we must select our extracts from the matter more immediately relating to the character and habits of Mr. Owen. Mr. D. touches but lightly on those portions of the life of the deceased, which were unconnected with the Bible Society, and justly refers to its exertions in behalf of that glorious Institution as constituting its chief claim to our admiration and regret. He had, indeed, identified himself with its prosperity; he had consecrated to its advancement all the faculties and energies of his active mind; and even when exhausted by his unwearied efforts, and conscious of the increasing firmities of his debilitated frame, left on record the following brief, but most expressive testimony of his unabated zeal.

‘How sweet to have toiled in this work! And, if wasted with labours so abundant, he is compelled to withdraw —. *I have done.*’ The last words occurring at a short distance from each other: as if, after a pause for reflection, he had felt himself convinced that strength was already worn out, and in this great cause he should labour no more.”—pp. 27, 28.

Every one in the smallest degree acquainted with Mr. Owen, must have been struck with the indications of amiable disposition which pervaded his conversation and demeanour.

‘I have witnessed with no little

pleasure,’ observes a common friend, ‘his conduct, and demeanour when he was provoked into,—I should rather say, for it is that I mean, when he bore, with unperturbed and inexhaustible good humour, what would have provoked almost any other man; and when he suffered to remain in the quiver arrows which he could have sent forth with unerring aim and vigour.’ I have, myself, seen him, on many such occasions, and a harsh or unbecoming word never, in my presence, fell from his lips. The only feeling, I am persuaded, that he ever entertained towards his most determined opponents, might be expressed in the words of our Liturgy;—‘That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts: We beseech thee to hear us, good Lord.’”—pp. 29, 30.

We add a few passages from his private papers.

“On one occasion, when much depressed by very painful intelligence, he writes; ‘I sought comfort from meditation on the word of God; particularly, I was much relieved by reflecting on the passage; *In the multitude of sorrows that I had in my heart, thy comforts refresh my soul.* Oh, for faith in the divine promises, and the faculty of applying them wisely and effectually to my own condition!’ At another time, being greatly afflicted, and finding that a friend was yet more troubled than himself; ‘The comparison of situations,’ he observes, ‘threw me upon my knees, and made me bless God for the kind proportion in which he had measured out my chastisements.’

“Of a somewhat similar description are the following extracts:—

“April 23. Humbled myself before God many times this day, having been astonished to find such powerful corruptions within me. I betrayed a great hastiness of spirit yesterday evening; this is a sign that the grace of God has not been improved as it ought to have been. I will, by God’s assistance, watch against this propensity. And, oh, that I may never again offend him, or wound my conscience by falling into that snare of the devil! *Let every one of you be slow to wrath.*

“Sunday, April 24. Have humbled myself before God, this morning; and do resolve to watch and pray that I enter not into temptation. May the Lord pardon all my sins, and secure me, by his grace, from falling into them again! Amen.

“It ought to be recollected, that the writer was a man of remarkably fine temper.”—pp. 36, 37.

Mr. Hughes has taken Psalm

xxxix. 13. as his text, and inferring from it the general principle of "attachment to life," considers it under a threefold aspect, as *criminal*, as *innocent*, as *laudable*. The discourse is highly finished, and expresses much important and impressive sentiment in a very interesting manner. The closing pages are occupied by an eulogy on his departed friend and colleague, which we regret our inability to give entire.

"For the last eighteen years of his life he drew upon himself the almost incessant notice of the public, whose servant, or, rather, property, for Christ's sake, he consented to become; so that he might, with propriety and emphasis, be called 'a living epistle, known and read of all men;'—and who could read such an epistle without being taught, pleased, and edified? The talents of the deceased enlivened every topic, and his temper conciliated every heart. His accomplishments were both great and various. Whether he ascended the pulpit, or entered the crowded hall, or prosecuted the details of business with his official coadjutors, or carried on a voluminous correspondence, or undertook the arduous task of the historian, or became a fellow-traveller, or spared a few hours to the social circle, or rejoined his family; he was still the gifted, impartial, ingenuous, amiable, and interesting—Owen.

"Divine Providence had eminently fitted him to meet the exigencies of a vast occasion; and was pleased to show him, in the Society so often specified, an occasion deserving all that wisdom could devise, and power execute; and demanding all that it deserved. Who can avoid discerning, in the abilities and energies of such an advocate, as well as in the character and prosperity of such a cause, the applausive smile of an Omnipotent guardian?

"Mr. Owen never appeared, while discharging the duties of his office, to so great advantage, as when environed with those novel and menacing circumstances which would have appalled ordinary men into silence, or a worse kind of confusion, which opponents would have greeted with convulsive joy.

"It were little to say, that his memory was capacious, retentive, and richly furnished; that his imagination was exuberant, his wit pure and keen, his eloquence free and forcible; and that he had 'the pen of a ready writer.' He had the higher praise, of a disciplined judgment, and a piercing intelligence, combined with frankness, candour, and urbanity, with diligence which hardly allowed itself

a pause, and resolution which disappointment did not impair, and which hostility only roused into more efficacious vigour. He saw, in the Bible Society, an unexceptionable and appropriate instrument of doing good on the most enlarged scale. It impressed him as a luminous token of God's mercy to the generation now passing away, and a sure pledge of the same mercy to generations yet unborn. Hence, he enthroned it in his heart; and spake, and wrote, and ruminated, from day to day, as if all his interests were staked on its support and advancement.

"The union of all Christian denominations in an object important to them all, and not to them only, but to the whole world, he hailed as the crown of the Society's excellence. It was his delight to associate, on the platform and in the parlour, with good men, whose differences, no longer the signals of dissension, placed in a clearer light the harmonizing tendency of their common faith, while their firm confederacy secured the diffusion of the oracles of God among the diversified dwellers on the earth, far beyond all previous example, and all that could be accomplished by any other means.

"Were we able to collect into one point of view those anxious meditations, not unmingled with tears and petitions, which he sometimes continued into the watches of the night; and then to bring into universal notice the entire mass of feeling and agency bestowed by him on the Institution which he so fervently loved, and so astonishingly assisted; it would be most relevant to inquire. 'How did he find the time, the spirits, and the intellectual variety, requisite for exertions like these; more especially, as he appeared so much in public, traversing England, visiting the Continent, and presenting to myriads of delighted auditors, specimens of unrivalled ability and never-failing ardour?'

"What was the prize that nerved and recompensed him?—Not stipendiary emolument; not patronage; among a numerous class of his ecclesiastical brethren, not an atom of favour. When he identified himself with the British and Foreign Bible Society, he laid on the Divine altar the first of those sacrifices which he repeated, (I had almost said, 'day by day, continually,') till the exhaustion, both of body and of mind, forbade him to repeat them any longer."  
—pp. 39—42.

"The last words which he spake, in my hearing, were, 'Those are the things!'—'Those are the things!'—in allusion to the following language which I had just cited, 'Thou shalt guide me with thy counsel, and afterward receive me to glory;' meaning, as it was natural for

me to conclude, that to him worldly subjects had lost their savour, and that he wished to be engaged, as far as his debilitated faculties would permit, in the contemplation of God, eternity, and heaven. The torpid quality of the disease which terminated in his death, prevented him, for several months, from communicating with more than a very few of his friends, and, even within that limited circle, most affectingly diminished his capacity to dilate on those views and hopes which, we trust, had interested his own mind, and the more distinct expression of which would have added to the consolation of such as watched and mourned by his side, till his spirit, 'delivered from the burden of the flesh,' took its wondrous flight, and began to join in the hymns of immortality.'"—pp. 45, 46.

*Sacred Lyrics, by James Edmeston.*

*Third Set, Small 8vo.* Price 3s. 6d.—Westley, 1822.

WE have always contended strenuously against the error of those who would exclude the mysteries of religion from the proper province of poetry. On the contrary, we should say, that when the bard treads with becoming awe on holy ground, he moves in his most peculiar path; he is surrounded by glorious and boundless prospects, which not only give elevation and enlargement to his mind, but supply him with a richness and variety, both of subject and decoration, compared with which, the "pomp and prodigality" of earth are poverty itself. Such narrow and timid maxims may be well suited to the trim and prudish code of Boileau—criticism in bag-wig and ruffles—but by the countrymen of Milton they will never be adopted as poetical canons. Though there is much imperfection in all the operations of the human mind; and though the defects of language, as a medium for the expression of fancy and feeling, must be far more deeply felt in the lofty aspirations of the heavenly muse; yet there are noble spirits, who have fearlessly and successfully encountered every difficulty; devoted followers of the divine Urania, they have en-

riched our literature and immortalized their own names, by the generous consecration of their powers to her hallowed service.

Mr. Edmeston is a man of genius, and destined, we are persuaded, notwithstanding the beauty and brilliancy of some of his productions, to effect higher things than any that he has hitherto achieved. There is a facility in his versification advantageous to its spirit, but seductive to the possessor of a faculty at once desirable and ensnaring. It is a delightful exercise of the imagination, to pour out a stream of melody, pure, rich, and fraught with pious emotion; but there is something even beyond this, and we would stimulate Mr. Edmeston to try the "highest summit of *Invention*." He is, or we much mistake, qualified to grapple with a higher theme, and to produce something which, without affecting the "degraded title of Epic," shall take its station near to Southey's *Madoc*, or Montgomery's "World before the Flood."

The Lyrics before us are, however, very beautiful; they exhibit a lovely alliance of fancy, strong feeling, and religious sentiment; and are, we trust, only the precursors of other and yet more attractive transcripts of the same gifted mind. We want more of this kind of literature; the Edmestons, the Montgomeries, the Bartons, have done too much and too well, not to give the world a claim on their continued exertions. When irreligious and prurient imaginations are defiling the earth with their nauseous vomit, we have a right to the utmost efforts of pure-minded and distinguished men in counteraction of their abominations.

The specimens which we have inserted in our poetical department, have been chosen, not altogether on the principle of favourable selection, but as best suited to our arrangements.



***Literaria Rediviva; or, The Book Worm.***

*The Life of Sir Thos. More, Knt. Lord High Chancellour of England under K. Henry the Eighth, and his Majesty's Embassadour to the Courts of France and Germany. By his Great Grandson, Thomas More, Esq. 8vo. pp. 368.*—London: printed for James Woodman and David Lyon, in Russel Street, Covent Garden. 1726.

*A most pleasant, fruitful, and witty Work of the best State of a Public Weal, and of the new Isle called Utopia, written in Latin by the Right Worthy and Famous Sir Thomas More, Knight, and translated into English by Raphe Robinson. A. D. 1551.—(Reprinted, London, 1808, with a large apparatus of Notes and Biographical Matter, by the Rev. T. F. Dibdin.)*

THE world deteriorates—in the art of making title-pages. In the modern lapidary style of constructing these important appendages, we should have had, in lieu of Raphe Robinson's pithy and attractive endorsement, the simple announce of—"Utopia, a political Romance, from the Latin of Sir Thomas More." We deplore this change; we confess our partiality, at least while we are engaged in this part of our work, to old fashions; we eschew the typographical jacobinism of Albemarle Street, and we revel in the "most fruitful, witty, and pleasant," prolixity of our forefathers. Like the sagacious observer who saw, in the erection of Tenterden steeple, the origination of Goodwin Sands, we attribute to this titular deprecation much of the inferiority of modern literature. There is a palpable connexion between starveling titles, and sapless books; the

leanness of the epigraph gives a shrewd hint of the sterility within. This injurious practice reminds us of the modern system of cropping the hedges and cutting down the trees that adorn the highway-side, in order to give the sun and wind free action on the surface; the roads are better for the devastation, we admit,—but the landscape is spoiled; the mail-coaches can run at the rate of eleven miles an hour, and the pedestrian may "plod his weary way" along, without being midleg deep in mud,—but the richness, the deep umbrage, the brief and delightful snatches and perpetual changes of the scenery, alternately revealed and shut out by the side-screens of playful foliage—all these picturesque enchantments, with the pulpy title-pages of our ancestors,

"Have fled, like 'Ajut, never to return."

All our lamentations, however, will not restore either the mirey roads or the minute details of ancient times, and we shall, without "bestowing our tediousness" any farther upon our readers, proceed at once to the immediate subject of the present article. Sir Thomas More, though he has, from circumstances, obtained a more exalted reputation, than an impartial scrutiny would, probably, award him, was unquestionably an able, honest, disinterested, and pious man. Though there are peculiarities in his character and career, which will not bear the test of a very rigid examination, it is impossible to take a survey of his whole life and conduct, without feeling deep respect for the sincerity and unshaken integrity which marked his course and dignified his end. He seems to have been a wise and most affectionate parent, a kind-

hearted man when his bigotry did not interfere, an incorruptible judge, an independent courtier, and a faithful counsellor. With all these great qualities, there must have been counteracting infirmities, and we think that they are clearly distinguishable in his works, and in the notices of his life, tintured as they are by the blind partialities of his biographer. More was a volunteer polemic, and in the execution of his self-appointed task, distinguished himself rather by virulence and vulgarity, than by acuteness, vivacity, or argumentative vigour. "Let every one," observes Dr. Knight, as quoted by Mr. Dibdin, "but read the vindication of our Protestant faith, by poor John Frith, a boy in effect, and a naked prisoner—and then run over the answers and oppositions of the noble Lord Chancellor, Sir Thomas More, and compare the sense, the style, the spirit of them both—and he need not be told on which side the advantage lies." He has obtained a reputation for wit, but the specimens which have been handed down to us, rather prove him to have been a coarse and shallow jester, with considerable readiness in punning and quaint expression. He was, in brief, a professed and practised humourist—one of a tribe, usually extremely annoying to dull, matter-of-fact men like ourselves. He is said to have been a persecutor while he was in power; but as this has been denied, though the charge is made by Fox, the martyrologist, we shall not insist on this. Still whatever abatement is to be made for these and other infirmities of character, enough will still remain to justify us in placing More among the great men of whom England is justly proud.

The biographical work, of which we are now to give some account, is usually considered as the standard life of Sir Thomas More. It is extremely entertaining, but written

in a strain of servile and superstitious veneration for the character of its object, which makes it perfectly worthless on the score of complete and impartial estimate. The writer is said to have been employed in Spain and at Rome, as the agent of the English clergy; and he is farther stated to have been "a zealous asserter of the pope's supremacy." This means, we suppose, that this "person of consideration and character," was a busy intriguer in behalf of the English catholics. At all events, he appears to have been a weak and bigoted man, quite disposed to canonize his ancestor, and altogether worthy of possessing the confidence of Romish priests. He died at Rome in April 1625. In his "preface to the Reader," he expresses his reliance on the prayers of the beatified Sir Thomas, and his hope that, by the "intercession" of that "most excellent saint," his "poore barker" will be wafted "unto her assured haven of heaven, though shaken and crushed with winde and weather."

This descendant of Sir Thomas takes some pains to prove the respectability of his derivation, and infers that the mother of his great ancestor was a "woman of more than ordinarie vertue," from a curious

"Vision which she had the next night after her marriage, . . . in which she saw in her sleepe, as it were ingaun in her wedding ring the number and fauour of all her children she was to haue, whereof the face of one was so darke and obscure, that she could not well discerne it, and indeede afterwards she suffered of one of her children an vntimelie deliuerie; but the face of one of her other, she beheld shining most gloriously, whereby no doubt Sir THOMAS his fame and sanctitie was foreshened and presigified."—p. 5.

"Sir Thomas More was borne at London in Milke-streete, (where the Iudge his father for the most parte dwelt) in the yeare of our Lord 1480, in the twentieth yeare of Edward the Fourth. Shortly after his birth God would shew by another signe, how deare this babe was unto him. For his nurse chancing to ride with him over a water, and her horse stepping aside into a deepe place, putt both her and her child in great danger

and leopardie; whose harmes she seeking suddenly to prevent, threw the infant over a hedge into a fildie neere adjoyning; and after by God's helpe escaping safe also, when she came to take him up againe, she found him to haue no hurt at all, but sweetely smiled upon her; that it might well be said of him: *Angelus suis Deus mandauit de te ne forte offendas ad lapidem pedem tuum*; and not his foote only, but his whole bodie.

"This was no doubt a happie presage of his future holinesse, and putt his parents in minde that he was that shining Childe, of whome his mother had that former vision; wherefore his father had the greater care to bring him up in learning, as soone as his tender age would permit it; and so he putt him to the Free-schoole of London called *S. Antonies*, where he had a famous and learned man called *Nicolas Holt* for his maister, vnder whome when he had rather greedily deuoured than leasurately chewed his Grammar rules, he outstripped farre both in towardnesse of witt, and diligence of endeauours, all his schoole fellowse, with whom he was matched."—pp. 6, 7.

After having been for some time "placed in the house" of Cardinal Morton, archbishop of Canterbury and lord high chancellor, More was sent to Oxford, where he studied closely, practised great personal self-denial, and "sought diligently to tame his unbridled concupiscence by wonderfull workes of mortification," wearing a hair shirt, and strictly observing a regular routine of religious exercises. His first marriage seems to have been a congenial and happy union; his wife was the daughter of "a pleasant conceived gentleman of an ancient familie in Essex, one Mr. John Colte of New Hall," who was so much taken with his young friend that he

"Proffered vnto him the choyce of anie of his daughters, who were yong gentlewomen of verie good carriage and complexions, and very religiously inclined, whose honest and sweete conuersation, whose vertuous education enflamed Sir Thomas not a little; and although his affection most serued him to the second, for that he thought her the fayrest and best fauoured; yet when he thought with himself, that this would be a grieue and some blemish in the eldest, to see her yonger sister preferred before her, he,

of a kinde of compassion settled his fancie vpon the eldest, and soone after married her, with all her friends good liking.

"Now when he began to be clogged with wife and familie, children also began to growe fast vpon him; for his wife, whose name was *Jane Colt*, as long as she liued with him, which was but some six yeares, brought vnto him almost euerie yeare a childe, for whose maintenance he applied himself busily to the practise of the law."—p. 30.

After presenting him with four children, More's lady died; and in the course of two or three years he married a second, Mrs. Alice Middleton, upon whose own proper "hint, he spake." Though she was a mighty good sort of woman, Mrs. Alice seems to have been a coarse and vulgar-minded person, tolerably old, somewhat ugly, a thrifty housewife, and, altogether, rather annoying to her husband, though "a kind and careful mother-in-law to his children." More's business as a barrister was profitable, producing him, *without any grudge of conscience*, an annual income of four hundred pounds, "which was a large gaynes in those daies, when lawyers spedde not so well as now they doe, neither were they then so plentifull." Towards the close of the reign of Henry VII. More was returned to parliament, and by his bold and able opposition to the rapacious demand of a subsidy, provoked the anger of that ungracious monarch, whose death soon after arrested his purposes of vengeance. On the accession of "bluff king Hal," Sir Thomas was employed in several foreign negociations, and about the year 1516 "compounded his famous booke of *Utopia* in Latine." At length he was compelled, most reluctantly, as it should seem, to commence the life of a courtier, became one of the privy council, and treasurer of the exchequer; and such was Henry's apparent partiality to him, that he would "come on a suddain to Chelsey, where Sir Thomas now lived, and

leaning upon his shoulder to talke with him of secrett counsell in his gardin, yea, and to dine with him upon no inviting.\* More was made speaker of the parliament held in the fourteenth year of Henry's reign, and conducted himself with so much independence, and so little to Cardinal Wolsey's mind, that

"In his gallerie at *Witchall* he vttered vnto him his griefe, saying; 'I would to God you had bene at *Rome*, Mr. More, when I made you Speaker. Your Grace not offended, so would I too, my Lord,' replied Sir Thomas, 'for then should I haue scene the place I long haue desired to visite.' And when the Cardinal walked without anie more speache, he beganne to talke to him of that fayre Gallerie of his, saying: 'This Gallerie' of yours, my Lord, pleaseth me much better then your other at *Hampton court*; with which digression he broke of the Cardinal's displeased talke, that his Grace at that present wist not more what to say vnto him."—pp. 52, 53.

On another occasion, when he had displeased Wolsey, the cardinal,

"Suddenly rose in a rage and sayd: By the masse, thou art the verriest foole of all the Counsell. At which Sir Thomas smiling sayd: God be, thanked, that the king our Maister hath but one foole in all his Councel."—p. 57.

For all these annoyances in public life, he indemnified himself, as far as his leisure and Mrs. Alice would permit, by the pure and tranquil felicities of home. That good lady, one of the worthy tribe who are "penny-wise and pound-foolish, saving a candle's end, and spoyling a velvet gowne," would often taunt her liberal minded

husband with his neglect of his worldly interests. "Tillie vallie, tillie vallie," quoth this sharp and sententious dame, "will you sitt and make goslings in the ashes; my mother hath often sayd unto me,—it is better to rule than to be ruled." Poor Sir Thomas makes significant mention of this "jollie maister woman" in his treatise on "*comfort in tribulation*." His domestic character seems, indeed, to have been delightful, and his letters to and of his children breathe the spirit of a most tender and anxious parent. His elevation to the high office of Lord Chancellor was but a prelude to his fall; his opposition to Henry's divorce, and his conscientious scruples respecting the supremacy, were delinquencies not to be forgiven; and his imprisonment, trial, and execution followed in regular succession. It ought not, however, to be passed over, that such was his diligence in his office, that one day calling for the next cause, he was answered that "there was not one cause more depending." "Whereas," quaintly observes his biographer, "at this day there are little fewer than a thousand, if not more; whereof some lye in the suddes by the space of diuerse yeares."

While he lay in prison, "my ladie, his wife," obtained permission to visit him; and it is rather amusing to witness the astonishment of that estimable and shrewd person at the conscientious scruples of her lord. With her they were unanswerable arguments for compliance, that he might win the king's favour, possess in quietness his librarie, gallerie, and orchard, and be merrie in the companie of his children, and" added the self-complacent dame, "of me your wife." It was an absurdity, provoking indeed, and exciting a most contemptuous *thilie vallie, tillie vallie*, but at the same time utterly incomprehensible to her calculating

\* He was, however, too sngacious to be cajoled by this apparent attachment, and when Koper, his son-in-law, congratulated him on his enjoyment of the royal favour, his reply was characteristic and emphatic: "I thank our Lord God," said this shrewd statesman, "I find his grace my very good lord indeed; and I believe he doth as singularly favour me as anie other subject within this realme; howbeit, son Roooper, I may tell you, I have no cause to be proude thereof; for if my head would win him a castle in France, it should not faile to go off."

mind; that her husband should prefer having his head cut off, to doing what "all the bishopps and best learned of the realme" had done, when he might enjoy, as his reward, her delightful society in his "own fayre house at Chelsey."

We have no space left for the details of his execution, even if we were inclined to be minute in such matters. When he had parted from his children, and especially after his last interview with his beloved and accomplished Margaret, the bitterness of death was past, and he met his fate with firmness,—we should have said, with dignity, had there not been some degree of levity in his behaviour on the scaffold, as well as in the previous transactions. And as he himself did not scruple to mingle witticisms with the expressions of his last hours, we shall make no apology for introducing a specimen or two in this place.

"When on a time one of the atturneyes, whose name was Mr. Tubbe, had brought vnto Sir Thomas the summe of the cause of his Client, requested his hand vnto it, Sir Thomas reading it, and finding it a matter friuolous, he added insteede of his owne hand thereto, these words: *A tale of a Tubbe*, for which the atturney going away as he thought with Sir Thomas his name vnto it, found when his client read it, to be only a ieaoste."—pp. 167, 168.

"When that one of the house of the *Manners* by the king's fauour was come lately to a noble dignitie, who had bene before a great friend of Sir Thomas; but perceauing that the world beganne somewhat to frowne vpon him for that he was not so forward as other men to egge the king to the diuorce, and being desirous to picke a quarrell against him sayd vnto him: my Lord, *Honores mutant Mores*. Sir Thomas readily after his merrie fashion replied: It is so indeede, my Lord, but *Mores* signifyeth in English, *manners* & not *more*; he was therewith so putt out of Countenance, that he wist not what to say.

"In liks manner he wittily twitted another man, whome he had lent monie vnto: of whome he asking his due, bad him remember that he should die, God knoweth how soone, and then he should

haue little vse of money, adding the sentence in latine to please Sir Thomas the more, *Memento morieris*; where to readily Sir Thomas sayd: what say you Sir, me thinkes you putt yourself in minde of your dutie herejn saying *Memento Morieris*, remember *More's monie*." pp. 176, 177.

"A certaine friend of his had taken great paines about a booke, which he would haue sett out, thinking well of his owne witt, which no other would praise. And because he would haue Sir Thomas to ouer see it, before it was printed, he brought it to him to viewe; who perusing it, and finding no matter therein worth the printe, sayd with a graue countenance: yf it were in verse, it were more worth: vpon which wordes he went and turned it into verse, and after brought it againe to Sir Thomas; who looking thercon, sayde soberly: yea marry, now it is somewhat; for now it is rime; before it was neither rime nor reason."—p. 178.

We have already adverted, in terms of general criticism, to the theological writings of this great man; it would, however, be unjust to his character not to add, that the English hierarchy, having made a general subscription among themselves, offered him the sum of £4000. as a mark of their deep sense of the important services done by his writings to the cause of the Romish religion; but, though he might have taken this liberal gift with honour, he stedfastly declined it.

It remains that we advert to the work on which More's fame, as a writer, now principally rests. Of this, however, our notice must be very brief, since the life of the author has already seduced us into a longer article than we had anticipated altogether. The *Utopia* contains the narrative of Raphael Hythloday, who had voyaged and travelled far and wide, and in the course of his journeyings, encountered many marvellous adventures, and seen wondrous sights. Of all the countries he had visited, the most interesting was the island of *Utopia*, with its singular manners and constitution. The invention

displayed in this romance is of no very remarkable brilliancy or rarity; but as the vehicle of opinions and reasonings, sagacious, profound, and beyond the intellectual limit of the age in which he lived, More's book is deserving of high praise. The induction and the dialogue are well managed; the little narrative and conversation which introduce Master Hythlodæus on the scene, are to the life; the "garden," and "bench of green turf," as well as the *dramatis personæ* at Archbishop Morton's table, are little circumstances which give vivacity, and an air of verity to the relation; and all the accessories are expressed with so much skill and simplicity, as to excite a strong interest. The bait, in fact, took.

"Several persons," says Macdiarmid in his life of More, "did not suspect that More had imposed upon them a work of his own fancy: some envious critics even went so far as to affirm, that, to their certain knowledge, Hythlodæus had not only furnished the materials of the narrative, but had actually dictated the whole from the beginning to end; while the scribbler, who now enjoyed all the reputation, had acted as a mere amanuensis. Some grave and zealous divines, on the other hand, strongly moved by the virtues of the Utopians, had actually determined to embark in an attempt to achieve the good work of their conversion to Christianity."

More's sentiments on the punishment of death, as applied to minor offences, are admirable in themselves and forcibly expressed.

"Surely, my lord," says Hythlodæus, addressing himself to Morton, "I think it not right nor justice, that the loss of money should cause the loss of man's life: for mine opinion is, that all the goods in the world are not able to countervail man's life. But if they would thus say; that the breaking of justice, and the transgression of laws is recompensed with this punishment, and not the loss of the money, then why may not this extreme and rigorous justice well be called plain injury? For so cruel governance, so strait rules, and unmerciful laws be not allowable, that if a small

offence be committed, by and by the sword should be drawn: nor so stoical ordinances are to be born withal, as to count all offences of such equality, that the killing of a man; or the taking of his money from him, were both one matter, and the one no more heinous offence than the other; between the which two, if we have any respect to equity, no similitude or equality consisteth. God commandeth us that we shall not kill. And be we then so hasty to kill a man for taking a little money?" . . . . .

"Moses' law, though it were ungentle and sharp, as a law that was given to bondmen, yea, and them very obstinate, stubborn, and stiff-necked—yet it punished theft by the purse, and not with death.

"And let us not think that God in the new law of clemency and mercy, under the which he ruleth us with fatherly gentleness, as his dear children, hath given us greater scope and license to the execution of cruelty, one upon another."—pp. 74—77.

In the description of the customs of the Utopians, there is frequently a noble cast of natural, moral, and political sentiment, which entitles the memory of More to our highest veneration. "Every mother," in his imaginary commonwealth, "is nurse to her own child, unless either death, or sickness, be the let." His satire on the precious metals is keenly written, and came with a good grace from so disinterested a man. We cannot venture on the chapter relating to religion; it would necessarily lead us into discussions for which we have no room left. Neither shall we refer to certain illustrations of want of delicacy, which seems to have been not unusual with More. But we must not close without expressing our abhorrence of his impious and irrational notions on the subject of suicide. It suggests strong doubts of the reality of More's religion, when we find him, in the tower, hinting to his daughter, that but for the sake of his wife and children, he would "long before have closed himself in as strait a room as that, and straiter too."

## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

*Habitual Preparation for Death. A Sermon preached at the Protestant Dissenting Chapel, Henley-on-Thames, May 12, 1822, on the much lamented Decease of Clementina, Wife of the Rev. John Nelson Goulty. By Robert Winter, D. D.*  
—London: Holdsworth, 1822.

We always welcome with pleasure the publications of Dr. Winter: the soundness of his judgment, and the substantial excellencies of his composition, entitle him to praise, which, on the present occasion, we are gratified in having an opportunity of renewing. From Luke xii. 38. he 1st adverts to the great uncertainty which attends the time of death. 2. He admonishes his hearers that death ought always to be viewed by a Christian as the coming of his Lord. 3. That the state of the mind, in the anticipation of death, is most intimately discerned by our Lord Jesus Christ. 4. That unspeakable blessedness is reserved for those faithful and approved servants, who are thus found at the coming of their Lord.

A frame-work like this evidently gives opportunity for much seasonable and impressive instruction, and Dr. Winter avails himself of it to mingle, with an affectionate and feeling eulogy of the dead, solemn warnings and powerful incitements to the living. The following interesting passage is from the first head.

"Go to the sepulchres with which we are surrounded, and you will find the greatest variety in the time of death. Here you will perceive the old man advanced in years, and sunk in infirmities, before his head was laid beneath the clods of the valley. There you will contemplate the remains of another, who in mature life, when he appeared strong and active, was summoned away by an unexpected stroke, from a variety of cares and duties, important to himself and to the circles around him.—There you will perceive another, who was in the morning of the day, whose "sun went down before it was noon."—And there, a little further, you behold the memorial of an infant, who had but opened his eyes in life, and closed them again.—There is no stage of human years, which is not marked with the

vestiges of death. And there is not an individual in this assembly, who would not easily find in a large receptacle of the dead, a tomb marked with his own age."—pp. 10, 11.

Mrs. Goulty appears to have been a woman of admirable qualities and active piety. The extracts from her diary and papers have much interest, and the following sentences from the sermon speak forcibly in her praise.

"During the six years which my beloved friend and relative has resided in this town, you have witnessed the feebleness and infirmity of her bodily frame, and the effect of that feebleness on her animal spirits, so as to induce a great degree of timidity and apparent solicitude. But you have witnessed also the high decision of her mind, in all that respected faith, profession, and duty. You have witnessed the prudence, meekness, and gentleness of her temper, the cheerfulness of her smiles, the benignity of her manners, and her constant readiness to co-operate in every plan for doing good, whether to the bodies or the minds of others.

"What she was in relative life, many a weeping eye, many a sorrowful heart will bear witness. She was kind, affectionate, and faithful in her attachments. Her qualifications for maternal duties were beginning to open with the expanding minds of her children. By her servants she was revered and loved, as a considerate, compassionate mistress, attentive to their religious instruction, and earnestly desirous of being instrumental in saving their immortal souls. She was also accustomed to hold familiar religious converse, on Sabbath afternoons especially, with the youth entrusted to the care of her husband, and she will long live in their tender recollection; and the young people of the congregation sustain a loss which it is difficult to estimate."—pp. 23, 24.

*A Second Letter to the Right Hon. the Earl of Liverpool, K. G. in Reply to that from the Rev. H. H. Norris, A. M., on the subject of the British and Foreign Bible Society. By the Rev. James Scholefield, A. M. 8vo. 3s. 6d.—London, Seeley, 1822.*

WHEN we saw the announcement of this pamphlet, we felt some disposition to regret that it had been

thought expedient to make any reply whatsoever to the puerilities of Mr. Norris. The perusal of Mr. Scholefield's 'Letter' has, however, changed that feeling into satisfaction. With no display of elaborate composition, but in a calm and Christian spirit, he has gone through the catalogue of enormities charged against the Bible Society by the curate of Hackney, and has met them with a fair and ample vindication. The dispassionate and gentlemanly manner in which this defence is conducted, is most honourable to Mr. S., and furnishes a fine contrast to the tone and temper which distinguished the assault. Having already given our opinion respecting the aggressive publication, we shall not now renew the subject. The following interesting extract will sufficiently shew the levity, to use a mild term, with which Mr. Norris takes up his prepossessions, and brings forward his charges.

"The last point (writes Mr. Scholefield) connected with the Irish Testament is the character of the person employed to superintend it. Mr. Norris avers, that the Society found him in Watts's printing-office, whither he had been driven in consequence of *mal-practices*, for which he had been degraded from his ministry among the Methodists; and the account given of him by Mr. Norris's anonymous correspondent is *barbarous enough*: "an ignorant fellow of the name of McQuig, in every respect disqualified for the task; a fanatic of the worst class of Methodists, who had rendered himself grateful to the party, by his offensive conduct towards Dr. Hales; and who, I am credibly informed, knows as little of the Irish language as of Greek or divinity."—p. 161, 162.

The answer to this is given in extracts from a letter written by the son of Mr. McQuig.

"While my father was engaged in those labours [viz. as a Wesleyan preacher], the Heads of Trinity College, Dublin, wished to have a translation of the Irish Oghams. They had long sought a person capable of undertaking it; and as the style was very ancient and difficult, their search was unsuccessful. My father had been long known for his critical knowledge of the Irish language; and he had acquired it by a constant habit of conversing with and preaching to the Irish Catholics, and by studying for many years the most ancient and difficult Irish MSS. This the Heads of Trinity at length learned; and they requested the

Irish Methodist Conference to allow my father and another of the preachers, who was also skilled in the Irish language, to be absent from their circuits for the time necessary for the completion of the task. This was performed so much to the satisfaction of the College, that they granted my father the freedom of their library, and offered him the Professorship of the Irish language, which, however, he declined, only because he thought it his duty to continue those labours, to which he believed God had called him. It is generally known amongst men conversant with Irish literature, that the Ogham, or secret writing of the ancient Irish, is supposed to have been used by the Druids to record, and at the same time conceal, the mysteries of their religion. General Vallancey has given a fac-simile of an Ogham inscription, and other writers have given specimens; but no translation existed of the MS. in Trinity College Library." In a subsequent part of his letter he says, "My father was in Ireland, when the Society determined on printing the Irish Testament; and he never had any intercourse, directly or indirectly, with Mr. Watts, but as the printer employed by the Bible and Homily Societies."

"Those *mal-practices* were the continuing to prescribe for those persons on his circuit, who happened to be indisposed. This was contrary to one of Mr. Wesley's regulations; and as my father continued to do so after his former suspension, his name was struck off the list of Methodist preachers.

"It happened that the Wesleyan Methodist preachers went occasionally to Killesandra, in which town Dr. Hales resided. This attracted his attention, and he sent an invitation to the preacher on that circuit to hold a public conversation with him in the Town-Hall, that he might know their doctrines, and in what they differed from those of the Church of England. The preacher not having sufficient confidence in himself, wrote to my father, who was then on a neighbouring circuit, requesting him to meet Dr. Hales. My father consented: they met in the Town-Hall before several magistrates and the principal inhabitants of the town and neighbourhood; and their conversation continued some hours. My father has now in his possession a detailed account of this conference, which, however, he has been prevented publishing by delicacy and his respect for Dr. Hales's talents, learning, and moderation. The Doctor, when the conversation was ended, invited my father to his house, to which he walked with him arm in arm, spoke highly of him, and some time afterwards, happening to visit the school at which I was, did me the honour to distinguish me from my school-fellows.—My father has several letters in his possession, which form part of a correspondence between the Doctor and him



after this occurrence; and if this correspondence should ever be made public, the world will see the light in which Dr. Hales viewed the man, whose 'outrageously offensive conduct' towards him, according to Mr. Norris, was one of the few particulars by which he signalized himself."—pp. 162—165.

We wish that Mr. Scholesfield had omitted his concluding paragraph; there is an air of false candour about it, that tends to neutralise the effect of the preceding pages.

*Two Sermons occasioned by the Death of Sarah, the Wife of the Rev. Wm. Chaplin, of Bishop's Stortford. The first by the Rev. Thomas Craig. The second by the bereaved Husband. 8vo. 1s. 6d. — London: Holdsworth.*

We have been exceedingly interested by these discourses. It too frequently happens that, even on these mournful occasions, the desire of display intrudes itself, and that the service, which should be sacred to the remembrance of the departed, and the edification of the living, is disfigured by the paltry appendages of vanity and parade. This 'low ambition,' alike obnoxious to right feeling and to good taste, has had no influence on the composition of the excellent addresses now before us.

The sermon of Mr. Craig is a serious and profitable exposition from Psalm xxxiv. 22., of the character and blessedness of "those who serve God and trust in him." Mr. Chaplin's text is 1 Samuel xxx. 68. and it suggests to him two appropriate heads of consideration—Distress and Encouragement. His sermon is distinguished by a manly grief, and a spirit of pious and entire resignation, which have deeply impressed our feelings. The following passages will justify our cordial recommendation.

"The man, indeed, who is not trusting in the Redeemer for happiness and salvation, though he retain all his friends around him, and prosperity smile upon him, so that he shall have all that he can well wish for of an earthly nature, must be desolate in the midst of his friends, and cheerless amidst all his possessions. Cares corrode and disappointments vex him; a thousand imaginary evils haunt him, and a consciousness of unpardoned sin appals him, whenever he thinks of a coming judgment. How

vain and empty does this world appear, when he seriously thinks how soon he must leave it! How poor does he feel when he reflects on the coffin and the winding-sheet, and the few feet of earth which will be all that he shall want, and all that the world can give him at last! How wretched must he be when he thinks of the account that he has to render, and of the doom which awaits him in the darkness and despair of an eternal night!

"But none of them that trust in God shall feel thus desolate. Is the servant of God prosperous in this world? His blessings are sweetened to him when viewed as coming from the hand of his heavenly Father; nor has he less enjoyment in his earthly possessions, by being enabled to look forward to a far more durable and valuable inheritance in the world to come. Is he poor and afflicted? He knows that God has assigned him his portion in the exercise of unerring wisdom, and that all his conduct is regulated by unchanging love. He has godliness with contentment, and that is great gain."—pp. 14, 15. *Rev. T. Craig.*

"He hath also provided suitable and sufficient supports for us under our distresses.—If you ask, Where are these to be found? I answer, in his holy word. No consolations are equal to those which are to be derived from that source; no support is affliction can be compared to this.—I have often, my friends, in the discharge of my duty, represented to you the consolations of religion. I have set before you the gospel of our Lord Jesus Christ, as full of cordials for the wounded heart, and full of hope and joy for the believer, in life and death. And I have now to bear fresh testimony to its excellence; for I have seen much, very much, of its power and sweetness in one whose spirit is now gone to receive larger supplies from the fountain head. And I hope it will not be thought unbecoming in me to add, that I have tasted of that sweetness myself, through the abounding goodness of a gracious God. Had it been otherwise, I verily believe I should at this moment, instead of addressing you in this house of prayer, have been perfectly paralyzed with grief, and oppressed by insupportable sorrows. It is revealed truth that the grand support of the afflicted is to be found. I am sure that a cordial reception of this into the heart by faith, accompanied as it is by divine instructions and heavenly hopes, will do far more for us in our distresses than all the combinations of earthly good which the world is capable of presenting to its most favoured votaries.—Yes, my brethren, I appear before you this morning, a living witness to the unrivalled excellence of the gospel as "the best relief that mourners have;" and prepared afresh to recommend it to you as the best solace of a wounded heart."—pp. 34, 35. *Rev. W. Chaplin.*

## RELIGIOUS INTELLIGENCE.

## I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

## CUMBERLAND.

(Concluded from page 664.)

WIGTON.—The Rev. Joseph Jefferson, a native of this town, and late of Basingstoke, Hants, writes thus, respecting the old meeting-house in this town :—"The place was erected principally through the exertions of the Rev. ANTHONY ROBINSON, (now of London,) who commenced his religious career at Broughton, and afterwards went to the Bristol Baptist Academy. He there adopted Socinian sentiments, and preached for a while at Wigton, in connexion with the Rev. JOHN DAVIES. They had for some time a respectable congregation. Mr. R. published some clever pieces :—"See articles in the Protestant Dissenters' Magazine. The Cumberland Pacquet, of March 4, 1789, contains the following paragraph :—"Wednesday last, (Feb. 25,) a Dissenting Chapel, lately erected at Wigton, was opened with divine service. The officiating ministers were, the Rev. Mr. Robinson, of Kirkland, near Wigton, the Rev. Mr. Miln, of Carlisle, and the Rev. Mr. Rotherham, of Kendal. The sermon was preached by the Rev. Mr. Rotherham, from Isaiah lvi. 6, 7. The subject was "public worship," which he treated in a superior style of eloquence, and in a rational, clear, and comprehensive manner, to the general satisfaction; and it may be presumed to the edification of a very numerous auditory, who conducted themselves with a propriety suited to the solemnity of the occasion." Mr. Jefferson's account then continues :—"The ground was given by Mr. Johnson, of the King's Arms, Wigton: Mr. A. Robinson was the principal and most active person in procuring the erection of the place, which was built by subscription. At first, Mr. R. and Mr. Davies occupied the pulpit, when a few respectable families attended. Afterwards Mr. RUSTON, a worthy Baptist Minister, of Broughton, was engaged to preach to the people who were willing to hear evangelical truths. This continued for some years, till Mr. Ruston, who had not been very acceptable to some of his hearers, and the congregation being diminished, at length resigned; and preached his last sermon to the people, July 5, 1807.—Mrs. Heron, the daughter of Mr. Johnson, having

married a gentleman of the law, served an ejectment on the place, and claimed it as her own property, as heir at law to her late Father. The grounds of this proceeding were defects in the title;—the place not having been occupied long enough for public worship, according to law;—there having been no enrolment of the conveyance in the Court of Chancery;—the ground having been given solely for the purpose of building a place of worship, and the lower part of the erection having been converted into a weaving shop, which was said to have set aside the donation." Previous to this ejectment taking place, Mr. Ruston had been succeeded by Mr. JOHN COCKBURN, a student of Messrs. Haldane, at Edinburgh, who continued his ministry only a short time at this place; during which, his religious sentiments underwent a very material alteration. He was followed by Mr. ANDERSON, from Scotland, who, on obtaining a church living in that country, returned thither, about the close of 1813. The place was shortly afterwards rented of Mrs. Heron, by the Methodists, and has since continued to be used by them for religious worship. In the course of the following year, the Rev. J. WHITRIDGE, then at Carlisle, commenced preaching in a school-room, in Wigton, and continued his services at stated times, till an Itinerant was engaged—(Rep. of the North Congregational Union for 1815, p. 11.); and at length, in 1816, Mr. JOHN WALTON, who had been educated at the Itinerant Seminary at Hackney, took the charge of this place, in connection with the chapel at Blennerhasset. His labours have been considerably encouraged—a new meeting-house has been erected, which was opened in 1819;—an Auxiliary Missionary Society has been instituted; and Mr. W. has been regularly ordained to the work of the Lord. (Evan. Mag. for 1819. Supplement.)

WORKINGTON.—In this town there are two meeting-houses for Protestant Dissenters, besides a Methodist and Roman Catholic chapels. The Protestant meeting-houses from their relative situation, are usually distinguished by the names of the High and Low Meeting-houses.

High Meeting—Scots Church.—The

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present minister of this place, the Rev. JOHN SELKIRK, has furnished the following particulars of its history:—"Our chapel was erected in the year 1749, chiefly by collections from dissenting congregations in England, and from churches in the Establishment in Scotland. The late *Henry Curwen*, Esq. of Workington Hall, gave for the above purpose *fifty pounds*. The Rev. WILLIAM THOMSON, belonging to the Established Church of Scotland, was the first minister of the foresaid chapel. I, ordained by the same church, as a minister, am his immediate successor. The seats of the chapel will accommodate about 350 hearers, and they are generally well occupied. The house was without a gallery, for a few years after I came here, and of course, the number of hearers was small. The first enlargement was a gallery along one side of the house: in that state it continued for some years. When a more convenient time arrived, a gallery was erected at one end of the house. The house remained in this state for a considerable time; lately a gallery was erected along the other end. All these reparations have been effected by subscriptions from the congregation, and the inhabitants of Workington belonging to the Established Church, with which this congregation has always been on the very best terms; excepting a small collection given by a neighbouring congregation, and a few pounds by two private hands at a distance from this town. It deserves to be noticed, that for the last enlargement, a Mr. John Elliot, a member of our church, till his death, though a common tradesman, and far from being wealthy, gave *thirty pounds*."

*Low Meeting—Presbyterio Independent.*

—The following historical sketch of this place has been kindly given by the venerable elder, Mr. Peter Macgaa, and the present minister, Mr. Peele:—"The ground was purchased in the September of 1779; and the chapel was completed in the early part of the following year. Mr. *Peter Macgaa*, then an officer in the Antiburgher church at Whitehaven, was the principal agent in collecting the necessary subscriptions for the erection. The first minister here was Mr. JAMES McEWEN, from Perth, an Antiburgher, who continued about two years, and afterwards settled at Dundee, in the same country. He was succeeded in 1785, by Mr. HENRY MUSCHET, who had officiated a short time to the congregation in Annetwell Street Chapel, Carlisle:—and though he remained here only about one year and a half, his labours were rendered useful in the conversion of sinners. He returned to his native land, and became the minister of a

chapel of ease near Glasgow, where he is supposed to be still living. In 1787, came Mr. SAMUEL PEELE, the present pastor, a native of Yorkshire, and who had received his preparatory education at the academy, then successively kept at Heckmondwike and Northouram. (See Report of the Rotherham Academy.) He was ordained here by ministers of the congregational denomination, September 18, 1781. The number of church members is between 40 and 50 at present; and of ordinary hearers about 100."

The following Societies are partially or wholly supported by the Dissenters in this county.

I. THE ASSOCIATED MINISTERS AND CHURCHES OF THE COUNTIES OF CUMBERLAND AND WESTMORLAND.—An interesting pamphlet yet exists, containing their "Agreement," together "with something for Explication and Exhortation annexed," which was printed at Carlisle so long ago as the year 1656. The histories of Neal, Palmer, Brook, and Messrs. Bogue and Bennett notice the existence of this association at different periods. The Baptist brethren appear to have had the chief management of its affairs during later times; and the late Rev. Charles Whitefield, of Hamsterley, is said to "have drawn up for the Baptist Annual Register, an accurate account of this association from the year 1699, consisting of above 70 close pages in 4to." See Baptist Annual Register, vol. i. p. 63, 1790. In the year 1798, it underwent some alterations, and a Society was formed "by the name of THE NORTHERN EVANGELICAL SOCIETY, for the more general diffusion of the Gospel by itinerant preaching, in the counties of Cumberland, Durham, Northumberland, and Westmorland." Id. iii. p. 425. This Society having declined, another was established in 1810, which has been since known by the title of THE CONGREGATIONAL UNION IN CUMBERLAND AND WESTMORLAND, which has been eminently successful, under the Divine blessing, having raised flourishing Independent churches in three market towns of the former county, and in two of the latter, besides the institution of several Sunday schools, and the introduction of the Gospel into many populous and benighted villages. It is very remarkable and peculiarly affecting to observe, that within the course of about six years, the four acting members of this association were called to rest from their labours, and the church on earth was thus bereaved of their valuable and devoted exertions.

II. THE CUMBERLAND AND CARLISLE AUXILIARY BIBLE SOCIETY was established in 1813. It had among its active

and early patrons, the late worthy Dean of Carlisle, Dr. Isaac Milner, and has numerous branches and associations throughout the country.

III. SUNDAY SCHOOLS have been very extensively promoted in this county since the establishment of the North East, and the South West Cumberland Sunday School Societies, in 1817 and 1818. (See Cong. Mag. vol. i. p. 670.) The latter of which continues its active and

praise-worthy exertions to the present day.

IV. THE LONDON MISSIONARY SOCIETY has had local auxiliaries or congregational collections in most parts of this county for some years, but the other Missionary Societies, which are supported exclusively by the Methodists and members of the Established Church, have also derived considerable aid from this county.

## CORRECTIONS AND ADDITIONS TO THE STATISTICS.

\*.\* It must be obvious, from the very nature of the Statistical accounts of Dissenters which have appeared in our Numbers, that errors and imperfections will be, to a certain extent, unavoidable. We shall always feel obliged to such of our readers as have it in their power to transmit to us, before the close of the year, such corrections or additions as they may be able to make, with references to the authorities by which they are supported: and it is our intention to include these in one article in the Supplement.

The following have been communicated to us:

Vol. 4, p. 162, col. 1, line 7, for *periods* read *times*.

----- 34, for *BROADLY* read *BROADLEY*.

----- 43, for *village* read *parish*.

----- 48, for *of Mr.* read *of the late Mr.*

----- 55, for *is still* read *has been*.

----- 2, line 6, for *are now* read *have been*.

----- 30, for *Kirkcwald* read *Kirkoswald*.

----- 163 --- 1, line 17, 23, 52, for *WILSON* read *NELSON*.

----- 2, line 50, for *Muttsberry* read *Neatsberry*.

----- 2, line 52, 66, for *BEUCASTE* read *BEWCASTLE*.

----- 164 --- 1, line 61, for *G. Gibbon* read *D. Gibbon*.

Add Mr. JOHN JOHNSTON, of Trevecca College, was the first minister here, continued a short time, and went to Wigan, in Lancashire. He was succeeded by Mr. JOHN DABBYSHIRE, who improved his short stay to active itinerant purposes. Mr. DANIEL GRAY, from the same institution, came after him, continued pastor for twenty-six years; died on the 3d of September, 1808, in the 54th year of his age.

----- 165, --- 1, line 35, for *BURREND* read *BURNAND*.

----- 2, line 23, for *ADRIE* read *AIDRIE*.

----- 2, line 54, for *BROWN* read *BENSON*.

----- 214, --- 1, line 17, for *HULTON* read *HUTTON*.

----- 215, --- 1, line 67, for *Tottleback* read *Tottlebank, in Lancashire*.

----- 2, line 26, for *Hamstedley* read *Hamsterley*.

----- 219, --- 2, line 13, for *Upperly* read *Upperby*.

----- 2, line 26, for *members* read *numbers*.

----- 367, --- 1, line 22, for *Gardiner* read *Garner*.

The letter of dismission of Mr. GARNER to the church at Hamsterly, was dated the 8th of the third month, 1748, and speaks of him as a member of the church meeting at Broughton and Oulton, from which it appears that Oulton was then a branch of the church at Broughton, and that the people were united together in church fellowship. A daughter of Mr. Garner is still living at Hamsterly.

----- 554, --- 1, line 16, for *Penryn* read *Penrith*.

P. 554. We are requested by a Correspondent to add to the account of Mr. James Coningham, of Penrith, inserted last month, the following note. Mr. Coningham's funeral sermon was preached by Mr. Samuel Wright, and printed, (8vo.) 1716, with a short account of the life and character of the deceased.

P. 556. *Joseph Dodson*.—Joseph Dodson, A.M. published in 1720, a sermon, (8vo.) preached before the associated Dissenting ministers of Cumberland and Westmoreland, entitled, *Moderation and Charity*. He appears from that discourse to have been a Baxterian in his doctrinal views.

----- 557, --- 1, line 40, 44,

----- 2, line 26, 45, 47, } for *PLUMBTON* read *PLUMPTON*.

We are also informed, that the Rev. ISAAC LEEB, mentioned in line 25, did not join the Baptist church at Broughton, but was baptized and received a member of the church at Hamsterly, Durham, August 22, 1779, by which society he was encouraged to exercise his ministry among the Dissenters.

- \_\_\_\_\_ 2, line 32, for *Howarth* read *Haworth*.
- \_\_\_\_\_ 613, ---- 2, line 8, for *last* read *first*.
- \_\_\_\_\_ 10, for *Scorby* read *Scotby*.
- \_\_\_\_\_ 25, dele the name of *Mr. Scott*.
- \_\_\_\_\_ 41, against *Cockermouth*, insert *Edward Gatley*.
- \_\_\_\_\_ 57, for *THOMPSON* read *THOMSON*.
- \_\_\_\_\_ 614, ---- 1 line 2, for *Plumbton* read *Plumpton*.
- \_\_\_\_\_ 1 line 20, for *Whitteridge* read *Whitridge*.

Two of our Correspondents are of opinion, that we have given on pages 613, 614, by far too favourable an opinion of the state of Dissent in the county of Cumberland. We subjoin a list of the places which, in their opinion, ought to have been omitted, in consideration of their having no settled pastor, and in most of them only occasional preaching, or in the case of Bootle, the prayers being read.—Ainstable, Allonby, Alleyfield, Blennerhasset, Bootle, Borrowdale, Bowness, Croglin, Egremont, Gamblesby, Glassonby, Hensingham, Kirkandrews, Kirkoswald, Lorton, Millam, Newbiggen, Oughton, Plumpton, Ravenglass, Renwick, Scalchouses, Torpenhow, and Wetherall.

## II. MISCELLANEOUS.

We are happy to learn, from the third number of the Hibernian Society's Statements, that its admirable system is in full activity. The local and itinerant readers penetrate into regions of darkness, and communicate the word of life to the benighted children of Ireland, who receive it with eagerness and joy.

*Liverpool Bethel Union.*—The Bethel Union seems to be advancing in usefulness and importance. The 6th and 7th Numbers of "Notices of the Proceedings of the Liverpool Seamen's Friend Society," have been transmitted to us, and we have found them fraught with most interesting information. At the Floating Chapel the average attendance has been 1000 persons, and the School affords the means of instruction to 175 boys.

*Gainsborough Education Society.*—We have received the First Report of the Gainsborough Union Society, for the education of adults and young persons; it is an interesting document, and furnishes abundant evidence of the beneficial effects of such associations.

*Craven Chapel.*—The western suburb of the metropolis has long been lamentably deficient in the public means of evangelical instruction, and though several laudable attempts have been made to supply it, and with partial success; yet the peculiar circumstances of that neighbourhood, and the want of proportionate funds, have hitherto prevented any efforts being made commensurate to the growing necessities of that district. The removal of Carnaby market, near Marlborough-street, in 1821, presented a spacious site, which Lord Craven, the pro-

prietor, offered to let on building leases, for a term of between 70 and 80 years. A benevolent individual, (by whose distinguished zeal and liberality four spacious chapels have already been erected in the crowded suburbs of London) observing the eligible spot, and deeply feeling for the moral necessities of the inhabitants in its vicinity, obtained a lease for the erection of a chapel, 61 feet by 81 feet within the walls, with commodious rooms below for Sabbath Schools.

The foundation of this building was laid in March last, and it is now completed for public worship, and, with its double tier of galleries, will seat 2000 persons. It was opened for the public worship of God, according to the form of Congregational Dissenters, on Wednesday, Dec. 11, when Dr. Collyer preached in the morning from Isaiah lii. 13, and Dr. Waugh, and Messrs. H. F. Burder, and J. Clayton, jun., offered prayer; and in the evening, the Rev. Thos. Atkins, of Southampton, preached from Daniel xii. 3, and Dr. Harris and Mr. Liefchild conducted the devotional services. Although the state of the weather was very unfavourable, the attendance of Ministers and people was large and encouraging, and the collections, we understand, were liberal.

The erection of this spacious and elegant chapel, unquestionably the first in London belonging to the Protestant Dissenters, will cost its generous founder £9000. He has therefore addressed "a circular to many of the opulent members of our denomination, inviting them to assist him in this great work by their contributions, in which he declares—

"that he does not wish to retain the property of the chapel in his own hands, or to derive any pecuniary advantages from it; but intends, when a congregation shall be established, to vest the premises in Trustees, for its permanent use, and to receive back no more than the principal money advanced by him."

## RUSSIA.

The length of the following article renders its insertion somewhat inconvenient, but its importance and uncommon interest have induced us to make room for it without abridgment. It is extracted from the valuable Report (17th) of the British and Foreign School Society.

*An Account of the Establishment of the School of Industry at Homel, in Russia; communicated by James Heard.*

THE establishment of the Institution for the poor and destitute children of the peasantry at Homel, in the government of Mogiloff, was one of those experiments which are considered as mere visionary schemes, until their practicability and utility are clearly demonstrated. The object at first was to introduce the British System of education into Russia; but arriving at Homel,\* the estate of Count Romanzoff, where the first School was to be established, an unforeseen obstacle presented; not more than 30 or 40 boys could be collected in one village, and the villages were so distant from each other, as entirely to preclude the possibility of the children of one village attending the school of another. Count Romanzoff being informed that the advantages of the new system would not be conspicuous in a school of 40 boys, and that 200 would be necessary to display it to advantage, was quite at a loss how they were to be collected; and this circumstance seemed for a while to becloud my prospects of success. Having in my journeys through the different villages of the Count's estate, observed a number of miserable ragged dirty children begging from door to door, and being informed that they were orphans, who had no means of support but soliciting charity, I conceived the plan of rescuing these poor little creatures from misery, ignorance, and vice, by the establishment of a School of Industry, in which they might by their own labour contribute something towards their support. This plan was objected to by many, as being impracticable: the chief objection urged was, that the children, being accustomed to a life of vagrant idleness, could never be brought to contribute in any material degree to-

ward their own support.† But fortunately the two principal persons of the place were of a different opinion; and upon a proper statement being made to Count Romanzoff and General Derabin\*, it was resolved to erect a large building for the accommodation of the boys; and to inclose a considerable piece of land for a kitchen garden, in which they were to labour during the summer season. The erection of the building necessarily occupied a considerable time; but the Count granted me the use of the right wing of his own house, and I soon collected 50 poor boys from the villages: the barbarous rudeness of their manners corresponded with their miserable appearance; the generality of them had long filthy hair, swarming with vermin; dirty faces, and tattered garments, which scarcely covered their nakedness, no shoes, no stockings, and looks expressive of hunger and misery. Such were they, and such would they have continued to be, until completely accustomed to a wandering idle, vicious life, and quite unfit to fill any useful station, they would have turned out pests to society, had they not been rescued from the abyss of misery by the benevolent kindness of their noble master; who in raising those miserable little orphans to a life of industry, virtue and happiness, had learned the luxury of doing good. About a fortnight afterwards they were all neatly clothed, and on the 9th of December, 1818, the School was publicly opened, and consecrated according to the rites of the Greek Church. The ragged little beggars were now metamorphosed into clean orderly scholars, who seemed to pride themselves not a little in their improved appearance. They had all this by time learned the alphabet, and some to write upon slates; and they performed the evolutions of the system, to the admiration of the spectators, who began to be convinced that peasants, though slaves, are human beings. My chief object in taking these fifty boys under instruction before the school-room was built, was to prepare them to act as monitors, and the rapidity with which they learned was truly astonishing. Their excessive natural stupidity had been urged as a reason for not attempting to instruct them; but it now appeared that human nature is the same in every country and in all classes, and that the difference which we observe between the highly polished inhabitants of France,

\* General Derabin, a gentleman of eminent talents and liberal sentiments; had the entire management of the estate, the Count being too feeble to take an active part. The General had been in England, and spoke English well.

\* There are 17,000 male peasants on this estate, one town, and between 80 and 90 villages.

England; and other countries of Europe, and the barbarian, arises solely from habit, example, and education. Order was soon introduced into the new Institution, and the children arranged into different classes of labour, according to their age and strength: the eldest of the boys were appointed to be carpenters, shoemakers, or smiths, according to their own choice, while some of the younger and more feeble were employed in splitting the bark of the Linden tree, others in plating it into shoes; some plating straw for hats, others preparing willows for making baskets, and some had learned to make fishing-nets. The hour of assembling in school during summer, was seven in the morning, and they came out again at ten, three hours a day being amply sufficient to teach them reading, writing, and the first four rules of arithmetic, in two years; from ten to eleven they were allowed to play; at eleven the dinner-bell rung, and they proceeded two and two to the dining-room, where grace was distinctly pronounced by the monitor of the day, whose duty it was to read to his companions, while eating their dinners, a portion of the Holy Scriptures. At twelve o'clock they arranged themselves in classes according to their employment; and proceeded to their different masters to work, from which they generally returned about eight in the evening; at nine they supped, and immediately after supper their names were called over by the monitor-general, and those absent marked down for inquiry the following day. This being done, and the Evening Hymn sung by them, they retired to rest. Eight months after the opening of the school, more than sixty children went in procession to their benefactor Count Romanzoff, dressed in clothes and shoes of their making. Such was the delight experienced by His Excellency on this occasion, that he ordered them a better dinner than usual, and promised to partake of it with them; which promise he fulfilled, to the inexpressible pleasure of the poor children.

From this time the Institution continued to prosper, and even those who had opposed it joined in praising it; the children made rapid progress, both in learning and their trades, became cheerful, obliging, and industrious.

"A strict observance of the Sabbath was not forgotten in the Institution, and that part of the day not spent in church was appropriated to reading extracts from the Holy Scriptures.

"By means of the school at Homel, the British system of education was spread to Poland, where hitherto the strongest prejudices had existed against instructing the peasantry. Mr. Radovitch, a young man of an amiable disposition, was sent by the University of Vilno to study the system, which he did with the greatest assiduity; and soon after his return, three schools were established for the poor, upon the new plan; and according to the last accounts from thence, they were actively employed in the establishment of more.

"In April 1821, the school at Homel being completely established, and a plan laid down for extending the means of instruction to all the villages of the Count's estate, I left Homel to return to England, and never shall I forget the artless demonstrations of sorrow and affection which were manifested by the children at my departure; the little fellows waited more than two hours in the court before the school, to bid me farewell, and not a few shed tears and followed me with their eyes until I was quite out of sight. Oh, may He who careth for the poor and the fatherless continue his protection over these poor orphans, and incline the heart of their master and benefactor to persevere in the good work which he has begun, until the melioration in the condition and morals of the peasantry shall prove the advantages of an industrious and moral education!"

## LIST OF ORDINATIONS.

(Independent and Baptist, published in the Year.)

### BEDFORDSHIRE.

HOLLOWAY, Rev. John, (late of Bristol,) over the Church and Congregation at Cardington, Cotton-end, June 6, 1822.

### BUCKINGHAMSHIRE.

HOPCRAFT, Rev. W. over the Baptist Church at Long Crendon, May 29, 1822.

### CORNWALL.

MUSCATT, Rev. E. (late of Hackney Academy,) over the Independent Church at Falmouth, Jan. 3, 1822.

### DERBYSHIRE.

RAINE, Rev. J. (late student at Rotherham Academy,) over the Independent Church at Bolsover, May 29, 1822.

### DEVONSHIRE.

GRIBBLE, Rev. C. (formerly student at Axminster,) over the Independent Church at Braunton, Oct. 10, 1821.

HORTON, Rev. T. (late student at Bristol,) over the Baptist Church, Morice Square, Plymouth Dock, May 29, 1822.

CLAPSON, Rev. Mr. (from Hackney Academy,) over the Independent Church Assembling, in Glenorchy Chapel, Emath, July 4, 1822.

## DORSETSHIRE.

WAYLAND, Rev. ABRAHAM, (late of Stepney Academy,) over the particular Baptist Church at Lyme Regis, Aug. 15, 1822.

## DURHAM.

DOUGLAS, Rev. DAVID, over the Baptist Church at Hamsterley, July 17, 1822, void by the decease of the Rev. Charles Whitefield.

## ESSEX.

SIBREE, Rev. PETER, (of Hoxton Academy,) over the Independent Church at Wethersfield, Oct. 31, 1822.

MUDIE, Rev. G. D. (late of Hamburg,) over the Independent Church at Rochford, March 20, 1822.

CARLISLE, Rev. S. (late of Hackney Academy,) over the Independent Church at Little Waltham, June 13, 1822.

## GLOUCESTERSHIRE.

JAYNE, Rev. GEORGE, over the Baptist Church at Campden, Oct. 25, 1821.

CATTON, Rev. WM. over the Baptist Church at Uley.

WILD, Rev. WM. over the Independent Church at Chalford, July 11, 1822.

## HAMPSHIRE.

FRANKS, Rev. Mr. Baptist, Newport, Isle of Wight, Nov. 29, 1821. The Church formed the day preceding.

WILLS, Rev. JAMES, (late student at Gosport,) over the Independent Church, Basingstoke, Nov. 13, 1822.

BIDLAKE, Rev. F. (removed from Teignmouth, Devon, in consequence of ill health,) to be over the Congregation at Andover Sept. 1821.

CASTON, Rev. M. (from Gosport Academy,) over the Independent Church at Node Hill, Newport, Isle of Wight, May 27, 1822.

MILEHAM, Rev. C. T. (late of Highgate,) over the second Baptist Church at Portsea, April 11, 1822.

## HERTFORDSHIRE.

WALDRON, F. A. over the recently formed Baptist Church at Bishop's Stortford, Oct. 24, 1821.

COPLÉY, Rev. WM. over the Baptist Church at Watford, June 27, 1822.

GREENWOOD, Rev. JOHN, over the Congregation at the Old Meeting-house, Royston, June 20, 1822.

## HEREFORDSHIRE.

MORT, Rev. H. (late student at Hoxton,) over the Church formerly the Rev. Joel Bromfield's, at Bromyard, June 13, 1822.

## HUNTINGDONSHIRE.

HALLEY, Rev. ROBERT, (late student at Homerton Academy,) over the Independent Church at St. Neot's, June 11, 1822.

CHAPPELL, Rev. J. (late of Newport, Pagnell, Evangelical Institution,) over the Independent Church at Vaxley, Sept. 18, 1822.

## KENT.

BLAKEMAN, Rev. J. D. over the Baptist Church, Mile Town, Sheerness, April 23, 1822.

## LANCASHIRE.

CARNSON, Rev. D. T. (late student of Blackburn Academy,) over the Congregational Church, which meets in Fishergate Chapel, Preston, Lancashire, Nov. 8, 1821.

RYAN, Rev. J. (late of Bridlington,) over the Independent Church, Orchard Street, Stockport, July 28, 1822.

## LEICESTERSHIRE.

BARROWS, Rev. SAMUEL, (late of Mr. Bull's Academy Newport, Pagnell,) over the Independent Church at Market, Bosworth, March 7, 1822.

ROBERTS, Rev. J. (late of Hoxton Academy,) over the recently formed Independent Church at Melton, Mowbray, July 18, 1822.

GEAR, Rev. Mr. (also from Hoxton Academy,) over the Independent Church at Market, Harborough, Oct. 9, 1822.

## LINCOLNSHIRE.

PAIN, Rev. JOHN, (late of Hoxton Academy,) over the Independent Church at Horncastle, May 10, 1822.

HIMMERS, Rev. JOHN, over the particular Baptist Church at Boston, July 11, 1822. A Society in connexion with Baptists was formed immediately after the ordination of Mr. Himmers, with the view of promoting more effectually the spread of the Gospel in this county.

## MIDDLESEX.

HOUSE, Rev. W. over the Baptist Church in Ship Place, Temple-bar, May 23, 1821.

DOVEY, Rev. Mr. over the Baptist Church in Short's Gardens, Nov. 27, 1821.

PRACOCK, Rev. JOHN, (late of Rushden, Northamptonshire,) over the Baptist Church, Spencer Place, Goswell Street, Dec. 21, 1821.

SERAGGS, Rev. G. G. A. M. first pastor of the new Independent Church, Union Chapel, Bow Lane, Poplar, May 28, 1822.

DAVIES, Rev. DANIEL, over the Welch Church at No. 18, Kirby Street, Hatton Garden, February 1822.

HARGREAVES, Rev. JAMES, (late of Ogden, Lancashire,) over the Baptist Church in Little Wild Street, March 13, 1822.

HERBERT, Rev. EVANS, over the particular Baptist Church, Soho, Oxford Street, April 9, 1822.

BLACKBURN, Rev. JOHN, (formerly of Hoxton Academy, and late of Finch-



- ingfield, Essex,) over the newly formed Church, which meets in Claremont Chapel, Pentonville, Oct. 16, 1822.
- SHENSTON**, Rev. J. B. over the Independent Church, Crouch-end, Oct. 3, 1822.
- SALIER**, Rev. Mr. } over the Baptist  
**GIBBS**, Rev. Mr. } Church meeting  
in the Free Chapel, Lower Chapman  
Street, St. George's East, August 11,  
1822.
- NORFOLK.**
- SAYCE**, Rev. GEORGE, over the Baptist Church, Wrexham, June 27, 1821.
- ROBINSON**, Rev. H. E. over the newly formed Independent Church at Walton, Oct. 22, 1822.
- WILLIAMS**, Rev. JOHN, over the Baptist Church at East Dereham, June 6, 1822.
- TIPPETTS**, Rev. JOHN, (late of Hoxton Academy,) over the Independent Church, which meets in Broad Street, Lynn, Sept. 18, 1822.
- EVANS**, Rev. WM. (from Hoxton Academy,) over the Independent Church at Wymondham, July 24, 1822.
- NORTHAMPTONSHIRE.**
- BOTTOMLEY**, Rev. W. E. (late of Bristol Academy,) over the Baptist Church at Middleton Cheney, Oct. 23, 1821.
- BROOKS**, Rev. JOSEPH, over the Baptist Church, West Haddon, April 30, 1822.
- MILLER**, Rev. THOMAS, (late pastor of the Church at Oakham,) over the Baptist Church at Woodford, near Thrapston, May 22, 1822.
- COLEMAN**, Rev. J. co-pastor with Dr. Hennel, over the Independent Church in Woollaston, Sept. 5, 1822.
- NORTHUMBERLAND.**
- COLEFAX**, Rev. W. (from Idle Academy,) over the Independent Church at Hexham, July 11, 1822.
- OXFORDSHIRE.**
- NUNNICK**, Rev. D. Baptist, Bloxham, Oct. 2, 1821.
- SOMERSETSHIRE.**
- JUKES**, Rev. JOHN, (Bristol Academy,) over the Baptist Congregation, Yeovil, Oct. 18, 1821.
- CORP**, Rev. JOSEPH, (from the Western Academy,) over the Independent Church and Congregation, Bridgewater, August 20, 1822.
- SUFFOLK.**
- MAYHEW**, Rev. W. (from Hoxton Academy,) over the Independent Church, Walpole, Sept. 19, 1822.
- SURREY.**
- UPTON**, Rev. ROBERT, over the Baptist Church, which assembles at the Meeting-house, at Gray's Walk, Lambeth, May 7, 1822.
- DAVIES**, Rev. DANIEL, (late of Merthyr Tydvil,) over the Welch Baptist Church at Broadwall, Stamford Street, Blackfriars-road, June 26, 1822.
- RUXWORTHY**, Rev. Mr. over the Baptist Church at Croydon, July 23, 1822.
- WILTSHIRE.**
- JAMES**, Rev. ABRAHAM, (formerly of Penknapp, Westbury, Leigh,) over the Baptist Church at Limply—Stoke, June 12, 1821.
- BEST**, Rev. THOMAS, over the Independent Church, Fovant, near Tisbury, Nov. 7, 1822.
- GREEN**, Rev. J. over the Independent Church, which meets in Ebenezer Chapel, Market, Lavington, Sept. 24, 1822.
- YORKSHIRE.**
- RHODER**, Rev. J. (late student at Idle Academy,) over the Independent Church at Ossett, July 3, 1822.
- BLACKBURN**, Rev. A. (late of Idle Academy,) over the Independent Church Myrtle Grove, Eastwood, near Halifax, August 22, 1822.
- WALTON**, Rev. J. over the Independent Church Sutton, near Thirsk, August 7, 1822.
- ASPINALL**, Rev. R. (from Idle Academy,) over the Independent Church at Glas-sington, Oct. 16, 1822.
- PARSONS**, Rev. J. over the Independent Congregation Meeting in Lendal Chapel, York, Oct. 24, 1822.
- ROWSE**, Rev. JOHN, (late of Bradford Academy,) over the Baptist Church at Kilham, May 7, 1822.
- WALES.**
- JONES**, Rev. T. (late student at Aber-gavenny,) as a Baptist Itinerant at Lan-carven, Glamorganshire, August 22, 1821.
- OWENS**, Rev. Mr. OWEN, (late of Dinas Mowddy,) over the Independent Congregational Church at Rhos y Cal, Flintshire, Oct. 30, 1821.
- WILLIAMS**, Rev. S. over the Congrega-tional Church at Llanidloes, Montgo-meryshire, Nov. 8, 1821.
- MORRIS**, Rev. W. (late of the North Wales Academy,) over the Congrega-tional Church at Llanfyllin, January 2, 1822.
- DAVIES**, Rev. E. Classical Tutor of the North Wales Academy,) over the Con-gregational Church at Bwlchyfridd, near Newtown, and co-pastor with Dr. Lewin, over part of the Congregation assembling at Newtown Chapel, Jan. 24, 1822.
- JONES**, Rev. J. T. (late student at Aber-gavenny,) as pastor of the particular Baptist Church at Hay, Breconshire, April 3, 1822.
- JENKINS**, Rev. D. over the Indepen-dent Church at Brychegead, South Wales, May 22, 1822.
- GRIFFITH**, Rev. J. (late of Carmarthen College, over the Independent Church Beaumaris, Isle of Anglesey, Sept. 26, 1822.

GRIFFITHS, Rev. W. (late of Carmarthen College) over the Congregational Church at Holyhead, Sept. 26, 1822.

RICHARD, Rev. W. (late of Abergavenny Academy,) over the particular Baptist Church at Penyrheol, May 29, 1822.

## SCOTLAND.

STUART, Rev. J. over the Independent Congregation in Great Hamilton Street, Glasgow, Dec. 23, 1822.

SPENCE, Rev. JAMES, over the Congregational Church Blackfriars Street Chapel, Aberdeen, August 7, 1822.

## LIST OF MEETING HOUSES OPENED.

*Published in the year 1822.*

BBRKSHIRE.—WALLINGFORD.—Baptist Chapel, (Rev. Mr. Tyso,) re-opened after enlargement, October 31, 1821.

BRACKNELL, in Windsor Forest.—Independent, a new place opened October 15, 1821.

BUCKINGHAMSHIRE.—MARSH GIBBON.—Independent, September 3, 1821.

HADDENHAM, in the parish of CHARLSEY.—Baptist, September 25, 1822.

CORNWALL.—TORPOINT.—A neat place, called Bethel Chapel, Independent, August 4, 1822.

DEVONSHIRE.—NORTH MOLTON.—Independent, January 30, 1822.

COLLUMPTON.—Baptist Chapel, re-opened after considerable repairs and enlargement, June 20, 1822.

COMBAMARTIN.—Independent, October 2, 1822.

DORSETSHIRE.—WEYMOUTH.—Independent; a new place, called Hope Chapel, August 21, 1822.

DURHAM.—HENCLIFFE.—Independent, December 23, 1822.

ESSEX.—WETHERSFIELD.—Chapel, re-opened after considerable enlargement, October 31, 1822. The whole of the expense will be borne by the congregation.

GREAT WAKERING, near Southend.—Independent, opened September 3, 1822. This place of worship, with a large piece of ground, on which there is a cottage and a dwelling-house for the minister, is the free gift of a venerable lady and her son, well known in the county for their benevolence. The place has been put in trust for public worship.

GLOUCESTERSHIRE.—WINSTONE.—Baptist, February 24, 1822.

FOREST GREEN, near Nailsworth.—Independent, June 18, 1822.

HEWELSFIELD.—Independent, a plain little chapel, 31 feet by 17, September 10, 1822.

MITCHEL DEAN.—Independent, a plain neat chapel on the site of the old one, which had stood more than 100 years, October 2, 1822.

HAMPSHIRE.—ANMORE, in the Forest of Bere.—Baptist, December 23, 1821.

BHAISHFIELD.—Independent, September 26, 1822.

KENT.—CHATHAM.—Baptist Chapel, re-built, capable of holding 1000 persons, July 12, 1821; cost £1400, of which £800. has been already subscribed by the congregation.

DOVER.—Baptist, capable of holding 200 persons, January 15, 1822.

MAIDSTONE.—Independent, new chapel erected on the site of the old one, which was of smaller dimensions, October 15, 1822.

LANCASHIRE.—MANCHESTER.—A new chapel in Canal Street, Ancoats Lane, capable of seating 1500 persons. Erected for less than £1200, by a congregation of seceding Methodists, who now profess themselves Congregational Dissenters; opened December 23, 1821.

LINCOLNSHIRE.—MARKET RASEN.—Independent, May 8, 1822. A new place.

HORNCastle.—Independent, March 28, 1822. A new place.

ASHTON-UNDER-LYNE.—The chapel in Hyde Lake enlarged by galleries, re-opened March 21, 1822.

MIDDLESEX.—LONDON, Chapman Street, St. George's, East.—A new chapel opened by some Christian friends for the poor, capable of seating 200; (the seats free,) January, 1820.

EAST BARNET.—Independent, June 5, 1822.

LONDON.—An apartment in Kirby Street, Hatton Garden, for the Welsh Baptists; under the Rev Mr. Davies, February 29, 1822.

HIGHGATE.—Independent, for the congregation under the care of the Rev. John Thomas, April 30, 1822.

CONS. MAS. SUPP. 1822.

**MIDDLESEX.**—**LONDON.**—**BURTON STREET,** Burton Crescent.—The chapel which belongs to the Baptist Church, under the Rev. John Edwards, Secretary to the Baptist Home Missionary Society, re-opened, after repairs, July 7, 1822.

—**LONDON.**—A large new chapel, called **CRAYEN CHAPEL**, erected on the site of Carnaby Market, and capable of holding 2000 people, has been completed since February last, of which the sole charge has hitherto been borne by a well known and highly respected individual. The chapel was opened on the 11th December last. The expense attending its erection is stated to be about £9000.

—**LONDON.**—The new meeting-house for the **Salters'-hall Congregation**, situated in Oxford Court, Cannon Street, was opened June 4, 1822.

**NORFOLK.**—**SWAFFHAM.**—A small Baptist place of worship opened, and a church formed, under the patronage of the Home Missionary Society, chiefly by the exertions of the Rev. J. Gibbs, of Norwich, August 15, 1821.

—**HARLESTONE.**—A new Independent Meeting, for the increasing congregation of the Rev. J. Fisher, May 26, 1822.

**NORTHAMPTONSHIRE.**—**TOWCESTER.**—Baptist Chapel, re-opened after enlargement, November 7, 1821.

—**WOODFORD.**—Baptist Church formed, May 22, 1822.

**OXFORDSHIRE.**—**SWERFORD.**—Independent, July 13, 1822.

**SOMERSETSHIRE.**—**NORTON.**—Independent, opened October 23, 1821.

—**NAILSWORTH.**—A new chapel, 75 feet by 45. Independent.

Collection £75. December 4, 1821.

—**MILVERTON.**—Independent, December 4, 1821.

—**THEALE.**—Independent, July 28, 1822.

—**BRIDGEWATER.**—Independent, August 20, 1822.

**STAFFORDSHIRE.**—**CHEADLE.**—Independent, opened after enlargement, January 1, 1822.

—**WHETLY ROCKS,** near Leek.—Independent, August 8, 1822.

—**TEAN.**—Independent, October 2, 1822.

—**HARBORNE.**—A new chapel, capable of seating 300 persons, erected at an expense of about £300, opened November 13, 1821.

**SUFFOLK.**—**ALDBOROUGH.**—Baptist, August 7, 1822.

**SURREY.**—**BROCKHAM GREEN,** near Dorking.—Baptist, December 11, 1821.

—**HASLEMERE.**—Independent, re-opened after considerable enlargement, October 11, 1821.

—**GRAY'S WALK,** Lambeth.—Baptist, March 19, 1822.

—**PAINS (or PENDS) HILL,** Limpsfield.—A neat chapel under the patronage of the Surrey Mission, August 6, 1822.

—**BANSTEAD.**—A chapel opened for the use of the Good Samaritan Itinerant Society, August 27, 1822.

—**CLAPHAM.**—Baptist, opened after an enlargement and thorough repair, August 1, 1822.

**SUSSEX.**—**DANE HILL.**—Baptist, October 23, 1821.

**WARWICKSHIRE.**—**HENLEY IN ARDEN.**—Baptist, June 26, 1822.

**WILTSHIRE.**—**WESTBURY.**—A new chapel for an old Independent Congregation which has existed since the year 1662, opened November 8, 1821.

—**BERWICK ST. JOHN.**—Independent, September 26, 1822.

**YORKSHIRE.**—**HIGH HARROWGATE.**—Independent, October 17, 1821.

—**KELD,** near Reth.—Independent, June 27, 1822.

—**CHAPEL FORD,** in the parish of Batley, near Dewsbury.—Baptist, April 8, 1822.

**WALES.**—**CAMDUFF,** Glamorganshire.—English Baptist, building 46 feet by 35 feet, Church composed of from 50 to 60 members, opened October 3, 1821.

—**BEAUMARIS,** Anglesey.—A new place of worship, named Zion Chapel, for the ancient Independent Church, opened November 16, 1821.

—**NEWTOWN,** Montgomeryshire.—Independent, January 22 and 23, 1822.

—**GOWAR,** Glamorganshire.—A new Independent Chapel, called Pisgah, opened April 25, 1822. This is the sixth edifice of a similar description in the Peninsula, for which the long neglected inhabitants are indebted to the pious zeal and liberality of the Right Hon. Baroness Barham.

—**LLAUSTURN,** Glamorganshire.—A new meeting-house, called Philadelphia (but formerly Tuihirion), June 19 and 20, 1822.

**SCOTLAND.**—**GLASGOW.**—A new Independent Chapel in Great Hamilton Street, December 23, 1821.

—**PETER HEAD.**—A large chapel (lately belonging to the Anti-burgher Seceders) re-opened as an Independent place of worship, Jan. 20, 1822.

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END OF THE FIFTH VOLUME.











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